حَيَاةُ الصَّحَابَةِ

The Lives of Sahabah رضي الله عنهم

Hazrat Maulana Muhammad Yusuf Kandhlavi رحمه الله (1917-1965)

IN ONE VOLUME

Translated By: Mufti Afzal Hossen Elias

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Volume One

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بسم الله الرحمن الرحيم

Foreword to Original Arabic Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رحمه الله تعالى

All praises belong to Allaah تبارك وتعالى the Rabb of the universe. May the special mercies of Allaah تبارك وتعالى and peace be on our master Muhammad صلى الله عليه وسلم who is the seal of all Ambiyaa (prophets). May Allaah تبارك وتعالى's mercy and peace be on his family, all his companions and all those coming until the Day of Qiyaamah who follow him dutifully.

Without a doubt, the lifestyle and history of Rasulullaah صلى الله عليه وسلم and his companions رضي الله تعالى عنهم are among the most powerful sources providing strength of Imaan and love for the Deen. The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this that the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will then become a mere corpse which life will carry along on its shoulders.

The biographies of the Sahabah رضي الله تعالى عنهم contain the history of men who accepted the invitation of Islaam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah تبارك وتعالى and His Rasool صلى الله عليه وسلم was, **"Our Rabb, we have certainly heard the caller** *(Rasulullaah* صلى الله عليه وسلم*)* **calling to Imaan** *(saying),* **'Believe in your Rabb!' so we believed"**[1]. They placed their hands in the hands of Rasulullaah صلى الله عليه وسلم and it became easy for them to sacrifice their lives, their wealth and their families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah تبارك وتعالى. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah تبارك وتعالى and Rasulullaah صلى الله عليه وسلم, compassion for the Mu'mineen and sternness towards the Kuffaar.

They preferred the Aakhirah to this world, credit (the rewards of the Aakhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance. They were eager to invite people towards Islaam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah تبارك وتعالى alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam.

They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah تبارك وتعالى and enter Jannah. They also exhibited outstanding

(1) Surah Aal Imraan, verse 193.

courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth. They continued in this manner until the foundations of Deen were established, hearts turned to Allaah تبارك وتعالى and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Imaan, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people entered the fold of Islaam in droves.

The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah رضي الله تعالى عنهم in the fields of Da'wah and reforming the religious consciousness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyaas Kandhelwi رحمه الله تعالى (passed away in 1363 A.H/1944 A.D). He recognised the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them.

I have personally seen him display tremendous interest in the biographies of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed.

His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi رحمه الله تعالى (author of *"Awjazul Masaalik ilaa Mu'aata Imaam Maalik"*) has written a book in Urdu about the stories of the Sahabah رضي الله تعالى عنهم (titled *"Hikaayaatus Sahabah* رضي الله تعالى عنهم"). Hadhrat Sheikh Muhammad Ilyaas رحمه الله تعالى was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah تبارك وتعالى to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance.

Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyaas رحمه الله تعالى) in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم. It was he who used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah ﷺ, books of Islaamic history and the Sahabah رضي الله تعالى عنهم despite his demanding commitments to the effort of Da'wah.

I do not know of anyone with a wider scope of knowledge about the Sahabah رضي الله تعالى عنهم and the finer details of their lives. I do not know of anyone who could quote so many of their narratives, could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah تبارك وتعالى's path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah تبارك وتعالى's path.

During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and minds, to motivate their spirituality and to encourage them to emulate Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah رضي الله تعالى عنهم) and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions.

Allaah تبارك وتعالى had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى. In addition to the credit he received for his tremendous contribution to the effort of Da'wah. Therefore, despite his exhaustive commitments and a schedule filled with travels, lectures and meetings with delegations and guests - the furthest one could get from the life of a writer - he drew great courage and resolved to involve himself in writing with the guidance and help of Allaah تبارك وتعالى. As difficult as it were to combine the life of a writer with that of a preacher, he succeeded in completing a commentary of the famous book *"Sharhu Ma'aanil Aathaar"* written by the eminent Imaam Tahaawi رحمه الله تعالى. This commentary, titled *"Amaanil Ahbaar"*, was

completed in several volumes.

With the assistance of Allaah تبارك وتعالى, he also compiled the book *"Hayaatus Sahabah* رضي الله تعالى عنهم" in three large volumes, collecting in it many reports that were scattered in the various books of biography and history. The distinguished author has commenced every section with reports from the life of Rasulullaah ﷺ and then added accounts from the lives of the Sahabah رضي الله تعالى عنهم, devoting special attention to Da'wah and spiritual reformation for the benefit of those involved in these fields. Therefore, this book offers advice to preachers, is a great provision for those engaged in the effort of Da'wah and a valuable teacher of Imaan and conviction to the Muslim public.

He has collected in these volumes such reports that cannot be found in any other book because they all have their sources in a myriad of historical and biographical books. He has prepared an encyclopaedia that depicts the lives, behaviour and attributes of those living during the time of Rasulullaah ﷺ. The painstaking details mentioned in this book gives it an inspirational effect not felt in books that suffice with brief accounts. As a result, the reader is always basking in an environment of Imaan, Da'wah, courage, virtue, sincerity and asceticism.

It is generally believed that a book is a reflection of the author, that it represents the love of his life and that it will express the fervour and spirit with which it is written. If this be true, I can vouch that this book is truly inspiring, powerful and a success because the author wrote it with great passion and love for the Sahabah رضي الله تعالى عنهم. Love for the Sahabah رضي الله تعالى عنهم had truly penetrated his very flesh and blood to the extent that it had dominated his personality and psychology. He has lived in the mould of their lives for a long period of time and continues to do so, always drinking from the refreshing fountains of these reports[1].

This book does not require a foreword from someone like myself because the author is an extremely eminent and sincere personality. I am convinced that he is nothing short of a divine gift and a gem from the gems of time with regard to the strength of his Imaan, the power of his Da'wah, his devotion to Da'wah and his self-sacrificial behaviour in the path of Allaah تبارك وتعالى. The likes of him are not found in the annals of history except after longs period of time. He leads an Islaamic movement that is one of the most powerful, most judicious and most inspiring. However, he wanted to honour me with writing this foreword and I have every intention to be a part of this marvellous work. I have therefore written these few words hoping to achieve proximity to Allaah تبارك وتعالى. May Allaah تبارك وتعالى accept this book and make it a means of benefit to mankind.

Abul Hasan Ali Nadwi
Sahaaranpur
2 Rajab 1378 (12 January 1959)

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(1) This foreword was written during the lifetime of Hadhrat Sheikh Muhammad Yusuf رحمه الله تعالى.
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Foreword to the Urdu Edition

By Hadhrat Maulana Sayyid Abul Hasan Ali Nadwi رحمه الله تعالى

This book (Hayaatus Sahabah رضي الله تعالى عنهم) was originally written in Arabic, which is the official and most loved language of Islaam and the Muslims. It will always remain such because Allaah تبارك وتعالى says in the Qur'aan:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝﴾ (سورة حجر: ٩)

"Without doubt only We have revealed the Reminder (the Qur'aan) and We shall certainly be its protectors." {Surah Hijr, verse 9}

This promise to eternally safeguard the Qur'aan automatically implies that it will always be recited and taught. This naturally means that the language of the Qur'aan will always remain protected, spoken and taught. During the time of the author Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى, the effort of Da'wah and Tableegh which began in Nizaamud Deen in Delhi had already spread to Hijaaz and other Arab countries and it had tremendously influenced the scholars of these parts. It was therefore appropriate that this book should be published in Arabic and it was originally printed by the Arabic press of *Daa'ira Ma'aarif Uthmaaniyyah* of Hyderabad. It was favourably accepted in scholarly circles and in the Arab countries. It was later painstakingly printed and attractively bound by *Daarul Qalam* in Damascus. It was again received favourably in religious and academic circles and is still enjoying wide acceptance.

However, the need was long felt for a clear and reliable Urdu translation of the book for the people of the subcontinent (India/Pakistan) and those areas where people from the Indian subcontinent have settled and where Urdu is widely spoken. In this manner, the interested people of these areas and others engaged in the effort of Da'wah and Tableegh may directly benefit from the book. This would enable them to rekindle the embers of Imaan in their hearts and to cast their lives, character and inclinations into the mould of the first Mu'mineen who had been great preachers of Islaam nurtured by none other than Rasulullaah صلى الله عليه وسلم.

Although the need was long felt for an Urdu translation, the time for everything has been ordained. It was the current Ameer of the effort of Da'wah and Tableegh Hadhrat Moulana In'aamul Hasan رحمه الله تعالى the successor and old friend of Hadhrat Moulana Yusuf رحمه الله تعالى who initiated the translation. The honour of translating this great work fell to the lot of Hadhrat Moulana Muhammad Ihsaanul Haqq (lecturer at *Madrassah Arabiyyah Raiwind*). He is a graduate of *Mazaahirul Uloom Sahaaranpur*, a successor of Hadhrat Sheikhul Hadith Moulana Zakariyyah رحمه الله تعالى and he received nurturing in the school of Tableegh which teaches concern for the Ummah and the importance of good deeds.

Translating a book of this type, which serves as a interpreter for the effort of

Da'wah and which is filled with fervour and effect is not the work of a person who merely understands the language of the book. It is necessary that the translator should share the same fervour and be someone who promotes the same objectives that this book was written to propagate. With the grace of Allaah تبارك وتعالى, the translator fulfils all these requirements. Not only is he influenced by and supportive of the principles and objectives of the effort of Tableegh in his personal and domestic lives, his mindset, field of knowledge and heartfelt feelings also include the same. In fact, he is a forerunner in its propagation.

In addition to this, the translation has been reviewed by several leading scholars including Hadhrat Mufti Zaynul Aabideen دامت بركاتهم العالية, Hadhrat Moulana Muhammad Ahmad Ansaari دامت بركاتهم العالية, Hadhrat Moulana Zaahir Shah دامت بركاتهم العالية, Hadhrat Moulana Nadhrur Rahmaan دامت بركاتهم العالية, Hadhrat Moulana Jamshed Ali دامت بركاتهم العالية and numerous other pious people and scholars of Pakistan and the Nizaamud Deen Markaz. Among these, someone worthy of mention is Hadhrat Moulana Azharul Hasan Kandhelwi دامت بركاتهم العالية.

May Allaah تبارك وتعالى make this translation beneficial and inspiring in every way and fulfil its noble purpose. This translation was completed with the common Muslim in mind, who is generally unaware of the various Islaamic terminologies so that the book can inspire him with its simple and easily understandable style. May Allaah تبارك وتعالى increase its benefit and acceptance. Aameen.

Abul Hasan Ali Nadwi
Daarul Uloom Nadwatul Ulema
Lucknow
19 Rabi-ul-Awwal 1412
29 September 1991

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Foreword by the Urdu Translator

Hadhrat Moulana Muhammad Ihsaanul Haqq دامت برکاتہم العالیہ

اَلْحَمْدُلِلّٰهِ وَ كَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى

The Sahabah رضي الله تعالى عنهم are the foundation of this Deen and were the first to propagate it. They acquired the Deen from Rasulullaah ﷺ and conveyed it to us. They were the blessed group whom Allaah تبارك وتعالى had chosen to be the companions of His beloved Rasulullaah ﷺ. They are therefore most worthy of being role models, whose example deserve emulation.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to say, "Anyone wishing to follow the (religious) ways of another should follow the ways of those who had already left the world, namely the companions of Rasulullaah ﷺ, who were the best people of this Ummah. Their hearts were pure, their knowledge deep and pretentiousness (showing-off) was non-existent in their lives. Allaah تبارك وتعالى has selected them to be the companions of Rasulullaah ﷺ and to propagate His Deen. You should therefore acknowledge their virtue and distinction. Follow in their footsteps and adopt their character and lifestyles with all your strength because they were the ones on the path of guidance." (1)

To understand the life of Rasulullaah ﷺ, it is only the lives of the Sahabah رضي الله تعالى عنهم that can be used as a criterion because they were the fortunate group who benefited most from the lamp of Nabuwaat. The inspiring rays from the sun of Nabuwaat shone directly on them without any screen. It is impossible for anyone after them to acquire the warmth of Imaan and the spiritual illumination that they received. It was only the assembly of the Sahabah رضي الله تعالى عنهم that the Qur'aan pays tribute to by declaring that Allaah تبارك وتعالى is pleased with them, they are pleased with Him, and that they were rightly guided people as well as guides for others. It is because of this that the Ummah has always been unanimous about the fact that all the Sahabah رضي الله تعالى عنهم without exception were reliable and trustworthy. Any matter on which they all agreed is regarded as an authoritative law in the Shari'ah. Anyone who rejects their virtuousness falls outside the fold of Islaam.

The Sahabah رضي الله تعالى عنهم were mirror images of Rasulullaah ﷺ's perfect character and the most comprehensive icons of his attributes. They were the truest interpreters of his praiseworthy attributes, his excellent character as well as all the rulings and proofs of the Shari'ah. It is therefore necessary to follow them so that the Muslim Ummah may save themselves from all deviated manners.

Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى was brought up by his maternal grandmother who was affectionately called Ummi Bi. She was the fourth daughter of Hadhrat Moulana Muzaffar Husain Kandhelwi رحمه الله تعالى. She dearly loved Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى and would often say, "Ilyaas,

(1) Mishkaatul Masaabeeh.

I smell the fragrance of the Sahabah رضي الله تعالى عنهم coming from you." She would also place her hand on his head and say, "Why is it that I see the images of the Sahabah رضي الله تعالى عنهم always with you?"

In fact, Hadhrat Sheikhul Hind Moulana Mahmoodul Hasan رحمه الله تعالى used to say, "Whenever I see Moulana Muhammad Ilyaas, I think of the Sahabah رضي الله تعالى عنهم." Hadhrat Moulana Manzoor Nu'maani رحمه الله تعالى wrote, "Myself and some of my friends blessed with spiritual light and deep insight are unanimous about the fact that the existence of Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى in present times was a sign of the power of Allaah تبارك وتعالى and a miracle of Rasulullaah صلى الله عليه وسلم which proved the eternity and profound effect of the Deen and which portrayed in our time an example of the love, devotion and restlessness of the Sahabah رضي الله تعالى عنهم for the Deen and their special attributes."

It is probably for this reason that Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى used to have the stories of the Sahabah رضي الله تعالى عنهم recited to him, causing him to become extremely happy and transporting him to another world. He made his nephew Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya رحمه الله تعالى write the book *"Hikaayaatus Sahabah رضي الله تعالى عنهم"* which contained stories of the Sahabah رضي الله تعالى عنهم under various headings. The wide acceptance of this book can be judged from the fact that it has been translated into the major languages of the world including English, French and Japanese.

Hadhrat Moulana's son Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى inherited the love for Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم from his illustrious father. Even in his childhood he used to study the lives and reports of the Sahabah رضي الله تعالى عنهم. He enjoyed reading to himself and to others books such as *"Samsaamul Islaam"* and *"Muhaarabaate Sahabah رضي الله تعالى عنهم"*. During the lifetime of his father Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى, it was the duty of Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى to recite the books of Rasulullaah صلى الله عليه وسلم's biography to his father after the Isha salaah. Even after his father passed away, it remained the practise of Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى to recite *Hayaatus Sahabah رضي الله تعالى عنهم* after Isha. When he explained the incidents of the Sahabah رضي الله تعالى عنهم, it appeared as if he had seen them with his own eyes, that they were people of his household or that the incidents had taken place in front of him.

Hadhrat Moulana Muhammad Ilyaas رحمه الله تعالى desired that the biographies of the Sahabah رضي الله تعالى عنهم be presented in a manner that accented their efforts of Da'wah. For the compilation of such a book he chose his son Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى. Hadhrat Moulana Muhammad Yusuf رحمه الله تعالى set aside his work on the book *"Amaanil Ahbaar"* to complete this work, which was titled *"Hayaatus Sahabah رضي الله تعالى عنهم"* on the recommendation of Hadhrat Moulana Abul Hasan Ali Nadwi رحمه الله تعالى. **Notable scholars agree that no biography of the Sahabah رضي الله تعالى عنهم as comprehensive as this has even been compiled.**

For the past few years, Hadhrat Moulana Muhammad Umar Paalanpuri رحمه الله تعالى has been requesting me to translate this great work into Urdu. Unfortunately,

because of my incompetence and my lack of experience coupled with my commitments to teaching and Da'wah in the Madrassah of the Raiwind Masjid, I had been unable to tackle the task. However, on my return to Delhi after the 1990 Raiwind Ijtima, I was at the Lahore airport when Hadhratji (Hadhrat Moulana In'aamul Hasan رحمه الله تعالى) and the respected Haaji Muhammad Abdul Wahhaab دامت بركاتهم العالية instructed me to translate *"Hayaatus Sahabah* رضي الله تعالى عنهم*"* into Urdu. Hadhrat Moulana Umar Paalanpuri رحمه الله تعالى then told me that I could now not refuse the task after receiving an explicit instruction from Hadhratji. My incompetence made me shrink at the task, regarding it to be too great a responsibility. Nevertheless, I commenced the task drawing courage from the fact that the blessings, du'aas and fond attention of the pure souls who instructed me would Inshaa Allaah تبارك وتعالى enable me to accomplish the work. Therefore, I began the translation with the name of Allaah تبارك وتعالى on the 21 November 1990.

I initially used a copy of *"Hayaatus Sahabah* رضي الله تعالى عنهم*"* printed in Hyderabad, but completed the translation using the edition compiled by Moulana Muhammad Ilyaas Baara Bankwi, who is a *"Muqeem"* of the Bangla Waali Masjid of Hadhrat Nizaamud Deen in Delhi. The translation has been completed using a simple style and commonly spoken Urdu so that is would be beneficial to the common Muslim who is not learned in complex terminologies and rhetoric.

May Allaah تبارك وتعالى accept this translation and make it of immense benefit to the Muslim Ummah. May Allaah تبارك وتعالى also make it a means of motivating the Ummah to engage in the noble effort of Rasulullaah صلى الله عليه وسلم and to adopt the lifestyles of the illustrious Sahabah رضي الله تعالى عنهم. Aameen.

We request readers to make pleasant du'aas for the translator and all those who assisted in the translation, typesetting and printing of this translation.

Muhammad Ihsaanul Haqq
Madrassah Arabiyyah Raiwind
Lahore
Pakistan
5 Rajab 1412 (11 January 1992)

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Foreword to English Translation

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad (Sallahu Alahyi Wassalam) is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah (Radia Allahu Anhum Ajmaeen) and may He bless them and raise their status.

The book "Hayatus Sahabah رضي الله تعالى عنهم" which is the master - piece of Hadhrat Moulana Yusuf Khandelwi (A.R) has now reached you in a fresh, reviewed, better translated version. All Praise is due to Allaah.

It would be most befitting to record some brief history, thought and ideology, concerns and dynamic concepts of Moulana Yusuf Khandelwi (A.R) so that the reader can acquaint oneself with the author. One will then realize what a revolutionary personality, noble character and one of lofty ideals was the Moulana.

Brief History

Moulana Muhammad Yusuf, son of Moulana Muhammad Ilyaas, son of Moulana Muhammad Ismaeel, son of Ghulaam Hussain, son of Hakim Bakhash, son of Hakim Ghulam Muhyuddin, son of Moulwi Muhammad Sajid, son of Moulwi Muhammad Faid, son of Moulwi Muhammad Sharif, son of Moulwi Muhammad Ashraf, son of Shaikh Jamal, son of Muhammad Shah, son Shaikh Ibni Shah, son of Shaikh Bahauddin, son of Moulwi Shaikh Muhammad Fadil, son of Shaikh Muhammad, son of Shaikh Qutub Shah. **(Biography of Hadhrat Moulana Muhammad Yusuf Sahib - Amire Tabligh- PG 23)**

Hadhrat Shaikhul Hadith رحمه الله تعالى married the sister of Moulana Muhammad Yusuf Sahib (the daughter of Moulana Muhammad Ilyas Sahib) after the demise of his first wife. In this manner, Hadhrat Shaikhul Hadith is the brother -in-law of Moulana Muhammad Yusuf Sahib. **(Ibid - PG 36)**

Moulana Muhammad Yusuf Sahib first married the eldest daughter of Hadhrat Shaikhul Hadith Sahib on the 3rd Muharram 1354 Hijri. The nikah was performed by Shaikhul Islaam Moulana Sayid Hussain Ahmad Madani رحمه الله تعالى at the annual jalsa of Madrassah Mazahir e Ulum Saharanpur. In Shawwaal 1367 Hijri, she passed away while performing sajdah. She was survived by only one son, Moulana Muhammad Harun Sahib. In the year 1369 Hijri, Moulana Muhammad Yusf Sahib married the second daughter of Hadhrat Shaikhul Hadith. No children were born from this marriage. In this manner, Moulana Muhammad Yusuf Sahib is also the son-in-law of Hadhrat Shaikhul Hadith Sahib. **(Ibid -PG 36)**

Moulana Yusuf Sahib was born on Tuesday the 25th of Jumadal Ula 1335 Hijri, corresponding to the 20th of March 1914. His aqiqah was performed on Monday, the 2nd of Jamaduth Thaniyah. **(Ibid - PG 48)**

Thereafter in 1353, he came back to Saharanpur to study Abu Dawood Sharif etc. under Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib رحمه الله تعالى **(Ibid - PG 60)**

Hadhrat Moulana Muhammad Yusuf Sahib mostly taught Abu Dawud Shariff. **(Ibid -PG 77)**

Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyyah Sahib رحمه الله تعالى was the paternal cousin, father -in-law, brother -in-law, Ustaad and patron of Hadhrat Ji رحمه الله تعالى This Imani, Deeni and family relationship bonded the two closely together. **(Ibid - PG 147)**

Hadhrat Ji was a replica of his father, Moulana Muhammad Ilyaas Sahib رحمه الله تعالى. His father had three outstanding qualities; the reality of knowledge, sincerity and a burning enthusiasm of striving to give Da'wah. These three qualities were found in Hadhrat Moulana Muhammad Yusuf Sahib رحمه الله تعالى to the degree of perfection. **(Ibid - PG 149)**

Hadhrat Ji رحمه الله تعالى lived a physical life of only forty eight years. (Ibid - PG 139)

The founder of the Tablighi Movement, Hadhrat Moulana Shah Muhammad Ilyas Sahib رحمه الله تعالى passed away in 1944. **(Ibid - PG 163)**

His thoughts

1.) He said: "Deen cannot be understood by remaining at one place. Deen is understood by movement. Reflect! The Qur'aan was not revealed at one place. It was revealed sometimes at home sometimes on journey and sometimes in battle." **(Ibid - PG 18)**

2.) Hadhrat Ji رحمه الله تعالى used to say: "The remedy for current westernization is the unlimited movement of Tablighi Jamaat and spreading of the six points." **(Ibid - PG 18)**

3.) "We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with Tabligh." **(Ibid -PG 77)**

4.) Once he addressed a group of businessmen in the following manner, "Earning a living is not part of the Arkan (pillars) of Islaam. It is astonishing that we are destroying the Arkan of Islaam and wasting away our lives on those activities which are not the Arkan." **(Ibid - PG 80)**

5.) Finally, he explained the movement, Ikhwanul Muslimin, as follows, "When Hasan Albanna announced that his men should display their physical might in Egypt, I sent a message, through my men, stopping him from doing so. I advised him to continue the great task of reviving Deen and not to display physical force, otherwise the government would crush his profitable organization. Unfortunately he took no heed to my advice." **(Ibid - PG 81)**

6.) Then Hadhrat Ji added, "This Ummah was formed when none supported only his own family, community, party, nation, area or language." **(Ibid - PG 86)**

7.) "The cure and remedy for this is to involve yourselves in the effort of Sayyidina Rasulu رحمه الله تعالى ah ﷺ. Connect the Muslims to the Masjid where Iman is exaplained, Ta'lim is conducted, Dhikhr is practiced and Mashwarah regarding Dini effort takes place." **(Ibid - PG 87)**

8.) Hadhrat Ji رحمه الله تعالى said, "It is erroneous to think that the acquisition of authority and wealth will cause Islaam to prosper. In fact, political authority and wealth is causing much harm to Islaam. Today's political leaders are no longer the representatives of Hadhrat Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They represent Qaisar, Kisra, Shaddad and Namrud. There remains no hope in them for the revival of Islaam. The condition of Islaam under their rule has caused the heart to cry out, "How will Allaah تبارك وتعالى revive this dead corpse." (Surah Baqarah) **(Ibid - PG 89)**

9.) Further, in the same discourse, he said: "Honour and disgrace is not in the planning of Russia and America, but in the control of Allaah تبارك وتعالى. Allaah تبارك وتعالى has blessed honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allaah ﷻ will make them successful. On the other hand, whoever chooses the actions of failure, Allaah ﷻ will destroy him." **(Ibid - PG 90)**

10.) The following words reveal the Yaqin of Hadhrat Ji رحمه الله تعالى on Am'mal: "Allaah تبارك وتعالى has made the Am'mal produced by Sayyidina Rasulullaah ﷺ more powerful than the atom bomb. Each and every Am'mal of his is a means of causing a complete change in the universe. (Remember) Salatul Istisqa is a means of changing the conditions (of drought) on earth." **(Ibid - PG 91)**

11.) The month of Ramadhaan is the month of the Qur'aan, Hidayat (guidance) and correction of A'mal. If we proceed in this blessed month to make effort for Deen according to its principles, then it is hoped that Allaah تبارك وتعالى will open the path of Hidayat for the nations of the world. **(Ibid - PG 97)**

12.) Ilm (knowledge) without Dhikr is darkness and Dhikr without Ilm is the door of Fitnah. **(Ibid - PG 112)**

13.) Moulana رحمه الله تعالى also said: "The ultimate object of Tariqat is to develop a natural dislike to perpetrate the divine prohibitions." **(Ibid - PG 115)**

14.) Ensure that the oppressor compensates the oppressed, though the oppressor be from one's own family, nation or country. **(Ibid - PG 118)**

15.) Remember, Islaam demands unity. It does not call for individuality. **(Ibid - PG 130)**

16.) Hadhrat Ji رحمه الله تعالى used to say: "We do not send Jamaats to Deoband and Saharanpur for the sake of doing Da'wah and Tabligh amongst the Ulama. We send them with the sole reason of bridging the gap which currently exist between the public and the Ulama. In this lies the benefit of the public." **(Ibid - PG 144/145)**

17.) He said: "The destruction of westernism lies in the universal Da'wah and propagation of the Sunnah." He propagated the Sunnah both verbally and practically. **(Ibid - PG 156)**

18.) When he was informed about these remarks, he said: "I undertook this journey with the intention of following the Sunnah. It will be a bargain for me to sacrifice all my wealth in order to follow one Sunnah." **(Ibid - PG 158)**

19.) He used to say: "Success is not in wealth. If success was in wealth, the Qarun would have been successful. Success is in the control of Allaah تبارك وتعالى. If Allaah تبارك وتعالى wills, then He can make a poor person successful and, if Allaah تبارك وتعالى wills, then He can make a rich person unsuccessful." **(Ibid - PG 181/182)**

20.) Hadhrat Madani and Hadhrat Raipuri رحمهما الله تعالى said: "Why are you dispatching Jamaats during these difficult times?" I replied: "It is my conviction that peace and tranquility will prevail wherever Jamaats will go." **(Ibid - PG 185)**

21.) Whenever our pious predecessors were introduced, it was never ever said: "He is the owner of so many mills," instead they were introduced in this manner, "He is a Badri," "He participated in Uhud," "He participated in these battles," "He is the one who made these sacrifices for Deen." **(Ibid - PG 187)**

22.) "The time you spend for useless pursuits should be utilized for the sake of Deen. Your entire vacation period which is spent in entertainment and fun should be correctly utilised in the path of Allaah تبارك وتعالى. We do not want you to forsake your studies." **(Ibid - PG 191)**

23.) These Jamaats proceeded to Arabia with the following message: "You brought Deen to us. At that time and even presently, you are more worthy of doing the effort of Deen. The people of the world learnt Deen from you. Hence, even now you should continue doing the same work." **(Ibid - PG 192)**

24.) He said: "These two nations have been permanent enemies of Islaam. Their culture has caused much harm to Deen. It is a difficult task to rectify this harm. They have distorted the history of Islaam, the life of Sayyidina Rasulullaah صلى الله عليه وسلم and the meaning of the Holy Qur'aan in such a manner that even knowledgeable persons are deceived." **(Ibid -PG 248)**

25.) "Brother! It is better to spend as less time as possible to reach our destination. The ordinary place will take nine hours, whereas the jet will reach the destination in approximately three hours." **(Ibid - PG 255)**

26.) "Our life in this world is temporary. We have to make such an effort in this short life-span that will save us from disgrace in the Aakhirat." **(Ibid - PG 260)**

27.) He said: "When a person makes effort to himself, he reaches a stage where Allaah Ta'aala becomes pleased with Him. Allaah صلى الله عليه وسلم then makes decisions (of favourable conditions) upon the actions of his limbs and the world falls at his feet. Today, we are chasing after the world, whereas the world is running away from us." **(Ibid - PG 264)**

28.) "When you listen to the recitation of the Qur'aan Sharif, then think: "Allaah تبارك وتعالى is addressing me. When you read or listen to the Ahadeeth, then think: Sayyidina Rasulullaah صلى الله عليه وسلم is addressing me." **(Ibid - PG 296)**

29.) "Do not prepare people to attend Ijtima's for the sake of meeting me or to request me to make Du'aa for them. Instead, prepare them to come for the sake of pleasing Allaah تبارك وتعالى, receiving rewards in the Aakhirah and becoming

inviters to the Deen." **(Ibid - PG 296)**

30.) "If you fulfill the right of involvement in this effort, then those powers who possess atom and hydrogen bombs will become your slaves with all their weapons. To fear the atom and hydrogen bombs is tantamount to the fear of the idolaters for their idols." **(Ibid - PG 297)**

31.) The foundation of the social life of Sayyidina Rasulullaah ﷺ is based on purity, simplicity and modesty. The social life of the Jews and Christians is based on immodesty, extravagance and luxury. You are preferring the social life of those who shed the blood of your pious predecessors, dishonoured you and usurped your land. Now they are extending their help to you in a manner you feed chickens (for the sake of slaughtering them). **(Ibid - PG 315)**

32.) You will spread Nur (light) in this world if you travel with it as the sun rotates. You will acquire Nur through Imaan, the A'mal and Akhlaaq (actions and character) of Sayyidina Rasulullaah ﷺ and giving the Da'wah of Deen with sincerity. The sun has three qualities. Firstly it rotates with Nur, secondly, it is in continuous rotation all the time and thirdly, it does not take any benefit from those upon whom it sheds its light. Your condition should be similar, travel with this Nur, continuously proceed in the path of Allaah ﷻ, and make this Ayah: "I do not seek any reward from you for this work of Tabligh," your principle. You should not take any personal benefit from the effort of Da'wah. **(Ibid - PG. 319/320**

33.) The purpose of our Tabligh effort is that the Muslims must live obedient to the Commands of Allaah ﷻ. A life of obedience will result through developing the six qualities. **(Ibid - PG. 335)**

34.) One wisdom of performing two sajdahs in every Rakaat is that we should remember our creation from sand when performing the first Sajdah. The second Sajdah should remind us of the termination of our life one day and our return to sand. Standing up from Sajdah should remind us of our standing in front of Allaah ﷻ to render an account of our lives in this world." **(Ibid - PG 339)**

35.) Remember! Slogans like: "my nation," "my country," "my community," disunites the Ummah. Allaah تبارك وتعالى dislikes such slogans. **(Ibid - PG 344)**

36.) Remember! The corruption of monetary and social dealings destroy the unity of the Ummah. **(Ibid - PG 345)**

His Works

This is an Arabic commentary of Imaam Tahawi's Kitaab, "Sharh Ma'aniyul Athar." Two volumes have been published. The first volume consists of 376 pages and second 442 pages. Moulana was busy working on the manuscript of the third volume when all of a sudden he passed away. **(Ibid - PG 66)**

Hayatus Sahabah consists of three volumes. The first volume consists of 612 pages, the second and third volumes consist of about 714 pages. After the demise of Moulana Mohammad Yusuf Sahib, Moulana In'amul Hasan Sahib began reading the Hayatus Sahabah after Isha Salaah. **(Ibid - PG 73)**

The latter and former 'Ulama have unanimously approved and accepted the Kitab Sharah Am'aniyul Athar of Imam Tahawi رحمه الله تعالى. First Hadhrat Moulana

Muhammad Ilyaas رحمه الله تعالى began abridging the Kitab. Thereafter, Hadhrat Moulana Muhammad Yusuf Sahib continued abridging the Kitab. (Ibid - PG 73)
Hadhrat Moulana Muhammad Yusuf Sahib also wrote an Arabic booklet on the six points of Tabligh in the light of the Ahadith. **(Ibid - PG 74)**
From the above one can easily assess the status of the Moulana's Ilm, his level of piety, his degree of concern, his wisdom, insight and foresight into Deeni activities.
Underlying are few observations:-

1. The current translation has more sub-headings to make reading easier ;
2. The book is an excellent Seerat Kitaab of Rasulullaah ﷺ ;
3. The book contains many signs of the hour and can be compiled separately ;
4. It should be simplified for children to be read at bed time, true events for spiritual and moral upbringing of children ;
5. Many laws and regulations of management, governance, discipline, control and mannerism can be drawn out;
6. Every upright politician should read the book in their gathering to nature peace, security, accountability and justice;
7. Sufis to read the book for spiritual practicality ;
8. Radio stations should serialize and read daily ;
9. Details of Khilaafat and inter-relationship between Sahabah رضي الله عنهم found extensively within the book;
10. The reader should read رضي الله تعالى عنه, ﷺ and (A.R) relatively for
11. spiritual enlightment;
12. Book naturally leads one away from the love of the world and creates a inner yearning for Jihaad, Martyrdom, Da'waa and Tabligh;
13. Reading definetly creates awareness of sacrifices of Sahabah رضي الله عنهم;
14. Book elucidates what love Sahabah رضي الله عنهم had for each other
15. A research scholar should group the various stories of the individual Sahabah رضي الله عنهم which are narrated scattered throughout the book;
16. Book proves all aspects of the Tabligh and Da'wah effort ;
17. "The teaching of Islaam" by Sheikh Zakariyya (A.R) can be adequately referenced via Hayatus Sahabah;
18. We have used the translation of Quraanic text from our "Quraan Made Easy";
19. We have put many texts in dark to denote importance of passage to aid future scholars in deduction;
20. Some narrations may cause mis-understanding for general readers. On reaching such passages proper interpretations and explanations should be sort from reliable Ulema;
21. Nevertheless, what you have in your hands is a masterpiece. Read, re-read, study, practice and propagate.

A. H. Elias (Mufti)
1425/ 2004



Qur'aanic Verses Concerning Obedience to Allaah تبارك وتعالى and His Rasool ﷺ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(١) ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾ (سورة الفاتحه: ١ تا ٧)

All praise belongs to Allaah تبارك وتعالى, the Rabb *(the Cherisher, the Creator, the Sustainer) of the universe (and whatever it contains)*, Who is the Most Compassionate, the Most Merciful and Master of *(all affairs on)* the Day of Recompense. *(O Allaah تبارك وتعالى!)* You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path *(the path of Islaam)*; the path of those whom You have favoured *(by guiding them aright)* and not the path of those with whom You are angry, nor the path of those who have gone astray.{Surah Faatiha, verses 1-7}

(٢) ﴿اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝﴾ (سورة ال عمران: ٥١)

Verily Allaah تبارك وتعالى is my Rabb and your Rabb, so worship Him *(Only, without ascribing partners to Him)*.{Surah Aal Imraan, verse 51}

(٣) ﴿قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۝ قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَ مَحْيَايَ وَ مَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝﴾ (سورة الانعام: ١٦١ تا ١٦٤)

Say *(O Rasulullaah ﷺ)*, "Certainly my Rabb has guided me to the straight path. This *(Deen of Islaam)* is the secure Deen that is the Deen of Ibraheem عليه السلام, which is Haneef *(not inclined towards any deviation but is inclined to the straight way, which is the path Allaah تبارك وتعالى sanctions)*. He (Ibraheem عليه السلام) was never from the Mushrikeen." Say, "Truly my salaah, all my acts of worship, my life and my death are for Allaah تبارك وتعالى, the Rabb of the universe." *(Also say, O Rasulullaah ﷺ)* "He (Allaah تبارك وتعالى) has no partner. With this *(Towheed)* have I been commanded *(to adhere to)* and I am the first of the Muslims."{Surah An'aam, verses 161-163}

(٤) ﴿قُلْ يٰۤاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ يُمِيْتُ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ

تَهْتَدُوْنَ ﴿﴾ (سورة الاعراف: ١٥٨)

(O Muhammad ﷺ!) Say, "O people! Indeed to all of you *(to the entire mankind until the Day of Qiyaamah)* I am the Rasool of that Allaah تبارك وتعالى to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah تبارك وتعالى and His Rasool *(who is)* the untutored Nabi who believes in Allaah تبارك وتعالى and His words *(the Qur'aan)*. Follow him so that you may be rightly guided *(because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ﷺ)*."{Surah A'raaf, verse 158}

(٥) ﴿وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ﴿﴾ (سورة النساء:٦٤)

We have sent every Rasool so that he should be obeyed by the order of Allaah تبارك وتعالى. If only it were that when they *(the hypocrites)* oppress (wrong) their souls *(by referring their disputes to others)*, they should come to you *(O Muhammad ﷺ)* seeking Allaah تبارك وتعالى's forgiveness and then the Rasool *(Muhammad ﷺ)* seeks forgiveness on their behalf, they will then surely find that Allaah تبارك وتعالى is Most Forgiving, Most Merciful *(Allaah تبارك وتعالى will forgive them if they obey Him and realise that the judgement of Rasulullaah ﷺ is absolute)*.{Surah Nisaa, verse 64}

(٦) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿﴾ (سورة الانفال:٢٠)

O you who have Imaan! Obey Allaah تبارك وتعالى and His Rasool and do not turn away from him *(do not oppose him by listening to evil influences)* while you are listening *(to the Qur'aan and other advices)*.{Surah Anfaal, verse 20}

(٧) ﴿وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿﴾ (سورة ال عمران: ١٣٢)

Obey Allaah تبارك وتعالى and the Rasool ﷺ so that mercy is shown to you.{Surah Aal Imraan, verse 132}

(٨) ﴿وَاَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿﴾ (سورة الانفال:٤٦)

Obey *(the commands of)* Allaah تبارك وتعالى and His Rasool and do not fall into dispute with each other, for then you will become cowardly *(weak)* and your strength will be lost. Exercise sabr, for verily Allaah تبارك وتعالى is with those who exercise sabr.{Surah Anfaal, verse 46}

(٩) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِى الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿﴾

(سورة النساء: ٥٩)

O you who have Imaan! Obey Allaah تبارك وتعالى, obey the Rasool ﷺ and those in

command among you *(your leaders and authorities in all fields).* If you dispute regarding any matter, then refer it to Allaah تبارك وتعالى *(find the solution in the Qur'aan)* and the Rasool ﷺ *(or find the solution in the Ahaadeeth)* if you believe in Allaah تبارك وتعالى and the Last Day. This is best *(for all)* and gives the best result *(because you will then not be basing your decisions on your personal opinions).*{Surah Nisaa, verse 59}

(١٠) ﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ إِذَا دُعُوْٓا إِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَاَطَعْنَا وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَ يَخْشَ اللّٰهَ وَيَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ۞﴾ (سورة النور: ٥١،٥٢)

When the Mu'mineen are called to appear before Allaah تبارك وتعالى and His Rasool ﷺ so that he may pass judgement between them, all they say is, "We hear and we obey" *(they are pleased to accept Rasulullaah ﷺ's judgement).* These are the successful ones. *(The successful ones who reach their goal)* are those who obey Allaah تبارك وتعالى and His Rasool ﷺ, who fear Allaah تبارك وتعالى and do not disobey Him.{Surah Noor, verse 51, 52}

(١١) ﴿قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۞ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۞ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۞﴾ (سورة النور: ٥٤ تا ٥٦)

Say, "Obey Allaah تبارك وتعالى and obey the Rasool ﷺ." If they turn away, then the Rasool ﷺ is responsible only for what he has been entrusted with *(passing on the message)* and you people are responsible for what you have been entrusted with *(for accepting the message).* If you obey, you will be rightly guided. The Rasool ﷺ is responsible only for clear propagation. Allaah تبارك وتعالى has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. Establish salaah, pay zakaah and obey the Rasool ﷺ *(in all matters)* so that mercy may be shown to you.{Surah Noor, verses 54-56}

(١٢) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۞ يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا﴾ (سورة الاحزاب: ٧٠،٧١)

O you who have Imaan! Fear Allaah تبارك وتعالى and speak what is right *(speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah تبارك وتعالى). (If you do this,)* Allaah تبارك وتعالى will correct *(accept)* your *(good)* deeds and forgive you your sins. Whoever obeys Allaah تبارك وتعالى has succeeded tremendously.{Surah Ahzaab, verses 70, 71}

(١٣) ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ۝﴾ (سورة الانفال: ٢٤)

O you who have Imaan! Respond *(quickly)* to Allaah تبارك وتعالى and His Rasool when they call you towards that *(the injunctions of the Deen)* which will give you life *(an eternal life of happiness in the Aakhirah).* Know that Allaah تبارك وتعالى comes between a man and his heart *(because of which no person can have Imaan without Allaah تبارك وتعالى's permission)* and that you shall be gathered before Him *(on the Day of Qiyaamah, when you will have to account for your actions).*{Surah Anfaal, verse 24}

(١٤) ﴿قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ۝﴾ (سورة ال عمران: ٣٢)

Say, "Obey Allaah تبارك وتعالى and the Rasool *(Muhammad ﷺ by practising the Sunnah).*" If they turn away, then *(bear in mind that)* surely Allaah تبارك وتعالى does not like the Kaafiroon.{Surah Aal Imraan, verse 32}

(١٥) ﴿مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۝﴾

(سورة النساء: ٨٠)

Whoever obeys the Rasool ﷺ *(Muhammad ﷺ)* obeys Allaah تبارك وتعالى *(because Rasulullaah ﷺ conveys the message of Allaah تبارك وتعالى)* and whoever turns away, *(refusing to accept the message, then O Muhammad ﷺ, you should not upset yourself because)* We have not sent you as a watcher *(guard)* over them *(you will not be questioned for their denial because your responsibility is merely to convey the message to the best of your ability).*{Surah Nisaa, verse 80}

(١٦) ﴿وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝﴾ (سورة النساء: ٦٩، ٧٠)

Those who obey Allaah تبارك وتعالى and the Rasool ﷺ will be *(in the Aakhirah)* with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah تبارك وتعالى has bestowed His bounties. These are indeed the best of companions. This *(companionship of the pious)* is a favour from Allaah تبارك وتعالى. Allaah تبارك وتعالى suffices as the Knower *(of everything).*{Surah Nisaa, verses 69, 70}

(١٧) ﴿وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ وَذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ وَيَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۠ وَلَهٗ عَذَابٌ مُّهِيْنٌ

﴿ (سورة النساء: ١٣، ١٤)

These *(laws concerning)* are the limits of Allaah. Whoever obeys Allaah تبارك وتعالى and His Rasool ﷺ, Allaah تبارك وتعالى will enter him into Jannaat beneath which rivers flow, where they shall live forever. That is the supreme success *(a great achievement)*. Whoever disobeys Allaah تبارك وتعالى and His Rasool ﷺ and oversteps His limits *(later dying as a Kaafir)*, Allaah تبارك وتعالى shall enter him into the Fire *(of Jahannam)* where he shall live forever. He shall suffer a disgracing punishment. {Surah Nisaa, verses 13, 14}

(١٨) ﴿يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَاَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ

﴿ (سورة الانفال: ١ تا ٤)

They ask you *(O Muhammad ﷺ)* about the spoils of war *(about who will receive what portion of the spoils after the Battle of Badr)*. Say, "The spoils of war are for Allaah تبارك وتعالى and His Rasool *(for them to distribute it justly among the soldiers)*. So fear Allaah تبارك وتعالى, correct your mutual relations and obey Allaah تبارك وتعالى and His Rasool ﷺ *(the Shari'ah)* if you are *(true)* Mu'mineen." The Mu'mineen are those whose hearts tremble when Allaah تبارك وتعالى is mentioned, whose *(strength of)* Imaan increases when His Aayaat are recited to them and *(as a result, they are those)* who trust only in their Rabb. They *(the Mu'mineen)* are those who establish salaah *(perform it with all its etiquette)* and who spend *(for His pleasure)* from what We have provided for them.

These are the true Mu'mineen *(about whose Imaan there can be no doubt)*. For them shall be elevated ranks by their Rabb *(in Jannah)*, forgiveness and bountiful sustenance.{Surah Anfaal, verses 1-4}

(١٩) ﴿وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝﴾ (سورة التوبه: ٧١)

The Mu'mineen men and the Mu'mineen women are supporters *(helpers, protectors)* of each other. They command *(others and each other to do)* good, prevent evil, establish salaah, pay zakaah and obey Allaah تبارك وتعالى and His Rasool ﷺ. These are the ones on whom Allaah تبارك وتعالى shall soon shower mercy. Verily Allaah تبارك وتعالى is Mighty, The Wise.{Surah Taubah, verse 71}

(٢٠) ﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

﴿ (سورة ال عمران: ٣١)

Say *(O Muhammad ﷺ)*, "If you love Allaah تبارك وتعالى then follow me *(Muhammad ﷺ)*, Allaah تبارك وتعالى will then love you *(He will reward you and grant you numerous material and spiritual blessings)* and forgive your sins. Allaah تبارك وتعالى is Most Forgiving, Most Merciful."{Surah Aal Imraan, verse 31}

(٢١) ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾﴾ (سورة الاحزاب: ٢١)

There is definitely an excellent example in Allaah تبارك وتعالى's Rasool ﷺ for the one who fears Allaah تبارك وتعالى and the Last Day, and who remembers Allaah تبارك وتعالى abundantly.{Surah Ahzaab, Verse 21}

(٢٢) ﴿مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ۙ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۗ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾﴾ (سورة الحشر: ٧)

The booty *(wealth)* that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)* the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah تبارك وتعالى)*. Fear *(disobeying)* Allaah تبارك وتعالى, for Allaah تبارك وتعالى punishes very severely.{Surah Hashar, verse 7}

Ahaadeeth Concerning Obedience to Rasulullaah ﷺ, Following him and Following the Khulafa رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Whoever obeys me, obeys Allaah تبارك وتعالى and **whoever disobeys me, disobeys Allaah تبارك وتعالى. Whoever obeys my Ameer (whom I have appointed), obeys me and whoever disobeys my Ameer, disobeys me."** (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ said, "Everyone belonging to my Ummah shall enter Jannah except those who refuse (they will not enter Jannah)." "Who are those who refuse?" someone asked. Rasulullaah ﷺ replied, **"Those who obey me shall enter Jannah while those who disobey me are the ones who refuse."** (2)

Hadhrat Jaabir رضي الله تعالى عنه narrated that a few angels came to Rasulullaah ﷺ while he was asleep. Addressing the others, one of the angels said, "There is a similitude for this friend of yours. Mention this similitude." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains

(1) Bukhari
(2) Bukhari, as narrated in Jaami Vol. 2 Pg. 233

awake." The angels then said, "His likeness is like that of a person who built a house and then prepared a feast there. He then sent a caller to invite people. Whoever accepted the invitation of the caller entered the house and enjoyed the meal. On the other hand, those who did not accept the invitation neither entered the house nor partook of the meal."

Some angels then said to the others, "Explain this to him (Rasulullaah ﷺ) so that he may understand it." One of them said, "But he is asleep." Another responded, "Although his eyes sleep, his heart remains awake." The angels then explained, "The house is Jannah and the caller is Muhammad ﷺ. Therefore, whoever obeys Rasulullaah ﷺ, obeys Allaah تبارك وتعالى and whoever disobeys Muhammad ﷺ disobeys Allaah تبارك وتعالى. Muhammad ﷺ sets people apart (those who obey him have obeyed Allaah تبارك وتعالى and will enter Jannah while those who do not obey him have disobeyed Allaah تبارك وتعالى and will not enter Jannah). (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه has reported that Rasulullaah ﷺ said, "The likeness of myself and the Deen with which Allaah تبارك وتعالى has sent me is like a person who comes to his people saying, 'O my people! I have personally seen a large army (approaching to attack you) and I am warning you without any ulterior motives. So save yourselves (by leaving the town)! Save yourselves!'"

"So a group of his people obeyed him. They left early that evening, travelled calmly and were saved. Another group of his people regarded the warning as a lie. They therefore remained in the town and the enemy attacked them early the next morning, utterly destroying them. **This is the likeness of those people who accept my word and practise the Deen I have brought and those people who disobey me and who reject the Deen I have brought.**" (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Every condition that afflicted the Bani Israa'eel will certainly afflict my Ummah as well (and the similarity of the conditions will be so close that it will be) just as the two soles of a pair of shoes correspond with each other. (Their conditions will be so close that). Even if a person from the Bani Israa'eel committed open incest with his mother, there will be someone from my Ummah who will do the same. Whereas the Bani Israa'eel split into seventy-two groups, my Ummah will split into seventy-three. All these are headed for Jahannam except one." The Sahabah رضي الله تعالى عنهم asked, "Which group will this be, O Rasulullaah ﷺ?" **"The one that follows my ways and the ways of my Sahabah رضي الله تعالى عنهم."** (3)

Hadhrat Irbaadh bin Saariya رضي الله تعالى عنه narrates that once after leading the salaah, Rasulullaah ﷺ turned to the Sahabah رضي الله تعالى عنهم and delivered a lecture that caused their eyes to flow with tears and their hearts to tremble. Someone then said, "O Rasulullaah ﷺ! This lecture appears to be a parting advice so do tell us about the things that you wish to emphasise." Rasulullaah ﷺ said, "I advise

(1) Bukhari. Daarmi has also narrated a similar Hadith from Hadhrat Rabee'ah Jarashi, as quoted in Mishkaat (pg. 21).
(2) Bukhari and Muslim.
(3) Tirmidhi.

you to fear Allaah تبارك وتعالى and to listen to and obey (your Ameer) even if he is an Abyssinian slave because those coming after me shall witness tremendous disputes. (During these times) You should keep practising my Sunnah and the Sunnah of my rightly guided Khulafa (the Khulafa Raashideen). Hold fast to this and bite hard into it. **Beware of innovations (in the Deen) because every innovation (in Deen) is a Bid'ah and every Bid'ah leads to deviation."** (1)

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "When I asked my Rabb about the disputes to arise between my Sahabah رضي الله تعالى عنهم after me, He sent revelation to me saying, 'O Muhammad! Your Sahabah رضي الله تعالى عنهم are like stars in My opinion. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

Rasulullaah صلى الله عليه وسلم added, "My Sahabah رضي الله تعالى عنهم are like stars. You will be rightly guided by following any one of them." (2)

Hadhrat Hudhayfa رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "I do not know for how much longer I shall be with you." Indicating towards Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Rasulullaah صلى الله عليه وسلم added, **"Follow these two after me, adopt the lifestyle of Ammaar رضي الله تعالى عنه and believe whatever Ibn Mas'ood رضي الله تعالى عنه tells you."**

Hadhrat Bilaal bin Haarith رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who revives a Sunnah of mine that had died after me shall receive the rewards of all those who practise it without any of their rewards being diminished. (On the other hand). The person who introduces any misleading ways with which Allaah تبارك وتعالى and His Rasool صلى الله عليه وسلم are displeased with, he shall bear the sins of all those who practise it without their sins being diminished." (3)

Hadhrat Amr bin Awf رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The Deen will recoil to Hijaaz just as a snake recoils towards its hole. The Deen will then make its home in Hijaaz just as a mountain goat makes its home on the peaks of mountains. The Deen started off as a stranger and will again become a stranger as it started off, so glad tidings for (those who are regarded as) the strangers (because of their association with the Deen). They are the ones who will rectify the distortions that people had introduced into my Sunnah." (4)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم addressed him saying, "O my son! If you are able to pass the day and night without any ill-feelings in your heart for anyone, then do so." Rasulullaah صلى الله عليه وسلم then added, "O my son! This (practice) is among my Sunnah. **Whoever loves my Sunnah loves me and whoever loves me shall be with me in Jannah."** (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "Whoever holds fast to my Sunnah during times when my Ummah have been

(1) Tirmidhi and Abu Dawood
(2) Razeen, as quoted in Jam'ul Fawaa'id Vol. 2 Pg. 201
(3) Tirmidhi. Ibn Maajah has also reported a similar Hadith from Katheer bin Abdillaah ibn Umar, who narrates from his father and grandfather.
(4) Tirmidhi.
(5) Tirmidhi.

corrupted shall have the rewards of a hundred martyrs." (1) Bayhaqi and Tabraani have reported this Hadith from Hadhrat Abu Hurayrah رضي الله تعالى عنه, stating that the reward will be that of one martyr.

Hadhrat Abu Hurayrah رضي الله تعالى عنه has reported that Rasulullaah صلى الله عليه وسلم said, **"The person who holds fast to my Sunnah during times when my Ummah is corrupted shall have the reward of a martyr."** (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who holds fast to my Sunnah during times when my Ummah will be divided shall be like a person holding a burning charcoal." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The person who turns away from my Sunnah has no affiliation with me." (4) Ibn Asaakir has narrated this Hadith from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, which begins with the words, "The person who practises my Sunnah has an affiliation with me."

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah صلى الله عليه وسلم said, **"The one who holds fast to the Sunnah shall enter Jannah."** (5)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم said, "Whoever revives my Sunnah, has love for me and whoever loves me shall be with me in Jannah." (6)

Qur'aanic Verses Concerning Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم

(١) ﴿مَاكَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝﴾ (سورة الاحزاب: ٤٠)

Muhammad صلى الله عليه وسلم is not the father of any men among you, but he is Allaah تبارك وتعالى's Rasool and the seal of all Ambiyaa *(after whom there shall never come another Nabi).* Allaah تبارك وتعالى has knowledge of all things. {Surah Ahzaab, verse 40}

(٢) ﴿يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ۝﴾ (سورة الاحزاب: ٤٤، ٤٥)

O Nabi صلى الله عليه وسلم! We have certainly sent you as a witness *(who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah),* a carrier of good news *(to the Mu'mineen that they will enjoy Jannah),* a warner *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not accept Imaan)* and as a caller to Allaah تبارك وتعالى by His command and an illuminating lantern *(who lit up the world filled with the darkness of kufr and Shirk with the light of Imaan and also produced the Sahabah رضي الله تعالى عنهم as guiding stars to guide people after him).* {Surah Ahzaab, verses 45, 46}

(1) Targheeb wat Tarheeb Vol. 1 Pg. 44.
(2) Tabraani and Abu Nu'aym in "Hilya".
(3) Kanzul Ummaal Vol. 1 Pg. 47.
(4) Muslim.
(5) Daar Qutni.
(6) Sajzi.

(٣) ﴿إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّ نَذِيْرًا ۞ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۞﴾ (سورة الفتح: ٨، ٩)

Verily We have sent you *(O Rasulullaah ﷺ)* as a witness *(to testify to the actions of people on the Day of Qiyaamah)*, a carrier of good news *(to the Mu'mineen)* and a warner *(to the Kuffaar)* so that you *(O people)* believe in Allaah تبارك وتعالى, believe in His Rasool, assist Him *(His Deen)*, revere Him and glorify Him morning and evening.{Surah Fatah, verses 8, 9}

(٤) ﴿إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا وَّلَا تُسْئَلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ۞﴾ (سورة البقره: ١٩)

Undoubtedly We have sent you *(O Muhammad ﷺ)* with the truth, as a carrier of good news *(to those who believe you)* and as a warner *(to those who refuse to believe you)*. You will not be questioned about the people of the Blaze *(about those in the fire of Jahannam. Allaah تبارك وتعالى shall not ask you why they did not believe because your duty is to give them the message and not to force them to believe)*.{Surah Baqara, verse 119}

(٥) ﴿إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ؕ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ۞﴾ (سورة فاطر: ٢٤)

Verily We have sent you *(O Rasulullaah ﷺ)* with the truth, as a carrier of good news *(to the Mu'mineen)* and *(as)* a warner *(to the Kuffaar)*. *(Your duty is nothing strange to people because)* A warner *(who cautioned people about the consequences of kufr)* passed in every nation.{Surah Faatir, verse 24}

(٦) ﴿وَمَآ أَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۞﴾

(سورة سبا: ٢٨)

We have sent you *(O Muhammad ﷺ)* to the whole of mankind only as a carrier of good news and a warner *(and not as one who has to force people to accept Imaan)*. However, most people *(the Kuffaar)* do not know *(that you are Allaah تبارك وتعالى 's true Nabi)*.{Surah Saba, verse 28}

(٧) ﴿وَمَآ أَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيْرًا ۞﴾ (سورة الفرقان: ٥٦)

We have sent you *(O Rasulullaah ﷺ)* only as a carrier of good news *(to the Mu'mineen)* and a warner *(to the Kuffaar)*.{Surah Furqaan, verse 56}

(٨) ﴿وَمَآ أَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۞﴾ (سورة الانبياء: ١٠٧)

We have sent you *(O Muhammad ﷺ)* as a mercy to the universe *(to show mercy towards mankind, Jinn and creation at large by guiding them to the path of salvation)*.{Surah Ambiyaa, verse 107}

(٩) ﴿هُوَالَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۞﴾ (سورة التوبه: ٣٣)

It is He *(Allaah تبارك وتعالى)* Who sent His Rasool ﷺ with guidance and the true religion *(of Islaam)* so that He may make it overcome all other religions even

though the Mushrikeen detest it.{Surah Taubah, verse 33}

(١٠) ﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝﴾ (سورة النحل: ٨٩)

(Do not also forget) The day when We shall raise against every nation a witness from their midst *(the Ambiyaa of every nation who will testify against the Kuffaar of their nations)*, and We shall make you *(O Muhammad ﷺ)* witness over them *(to testify in favour of the Ambiyaa that they did fulfil their responsibilities)*. We have revealed the Book (the Qur'aan) to you, that explains all things to you *(including the fact that all the Ambiyaa fulfilled their duties)* and which is *(a means of)* guidance, a mercy and good news *(of forgiveness, rewards and Jannah)* for those who submit *(the Muslims)*.{Surah Nahl, verse 89}

(١١) ﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (سورة البقرة: ١٤٣)

Thus *(just as Allaah تبارك وتعالى has guided the Muslims to the straight path)* We have made you *(the Ummah of Rasulullaah ﷺ)* such a group that is moderate in nature *(free from excesses and shortcomings)* so that you may be witnesses *(on the Day of Qiyaamah)* over people and the messenger *(Rasulullaah ﷺ)* a witness over you *(When the nations of previous prophets will deny that their prophets preached the truth to them, the prophets will call for the Ummah of Rasulullaah ﷺ as witnesses for them. When the Ummah of Rasulullaah ﷺ testify that the prophets were truthful, they will be asked how they know this when they were not present during the times of the others. To this, the Ummah of Rasulullaah ﷺ will say that Rasulullaah ﷺ had informed them. Rasulullaah ﷺ will then make it clear that his Ummah are truthful)*.{Surah Baqara, verse 143}

(١٢) ﴿قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝ رَّسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝﴾ (سورة الطلاق: ١٠، ١١)

Allaah تبارك وتعالى has certainly revealed a Reminder *(the Qur'aan)* to you *(so that you guard yourselves from making the same mistakes that the previous nations made)*. And *(Allaah تبارك وتعالى has also sent to you)* a Rasool ﷺ who recites Allaah تبارك وتعالى's clear Aayaat *(verses of the Qur'aan)* to you to remove the Mu'mineen who do good deeds from darkness *(sin, ignorance, kufr)* and to bring them into light *(obedience, knowledge, Imaan)*. Whoever believes in Allaah تبارك وتعالى and does good deeds, Allaah تبارك وتعالى shall enter him into Jannaat beneath which rivers flow. There they shall live forever. Allaah تبارك وتعالى has appointed a most excellent provision for him.{Surah Talaaq, verses 10, 11}

(١٣) ﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝ (سورة ال عمران: ١٦٤)

Allaah تَبَارَكَ وَتَعَالَىٰ has certainly favoured the Mu'mineen by sending in their midst a Rasool *(Rasulullaah ﷺ)* from among them who recites to them His verses *(of the Qur'aan)*, purifies them *(from corrupt beliefs, Shirk, disobedience)* and teaches them the Book *(Qur'aan)* and wisdom *(the Sunnah)*. There is no doubt that these people were in open error before this *(before the coming of Rasulullaah ﷺ)*. {Surah Aal Imraan, verse 164}

(١٤) ﴿كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝ فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝﴾

(سورة البقرة: ١٥١، ١٥٢)

In a similar manner *(as part of Our favour to you)* We have *(also)* sent to you a Rasool *(messenger)* from among yourselves *(Muhammad ﷺ)* who recites to you Our verses *(of the Qur'aan)*; purifies you *(from Shirk)*; teaches you the Book *(Qur'aan)* and wisdom *(the teachings of the Qur'aan)*; and teaches you what you knew not *(he perfects both your knowledge and your actions)*. So think of Me *(by performing salaah, making Dhikr, abiding by the Qur'aan and in all other matters)* and I will think of you *(by rewarding you and fulfilling your needs)*. Be grateful to Me *(by obeying Me)* and do not be ungrateful *(by disobeying Me)*. {Surah Baqara, verses 151, 152}

(١٥) ﴿لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝﴾ (سورة التوبه: ١٢٨)

Undoubtedly a Rasool ﷺ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful towards the Mu'mineen. {Surah Taubah, verse 128}

(١٦) ﴿فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ۝﴾ (سورة ال عمران: ١٥٩)

It is because of the mercy of Allaah تَبَارَكَ وَتَعَالَىٰ that you *(O Muhammad ﷺ)* are lenient *(gentle, forgiving, soft-hearted)* with them *(with the Sahabah رَضِيَ اللهُ تَعَالَىٰ عَنْهُمْ)*. If you had been ill-tempered and hard-hearted, they would have all dispersed from around you. So pardon them, seek forgiveness for them and consult with them in matters *(Rasulullaah ﷺ therefore consulted with the Sahabah رَضِيَ اللهُ تَعَالَىٰ عَنْهُمْ very often)*. When you have taken a firm decision *(after consulting with the knowledgeable ones)*, then place your trust in Allaah تَبَارَكَ وَتَعَالَىٰ *(and not on your resources and decision)*. Verily Allaah تَبَارَكَ وَتَعَالَىٰ loves those who place their trust in Him *(and will surely assist them)*. {Surah Aal Imraan, verse 159}

(١٧) ﴿إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤٠﴾﴾ (سورة التوبه: ٤٠)

If you do not assist him *(Rasulullaah ﷺ)*, then indeed Allaah تبارك وتعالى had assisted him when the Kuffaar drove him out *(of Makkah)*. He was the second of the two *(the other being his bosom friend Abu Bakr رضي الله تعالى عنه)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah ﷺ)* told his companion *(Abu Bakr رضي الله تعالى عنه when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah تبارك وتعالى is with us *(and He will protect us from the Kuffaar)*." So Allaah تبارك وتعالى caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah تبارك وتعالى)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah تبارك وتعالى *(the Kalimah)* is right at the top. Allaah تبارك وتعالى is Mighty, The Wise. *(Therefore, if any person refuses to assist Rasulullaah ﷺ and Islaam, his assistance is not needed because Allaah تبارك وتعالى shall assist them as He did before.)*{Surah Taubah, verse 40}

(١٨) ﴿مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنجِيلِ ۚ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾﴾

(سورة الفتح: ٢٩)

Muhammad ﷺ is Allaah تبارك وتعالى's Rasool and those with him *(the Sahabah رضي الله تعالى عنهم)* are stern against the Kuffaar and *(yet)* compassionate among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allaah تبارك وتعالى's bounty and His pleasure. Their hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. This is their description in the Torah. Their description in the Injeel *(Bible)* is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer. *(Allaah تبارك وتعالى has nurtured the Sahabah رضي الله تعالى عنهم in this manner)* So that the Kuffaar may be enraged by them *(because of their animosity for Islaam and for the Sahabah رضي الله تعالى عنهم)*. Allaah تبارك وتعالى has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.{Surah Fatah, verse 29}

(١٩) ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي التَّوْرَاةِ وَالْإِنجِيلِ

يَأْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَ الْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ (سورة الاعراف: ١٥٦، ١٥٧)

I shall soon *(in the Aakhirah)* ordain it *(My mercy)* for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool *(who is also)* the untutored Nabi *(Muhammad ﷺ, about)* whom they find *(his name and description)* written in the Torah and the Injeel *(both of which they have)* with them. He *(Muhammad ﷺ)* instructs them to do good, prevents *(forbids)* them from evil, permits pure things for them *(which was forbidden in the previous religions)*, forbids them from impure things *(such as carrion, blood, etc)* and removes from them the burden and shackles *(the stern laws)* that were *(binding)* upon them *(such as cutting off the portion of a garment that is impure)*. So the successful ones are certainly those who believe in him, honour him, assist him and follow the light *(the Qur'aan)* revealed with him."{Surah A'raaf, verse 156, 157}

Verses of the Qur'aan Concerning the Sahabah رضي الله تعالى عنهم

(١) ﴿لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۝ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝﴾ (سورة التوبه: ١١٧، ١١٨)

Allaah تبارك وتعالى has certainly turned in mercy towards the Nabi ﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* after the hearts of some of them were almost shaken *(causing them to hesitate)*. Without doubt, He is Most Compassionate and Most Merciful towards them *(by blessing them with steadfastness and devotion)*. And Allaah تبارك وتعالى *(has also turned in mercy towards)* the three *(Sahaaba رضي الله تعالى عنهم, namely Murara bin Rabee رضي الله تعالى عنه, Ka'b bin Maalik رضي الله تعالى عنه and Hilaal bin Umayyah رضي الله تعالى عنه)* whose matter *(forgiveness for not marching to Tabook)* was postponed *(for fifty days)* until the earth narrowed for them despite its vastness *(and they could find no place to hide themselves)*, their own souls narrowed for them *(they became frustrated with themselves)* and they were convinced that there was no safety from Allaah تبارك وتعالى except *(in turning)* towards Him. Then Allaah تبارك وتعالى turned towards them *(in mercy)* so that they *(could)* turn to Him *(in repentance)*. Indeed Allaah تبارك وتعالى is Most Pardoning, Most Merciful.{Surah Taubah, verse 117, 118}

(٢) ﴿لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ۝ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

﴿ (سورة الفتح: ١٨، ١٩)

Allaah تبارك وتعالى was well pleased with the Mu'mineen *(the Sahabah رضي الله تعالى عنهم)* when they pledged their allegiance to you *(O Rasulullaah ﷺ)* beneath the tree *(at Hudaybiyyah)*. Allaah تبارك وتعالى knew what was in their hearts, sent tranquillity to them *(causing them to accept Allaah تبارك وتعالى's commands without hesitation)* and rewarded them with a victory close at hand *(when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)* and *(Allaah تبارك وتعالى will also reward them with)* abundant spoils of war that they will take *(after conquering Khaybar)*. Allaah تبارك وتعالى is always Mighty, Wise.{Surah Fatah, verse 18, 19}

(٣) ﴿وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝﴾

(سورة التوبه: ١٠٠)

Allaah تبارك وتعالى is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success. *(This verse clearly illustrates the great status of the Sahabah رضي الله تعالى عنهم and it will therefore be wrong to revile them.)*{Surah Taubah, verse 100}

(٤) ﴿لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّ يَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝ وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝﴾ (سورة الحشر: ٨، ٩)

(A share of the booty received without a fight is also reserved) For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah تبارك وتعالى's grace and pleasure and assist Allaah تبارك وتعالى and His Rasool ﷺ. These are the ones who are true *(in their claim to Imaan). (Part of this booty is also for)* Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give). (Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(who will attain salvation)*.{Surah Hashar, verses 8, 9}

(٥) ﴿اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ

فَمَالَهٗ مِنْ هَادٍ ﴿﴾ (سورة الزمر: ٢٣)

Allaah تبارك وتعالى has revealed the most superb articulation; a Book *(the Qur'aan)* with subject matter of similar import *(to reinforce teachings)*, which is often repeated *(by people throughout the world and throughout time)*. The bodies of those who fear their Rabb shiver with it, after which their hearts and bodies soften to Allaah تبارك وتعالى's remembrance *(causing them to do good deeds)*. This is Allaah تبارك وتعالى's guidance, with which He guides whoever He wills. There can be no guide for the one whom Allaah تبارك وتعالى sends astray. {Surah Zumar, verse 23}

(٦) ﴿اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿﴾ تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّطَمَعًا وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿﴾ فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿﴾﴾ (سورة السجده: ١٥ تا ١٧)

Only those people *(truly)* believe in Our Aayaat who, when they are reminded about them, fall in prostration *(out of fear and humility)*, glorify the praises of their Rabb and do not behave arrogantly. *(These people are such that)* Their sides part from their beds *(they wake up for Tahajjud salaah)*, they make du'aa to their Rabb in fear *(for His punishment)* and *(having)* hope *(in His mercy)*, and they spend *(in charity)* from what We have provided for them. No soul knows what pleasures are hidden for him *(in Jannah)* as a reward for the deeds he carries out. {Surah Sajdah, verses 15-17}

(٧) ﴿فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿﴾ وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿﴾ وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿﴾ وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ﴿﴾﴾ (سورة الشورى: ١٥ تا ١٧)

Whatever you have been given is merely an article of this worldly life *(something to use temporarily)*. *(On the other hand,)* What *(reward)* is with Allaah تبارك وتعالى *(in exchange for your good deeds)* is better *(than everything of this world)* and more lasting *(eternal)* for those who have Imaan, who trust *(only)* in their Rabb *(to provide for them and to protect them)* who abstain from major sins and immoral behaviour and who forgive when they are angry *(without taking revenge)*. *(These people who shall have Allaah تبارك وتعالى's eternal reward are)* Those who respond to *(the commands of)* their Rabb, who establish salaah, whose affairs are *(decided)* by mutual consultation *(counsel)* between themselves, and who spend *(in charity)* from what We have provided for them. And *(they are also)* those who retaliate *(only)* when aggression affects them *(without being aggressors)*. {Surah Shura, verses 36-39}

(٨) ﴿مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ

صلے وَمَا بَدَّلُوْا تَبْدِيْلًا ۝ لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝﴾ (سورة الاحزاب: ٢٣، ٢٤)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah تبارك وتعالى *(that they will fight in Jihaad until they die).* Of them is he who has fulfilled his pledge *(and has been martyred),* and he who is waiting *(to be martyred).* They have not changed *(their resolve)* in the least *(unlike the Munaafiqeen). (Such situations of trial and hardship take place)* So that Allaah تبارك وتعالى may reward the truthful *(those who are true in their Imaan)* for their truthfulness and punish the hypocrites if He wills or forgive them *(when they repent sincerely).* Allaah تبارك وتعالى is always Most Forgiving, Most Merciful.{Surah Ahzaab, verses 23, 24}

(٩) ﴿اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّيْلِ سَاجِدًا وَّقَآئِمًا يَّحْذَرُ الْاٰخِرَةَ وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ۭ قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ﴾ (سورة الزمر: ٩)

(Is the Kaafir better) Or the person who is engrossed in *(Allaah* تبارك وتعالى *'s)* worship throughout the hours of the night, prostrating and standing, fearing the Aakhirah and hoping for the mercy of his Rabb? Say, "Can those with *(spiritual)* knowledge be equal to those who do not have knowledge? Only those with *(spiritual)* intelligence will heed *(good advice).*"{Surah Zumar, verse 9}

Mention of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم in the Divine Scriptures that Came Before the Qur'aan

Hadhrat Ataa bin Yasaar رحمه الله تعالى reports that once when he met Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه, he asked him, "Tell me about the description of Rasulullaah صلى الله عليه وسلم in the Torah." Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه replied, "Alright. I swear by Allaah تبارك وتعالى that the Torah describes him just as the Qur'aan does. (It says) 'O Nabi صلى الله عليه وسلم! Verily We have sent you as a witness, a giver of glad tidings, a warner and a protection for the illiterate nation (the Arabs). You are My servant and My Rasool and I have named you *Mutawakkil (One who relies on Allaah* تبارك وتعالى *only).* You are neither ill-tempered, hard-hearted nor one who shouts in the marketplace. You do not resist evil with evil, but rather forgives and overlooks.' (The Torah continues to say,) Allaah تبارك وتعالى shall never take him (Rasulullaah صلى الله عليه وسلم) from the world until people straighten their crooked religion by saying, 'Laa Ilaaha Illalaah' ('There is none worthy of worship but Allaah تبارك وتعالى'). By him shall Allaah تبارك وتعالى open blind eyes, deaf ears and veiled hearts.'" (1)

Hadhrat Wahab bin Munabbih رحمه الله تعالى narrates that Allaah تبارك وتعالى sent the

(1) Ahmad. Bukhari has also reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. Bayhaqi has also reported a similar narration from Ibn Salaam with the words, "Until he straightens the crooked religion." Ibn Is'haaq has also reported a similar narration from Ka'b Ahbaar, as did Bayhaqi do so in brief from Hadhrat Aa'isha رضي الله تعالى عنها.

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following revelation to Hadhrat Dawood عليه السلام in the Zaboor, "O Dawood! There shall soon come after you a Nabi whose name will be Ahmad and Muhammad. He shall be truthful and a leader and I shall never be angry with him. I have forgiven all his errors even before he can commit them. His Ummah shall be showered with My mercy. I shall grant them such Nawaafil (optional) that I have granted only to the Ambiyaa and I shall make compulsory for them such Faraa'idh that I have made compulsory only for the Ambiyaa and the Rasul. They will eventually come to me on the Day of Qiyaamah shining with the same light that shines from the Ambiyaa." Allaah تبارك وتعالى then said to Dawood عليه السلام, **"O Dawood! I have granted superiority to Muhammad صلى الله عليه وسلم and his Ummah over all other nations."** (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه once asked Hadhrat Ka'b رضي الله تعالى عنه to describe to Rasulullaah صلى الله عليه وسلم and his Ummah to him. Hadhrat Ka'b رضي الله تعالى عنه said, "I have found them (described as follows) in Allaah تبارك وتعالى's book (the Torah): 'Verily Ahmad صلى الله عليه وسلم and his Ummah shall praise Allaah تبارك وتعالى abundantly who will praise Allaah تبارك وتعالى (by saying *"Al Hamdu Lillaah"*) during favourable and adverse conditions. They will exalt Allaah تبارك وتعالى (by saying *"Allaahu Akbar"*) when ascending an incline and glorify Him (by saying *"Subhaa Nallaah"*) when descending from a raised place. Their call (the Adhaan) shall resound in the skies and during their salaah they will communicate (with Allaah تبارك وتعالى) with humming (whispering) sounds like the sound of bees against a rock. They will form rows in their (congregational) salaah just as the angels form rows and will form rows in battle as they do in salaah. When they go to battle in the path of Allaah تبارك وتعالى (for Allaah تبارك وتعالى's pleasure), the angels will be before them and behind them with powerful spears. When they present themselves for battle in Allaah تبارك وتعالى's path, Allaah تبارك وتعالى shall shade (shelter) them just as a vulture shades her nest (while saying this, Hadhrat Ka'b رضي الله تعالى عنه demonstrated with his hand how a vulture protects her nest by spreading her wings over it). They shall never flee from the battlefield." (2)

According to another narration, Hadhrat Ka'b رضي الله تعالى عنه said, "(The Ummah of Rasulullaah صلى الله عليه وسلم were described in the Torah as) People who shall praise Allaah تبارك وتعالى abundantly, who will praise Allaah تبارك وتعالى (by saying *"Al Hamdu Lillaah"*) during all conditions. They will exalt Allaah تبارك وتعالى (by saying *"Allaahu Akbar"*) when ascending an incline. They will keep track of the sun (to ascertain the correct times of salaah). They shall perform their five daily salaah on time even though it be at a dusty place. They will tie their loincloths at their waists and wash their limbs (when performing wudhu)." (3)

Ahaadeeth Describing Rasulullaah صلى الله عليه وسلم

Hadhrat Hasan bin Ali رضي الله تعالى عنه says that he once asked his uncle Hadhrat Hind bin

(1) Al Bidaayah wan Nihaayah Vol. 2 Pg. 326
(2) Abu Nu'aym in his *Hilya* Vol. 5 Pg. 386.
(3) Abu Nu'aym in his *Hilya*. Another longer narration has also been reported from Hadhrat Ka'b رضي الله تعالى عنه in the same book.

Abi Haalah رضي الله تعالى عنه to describe Rasulullaah ﷺ because he could describe excellently. His reason for asking for a description of Rasulullaah ﷺ was to adopt something of the description (because Hadhrat Hasan bin Ali رضي الله تعالى عنه was only seven when Rasulullaah ﷺ passed away, he did not have sufficient opportunity to study the appearance of Rasulullaah ﷺ in much detail).

Hadhrat Hind bin Haalah رضي الله تعالى عنه began, "Rasulullaah ﷺ was of outstanding stature, appearing such to others as well. His face shone brightly like the full moon at night. He was taller than the average person yet shorter than a lanky person. His head was gracefully large and his hair had gentle curls. If his hair formed a path, he would leave it that way, otherwise he never took pains to make one (while he would make a path if a path formed easily, he would not take pains to make one if it became difficult). When his hair grew long, it would be below his earlobes. His complexion was radiant and his forehead was wide. His eyebrows were full though fine and stood separately. Between the two was a vein which would swell when he became angry. His nose was smooth with a high bridge and had a lustre about it, which made an unacquainted person think that it was large (whereas its lustre only made it seem such). His beard was thick, his eyes were black and his cheeks were smooth and unobtrusive. His mouth was moderately wide, his teeth discreet with a slight gap between the two front teeth."

"The hair of his chest formed a thin line up to the navel. Because of its smoothness and clarity his neck appeared to be that of a carved silver statue. His body was firm and moderately built with his stomach in line with his chest. His chest was wide, his shoulders broad and his joints prominent and powerful. The uncovered parts of his body were always radiant. He had a line of hair running between his chest and navel and although his abdomen and breasts were hairless, his arms, shoulders and upper part of the chest had hair. He had long forearms, broad palms and his bones were well formed and straight. His hands and feet were well-built with his fingers and toes proportionately long. The inside of his foot was deep with the upper part so smooth that water easily flowed down them."

"He lifted his feet well off the ground and leaned forward when he walked. He put his steps down lightly and walked briskly, taking long strides as he went along. He walked as if he was descending from a high place. When he turned to someone, he turned his entire body towards the person. His kept his gazes lowered and would more often be looking down than up. (Out of modesty) He never looked at a person straight in the face, always walked behind his companions and greeted whoever he met before they greeted him."

Hadhrat Hasan رضي الله تعالى عنه then asked his uncle to describe the manner in which Rasulullaah ﷺ talked. To this, his uncle said, "Rasulullaah ﷺ always remained grieved (concerning the Aakhirat), was forever concerned (for the plight of his Ummah) and had no rest. He remained silent for long periods and would speak only when necessary. From beginning to end his speech was complete (he

did not speak vaguely) and spoke most comprehensively (without wasting words). His words were distinct and conclusive with neither excess nor shortage (leaving no room for ambiguity). He spoke kindly without being harsh towards anyone or embarrassing anyone. Regardless of how insignificant they seemed, he always held favours in high esteem without belittling them or praising them excessively (so that no greed is shown)."

"When the truth was being opposed, nothing could stem his anger until the truth was avenged." Another narration states, "Matters relating to this world never made him angry. However, whenever the truth (matters of Deen) met opposition, nothing and no one could stem his anger until the truth was avenged. **He never became angry for personal reasons and never took revenge for anything affecting his personal life."**

"Whenever he pointed towards something, he pointed with his entire hand (and not only with one finger) and he always turned his hands over when expressing surprise. He (sometimes moved his hands when speaking and) would hit the palm of his right hand on the thumb of the left hand. When he was angry with someone, he would turn his face away from the person and then either ignore him or forgive him. When he was happy, he would lower his gaze because of modesty. **Rasulullaah ﷺ smiled most of the time and when he did, his teeth would shine like hailstones."**

Hadhrat Hasan bin Ali رضي الله تعالى عنه says that he did not mention this description to his brother Hadhrat Husayn bin Ali رضي الله تعالى عنه for some time afterwards, but when he did, he gathered that his brother had learned about this from their uncle even before he could. He also learned that his brother Husayn رضي الله تعالى عنه had even enquired from their father (Hadhrat Ali رضي الله تعالى عنه) about the manner in which Rasulullaah ﷺ entered his home, left the home, conducted his gatherings and about the other mannerisms and behavioural characteristics of Rasulullaah ﷺ. It appeared that there was not any detail of Rasulullaah ﷺ's life that Hadhrat Husayn رضي الله تعالى عنه had not asked about.

Hadhrat Husayn رضي الله تعالى عنه narrates further that when he asked his father Hadhrat Ali رضي الله تعالى عنه about the manner in which Rasulullaah ﷺ entered the house, the reply was, "His entry into his home was by (Allaah تبارك وتعالى's) permission and when he arrived home, he divided his time into three parts. There was a part reserved for Allaah تبارك وتعالى (for Ibaadah), a part for his family (to speak to them and to see to their needs) and a part for himself. The part reserved for himself was further divided between himself and the people. The Sahabah رضي الله تعالى عنهم closest to him would (discuss matters with Rasulullaah ﷺ at home and) pass on whatever they heard from Rasulullaah ﷺ to the public without keeping anything secret. When allowing the Sahabah رضي الله تعالى عنهم to enter into discussions with him during this time, it was his practice to give preference to the Sahabah رضي الله تعالى عنهم who were most virtuous in terms of their merit in Deen. Among them were those who had one need, others who had two needs and others who had more needs. Rasulullaah ﷺ would engage himself with (fulfilling the needs of)

these people and would advise them concerning matters leading to their (spiritual) reformation and the reformation of the Ummah at large. Rasulullaah ﷺ would enquire from those visiting him about the welfare of the Muslim public and advise them accordingly."

"Rasulullaah ﷺ would say to those coming to see him, 'Those present here should pass the message on to those who are absent. You should communicate to me the needs of those who are unable to present themselves (because they are too modest, afraid or living too far to appear themselves). On the Day of Qiyaamah, Allaah تبارك وتعالى shall keep firm the feet of that person who informs their leader about the needs of another person who cannot do so himself.' It was only matters of importance that were mentioned to Rasulullaah ﷺ and he did not entertain anything else (such as futile talk). People used to visit him in search of Deeni knowledge and would not leave without tasting something (this either means that they would not leave without receiving the knowledge they came for or that they would not leave without having something to eat or drink). **They would leave him as guides towards good."**

Hadhrat Husayn رضي الله تعالى عنه further narrates that he asked his father about what Rasulullaah ﷺ and when he left the house. Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ always guarded his tongue from everything besides matters that concerned him. He always put people at ease without ever making them feel uncomfortable (he always advised and censured them in a manner that never made them afraid being with him). He always honoured the noble persons of a tribe and appointed them as leaders of their tribes. He would warn people (about the punishment of the Aakhirah as well as about the harms they faced from other elements and people). Together with warning others, he also guarded himself from the harms of others without depriving anyone of his cheerfulness and good character. **He always watched over his companions and enquired about the welfare of the masses."**

"Rasulullaah ﷺ would commend anything good and encourage it. On the other hand, he condemned anything evil and discouraged it. He chose the moderate path in all matters and was never contradictory. He was never negligent of the Deeni welfare of the people so that they did not grow negligent towards the Deen or turn away from it altogether. He had a method of dealing with every situation without compromising on the rights of any person nor transgressing them in any way. The best of people were in his attendance and those that he regarded as the most virtuous were the ones who wished the best for others. In his estimation, the highest ranking people were those who sympathised most with people and assisted them most."

Hadhrat Husayn رضي الله تعالى عنه narrates that he further asked his father about the gatherings that Rasulullaah ﷺ held. Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ never sat or stood without Dhikr on his tongue. He would never reserve a place for himself (in the Masjid) and also forbade others from doing this. Whenever he arrived in a gathering, he sat on the fringe of the gathering and

instructed people to do the same. He gave equal attention to each person in the gathering so that all of them thought that they were the most honoured. Whenever a person sat with him or stood with him to address a need, Rasulullaah ﷺ remained with him patiently until the person himself took leave. **When anyone asked him for anything, he would give the person his need or kindly tell the person that he did not have the means to fulfil the need."**

"Rasulullaah ﷺ generously distributed his cheerfulness and good character to every person so that he became a father to them all and fulfilled the rights of each one of them equally. His gatherings included forbearance, modesty, tolerance and confidentiality. Voices were never raised in his gatherings, reputations were never smeared and faults were never publicised. Those attending his gatherings were treated equally (no racial and social discrimination existed) and people were held in high esteem only in relation to the level of their Taqwa. Each person respected the other and just as the elderly were shown great reverence, the youngsters were shown great compassion. The needy were attended to and enquiries were made about strangers (to see to their needs)."

When Hadhrat Husayn رضي الله تعالى عنه asked his father about Rasulullaah ﷺ's interaction with the people in his gatherings, Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ always smiled and displayed a tolerant attitude and a soft nature. He was never ill-tempered, never hard-hearted, never shouted, was never vulgar, never searched for the faults of people and never joked excessively. Rasulullaah ﷺ pretended not to be aware of things he disliked but would not make a person lose hope in receiving something he wanted, which Rasulullaah ﷺ himself disliked (he would give the person something to appease him or advise him kindly)."

"Rasulullaah ﷺ divorced himself **from three things** and also prevented people from these three things. These were (1) arguing, (2) speaking too much and (3) indulging in futile talk. He never spoke ill of anyone, never insulted anyone and never searched for the faults of any person. He only spoke when he anticipated rewards for his speech."

"Whenever Rasulullaah ﷺ spoke, the Sahabah رضي الله تعالى عنهم sitting in the gathering sat with their heads bowed as if there were birds perched on their heads (they sat absolutely still like people afraid that any movement of theirs would disturb birds perched on their heads). The Sahabah رضي الله تعالى عنهم remained silent as he spoke and spoke only when he was silent. They also took care never to argue in his presence. Rasulullaah ﷺ expressed amusement when the Sahabah رضي الله تعالى عنهم laughed and expressed surprise when they did. He tolerated the blunt speech and harsh manner of questioning that strangers used (when they came to ask various questions). (Seeing that Rasulullaah ﷺ did not mind the questions and because they were too respectful to ask such questions,) The Sahabah رضي الله تعالى عنهم used to bring such strangers to the gatherings."

"Rasulullaah ﷺ used to say, 'Help a needy person whenever you see one.' He did not tolerate anyone praising him, unless a person was expressing gratitude

for a favour done (Rasulullaah ﷺ allowed this so that people learned that they should express gratitude to others). He would never interrupt the speech of any person unless the person spoke something wrong, in which case, Rasulullaah ﷺ would interrupt the speech by either stopping the person from continuing or by standing up and leaving."

Hadhrat Husayn رضي الله تعالى عنه states further that he even asked his father about the manner in which Rasulullaah ﷺ observed silence. His father Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ **observed silence on four occasions.** These were (1) when he needed to bear with something, (2) when exercising caution, (3) when considering something and (4) when pondering about something. There were **two things** that he always considered. These were how he could (1) see all people alike and (2) hear all of them alike. There were also **two things** that he usually pondered about. These were (1) that which is everlasting (the Aakhirah) and (2) that which will come to an end (this world). Allaah تبارك وتعالى had granted Rasulullaah ﷺ both the qualities of forbearance and fortitude because of which nothing made him so angry that he lost control of himself. (1)

Rasulullaah ﷺ exercised caution **with regard to four matters.** These were (1) ensuring that he does good and (2) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah (his narration mentions only two matters). However, the narration in *Kanzul Ummaal* states, "Rasulullaah ﷺ exercised caution with regard to **four matters.** These were (1) ensuring that he does good so that his example should be followed (2) avoiding evil so that others also stay away from it, (3) exerting his mind in matters that will benefit the Ummah and (4) giving importance to those things that would benefit the Ummah in this world as well as in the Aakhirah. (2)

Statements of the Sahabah رضي الله تعالى عنهم Concerning Their Qualities

Hadhrat Suddi رحمه الله تعالى has reported the following narration from Hadhrat Umar رضي الله تعالى عنه concerning the verse:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ (سورة ال عمران: ١١٠)

"You were the best of all nations who have been raised for *(the benefit and salvation of)* mankind. You enjoin good and forbid evil and have Imaan in Allaah تبارك وتعالى." {Surah Aal Imraan, verse 110}

He reports that Hadhrat Umar رضي الله تعالى عنه stated, "If Allaah تبارك وتعالى had willed, He

(1) Tirmidhi has reported this entire lengthy Hadith in his *"Shamaa'il"* from Hadhrat Hasan رضي الله تعالى عنه, when he starts by saying that he once asked his uncle Hadhrat Hind bin Abi Haalah رضي الله تعالى عنه to describe Rasulullaah ﷺ. The Hadith of his brother Hadhrat Husayn رضي الله تعالى عنه is also mentioned, who narrates from his father Hadhrat Ali رضي الله تعالى عنه. Reporting from Haakim, Imaam Bayhaqi رحمه الله تعالى has also narrated this Hadith in his *"Dalaa'ilun Nabuwwah"* from Hadhrat Hasan رضي الله تعالى عنه, who says, "I once asked my uncle Hadhrat Hind bin Abi Haalah رضي الله تعالى عنه..." Haafidh Ibn Katheer رحمه الله تعالى has also reported this Hadith in his book *"Al-Bidaayah"* (Vol.6 Pg.33). As mentioned in *Kanzul Ummaal* (Vol.4 Pg.32), this Hadith has also been reported by Ruyani, Tabraani and Ibn Asaakir. Imaam Baghawi رحمه الله تعالى has also reported it, as mentioned in Al-*Isaabah* (Vol.3 Pg.611).

(2) This narration appears in Jam'ul Fawaa'id (Vol.8 Pg.275).

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would have used the word (meaning "You are"), in which case the verse would have referred to all of us (whether a person enjoins good and forbids evil or not). However, Allaah تبارك وتعالى used the word (meaning "you were") to refer specifically to the Sahabah رضي الله تعالى عنهم. Therefore, whoever does as the Sahabah رضي الله تعالى عنهم did (enjoins good and forbids evil) shall be among "the best of all nations who have been raised for (the benefit and salvation of) mankind." (1)

Hadhrat Qataadah رحمه الله تعالى reports that Hadhrat Umar رضي الله تعالى عنه once recited the verse:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ط﴾ (سورة ال عمران: ١١٠)

"You were the best of all nations who have been raised for (the benefit and salvation of) mankind. You enjoin good and forbid evil and have Imaan in Allaah تبارك وتعالى." {Surah Aal Imraan, verse 110}

Thereafter, Hadhrat Umar رضي الله تعالى عنه said, "O people! Whoever wishes to be among this Ummah (who are the best of nations), then he should fulfil the condition that Allaah تبارك وتعالى mentions in the verse (i.e. enjoin good and forbid evil)." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, "Allaah تبارك وتعالى looked at the hearts of all His servants and chose that of Muhammad صلى الله عليه وسلم. Allaah تبارك وتعالى then made him His messenger and granted him special knowledge from His own. Allaah تبارك وتعالى then again gazed at the hearts of His servants and selected companions for Rasulullaah صلى الله عليه وسلم (the Sahabah رضي الله تعالى عنهم) to assist (in the propagation of) His Deen and to be assistants in bearing the responsibility of Rasulullaah صلى الله عليه وسلم. Therefore, whatever these Mu'mineen (the Sahabah رضي الله تعالى عنهم) regard as good, is good in the eyes of Allaah تبارك وتعالى and whatever they regard as unacceptable, is unacceptable in the eyes of Allaah تبارك وتعالى." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had mentioned, "Whoever wishes to follow the ways of another, should follow the ways of those who have passed away. These were the companions of Muhammad صلى الله عليه وسلم, who were the best people of this Ummah. Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allaah تبارك وتعالى had chosen to be companions of His Nabi صلى الله عليه وسلم and for the transmission of His Deen. **You people should therefore emulate their character and mannerisms. By the Rabb of the Kabah! The Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم were correctly guided."**(4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said to the people, "Although you people fast more often, perform more salaah and make more effort, the companions of Rasulullaah صلى الله عليه وسلم were better than you." When the people asked him the reason for this, he replied, **"Because they had less concern for this**

(1) Ibn Jurayj and Ibn Abi Haatim.
(2) Kanzul Ummaal Vol.1 Pg.238
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.375). It is also reported by Tayaalisi (Pg.33) and Ibn Abdil Birr in Isti'aab (Vol.1 Pg.6) without the words "Therefore, whatever these Mu'mineen..."
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.305)

world and more concern for the Aakhirah." (1)

Abu Waa'il رحمه الله تعالى narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to him, "They are the people of Jaabiya(2). They were five hundred Muslim men who pledged that they would be martyred in battle and not return home. (Therefore, according to their custom,) They shaved off their hair, fought the enemy and were all martyred besides one who lived to tell the tale." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once heard a person saying, "Where are the people who have no concern for this world and look forward to the Aakhirah?" Taking the person to the graves of Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to him, "Were you asking about these personalities?" (4)

Abu Araaka رحمه الله تعالى narrates that he once performed the Fajr salaah behind Hadhrat Ali رضي الله تعالى عنه. After the salaah, Hadhrat Ali رضي الله تعالى عنه turned to his right and appeared to be extremely troubled. Eventually, when the sun rose the length of a spear's length above the Masjid wall, he performed two Rakaahs of salaah. Thereafter, he turned his hands over and said, "By Allaah تبارك وتعالى! I have seen the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم and do not see the likes of them anywhere today. In the mornings, their faces were pale, their hair dishevelled, their bodies covered in dust and between their eyes were the marks of prostration which resembled the marks on the knees of goats. Their nights were spent prostrating (in Sajdah) and standing before Allaah تبارك وتعالى (in salaah). They recited the Book of Allaah تبارك وتعالى (the Qur'aan) and would attain comfort by standing in salaah and making Sajdah. When the mornings arrived and they engaged in Dhikr, their bodies would move as the trees do when the gentle wind blows through them. Their eyes would flow with tears until their clothing got wet as if they (were remorseful because they) had spent their nights in negligence." Thereafter, Hadhrat Ali رضي الله تعالى عنه stood up and was never again seen laughing quietly until he was martyred by the wicked enemy of Allaah, تبارك وتعالى Ibn Muljim. (5)

Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى once came to Hadhrat Mu'aawiya رضي الله تعالى عنه, who asked him to describe Hadhrat Ali رضي الله تعالى عنه. Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى said, "Would you excuse me?" Hadhrat Mu'aawiya رضي الله تعالى عنه replied, "You cannot be excused." Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى continued, "If I have to say something, then I swear by Allaah تبارك وتعالى that Hadhrat Ali رضي الله تعالى عنه was a man of high objectives (with immense honour). He was a man of tremendous strength who always spoke decisively and passed judgement with utmost justice. Knowledge seemed to burst forth from his every

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.136)

(2) The name of place in Shaam where a large Muslim army fought the Roman army during the period when Hadhrat Umar رضي الله تعالى عنه served as Khalifa.

(3) *Hilya* Vol.1 Pg.135

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.307)

(5) Bidaayah (Vol.8 Pg.6), Abu Nu'aym in Hilya (Vol.1 Pg.76) as well as Dinowri, Askari and Ibn Asaakir as mentioned in Kanzul Ummaal (Vol.8 Pg.219).

limb (people learned something from his every word, action and even when he did nothing) and wisdom spoke through him from every angle. He kept aloof from the world and its attraction, taking comfort from the night and its darkness."

"By Allaah تبارك وتعالى! Hadhrat Ali رضي الله تعالى عنه shed many tears and remained in deep thought for long periods. He would often turn his hands over and address himself. He liked simple clothing and coarse (unrefined) food. By Allaah تبارك وتعالى! He was just like one of us and when we met with him, he would make us sit close to him and ensured that he answered our every question. Despite him being close to us and us being close to him, we were too overawed to speak to him. When he smiled, his teeth appeared to be a string of pearls. He showed enormous respect towards men learned in the matters of Deen and he showed great love towards the poor. In front of him, a powerful person never expected to succeed in his false claims and a weak person never lost hope in his justice."

"Allaah تبارك وتعالى is Witness to the night when I once saw him sitting in his Mihraab when the night had already drawn its curtains and the stars had vanished. He was holding his beard and bending over, displaying the distress of a person bitten by a scorpion. He wept like a bitterly grieved person and I can still hear his cries echoing in my ears as he repeated the words, 'Yaa Rabbanaa! Yaa Rabbanaa! (Oh our Rabb! Oh our Rabb!)' In this way, he humbled himself before Allaah تبارك وتعالى. He then address the world saying, 'O world! Are you trying to deceive me? Are you staring expectantly at me? Get away! Get away and use your charms on someone else because I have divorced you thrice. Your life is short, your company is demeaning and people easily get into trouble because of you. Oh dear! Oh dear! The provision (for the journey to the Aakhirah) is meagre, the journey is long and the road is frightening.'"

(Upon hearing this,) Tears flowed uncontrollably from the eyes of Hadhrat Mu'aawiya رضي الله تعالى عنه onto his beard and he began wiping them away with his sleeve. The people present were also choked with their weeping. Hadhrat Mu'aawiya رضي الله تعالى عنه then said, "That was indeed an accurate description of Abul Hasan (Hadhrat Ali رضي الله تعالى عنه). May Allaah تبارك وتعالى have mercy on him. O Diraar, what was your reaction to his death?" Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى replied, "I felt the anguish of a woman whose only child is slaughtered in her lap, whose tears neither stop nor does her grief diminish." After saying this, Hadhrat Diraar bin Damirah Kinaani رحمه الله تعالى stood up and left. (1)

Hadhrat Qataadah رحمه الله تعالى reports that someone once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه if the Sahabah رضي الله تعالى عنهم ever laughed. He replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains." (2)

Seeing the carriages of some Yemeni travellers made out of animal skin, Hadhrat Umar رضي الله تعالى عنه remarked, "Whoever wishes to see a semblance of the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم should look at these people." (3)

(1) Abu Nu'aym (Vol.1 Pg.84). In his book *Isti'aab* (Vol.3 Pg.44), Ibn Abdil Barr has also reported this narration from Hirmaazi who hailed from Hamdaan and who reported the same from Diraar Sadaa'i.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.311)

(3) Kanzul Ummaal Vol.7 Pg.163

Abu Sa'eed Maqbari رحمه الله تعالى reports that when Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه contracted a plague, he instructed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to lead the salaah, which the latter did. When Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه passed away, Hadhrat Mu'aadh addressed the people saying, "O people! Sincerely repent to Allaah تبارك وتعالى for your sins because when any servant of Allaah تبارك وتعالى meets Allaah تبارك وتعالى after he sincerely repents for his sins, Allaah تبارك وتعالى's forgiveness is assured."

Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to say, "You have been grieved by the loss of a man whom I swear had a heart more free from malice than any other I have seen. I have not seen another with a purer heart, who was further from evil, who had as much love for the Aakhirah and who cared more for the well-being of the masses. Pray for mercy to be showered on him and make for the open plain to perform his funeral prayer. I swear by Allaah تبارك وتعالى that you shall never have another leader like him."

The people gathered together and the bier of Hadhrat Abu Ubaydah رضي الله تعالى عنه was taken to the plain where Hadhrat Mu'aadh رضي الله تعالى عنه led the funeral prayer. When the corpse was brought to the grave, Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Hadhrat Dahaak bin Qais رضي الله تعالى عنه entered the grave to lay the body to rest. When they emerged from the grave, they closed the grave with sand and (standing at the head-side of the grave) Hadhrat Mu'aadh رضي الله تعالى عنه addressed the deceased saying, "O Abu Ubaydah! I shall certainly heap praises on you but will say nothing untrue because I fear that it may incur Allaah تبارك وتعالى's wrath. By Allaah تبارك وتعالى! As far as I know, you were certainly from among those people who abundantly engaged in the Dhikr of Allaah تبارك وتعالى, who walked humbly on earth and who would greet (and part company from) foolish people when they addressed you (to avoid disputes). You were among those who would neither be miserly nor wasteful when spending in charity, but who display excellent moderation between the two extremes. By Allaah تبارك وتعالى! You were among those whose hearts submitted to Allaah تبارك وتعالى, who displayed humility, who were compassionate towards orphans and the poor and who detested the behaviour of treacherous and arrogant people." (1)

Hadhrat Rib'ee bin Hiraash رحمه الله تعالى narrates that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once sought permission to meet Hadhrat Mu'aawiya رضي الله تعالى عنه at a time when members of various tribes of the Quraysh were with him. As Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه approached, Hadhrat Mu'aawiya رضي الله تعالى عنه said to Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه who was on his right-hand side, "I shall present to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه such questions that he will be unable to answer." Hadhrat Sa'eed رضي الله تعالى عنه replied, **"There is none like Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to answer your questions."**

When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was seated, Hadhrat Mu'aawiya رضي الله تعالى عنه asked him, "What have you to say about Hadhrat Abu Bakr رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his

(1) Haakim in his *Mustadrak* Vol.3 Pg.264

mercy on Hadhrat Abu Bakr رضي الله تعالى عنه. By Allaah تبارك وتعالى! He ardently recited the Qur'aan, stayed far from deviation, avoided immodesty, prevented (people from) evil, knew his Deen well and feared (disobeying) Allaah تبارك وتعالى. He engaged in Ibaadah during the nights, fasted during the days, remained uncontaminated by the world and was committed to administering justice among Allaah تبارك وتعالى's creation. He instructed what was good and always did what was good. He was grateful to Allaah تبارك وتعالى in all conditions, engaged in Dhikr morning and evening and was hard on himself in matters relevant to reformation. He excelled ahead of his companions in terms of piety, contentment, abstinence, chasteness, virtue, caution, self-discipline and in repaying people for the good they do. May Allaah تبارك وتعالى's curses up to the Day of Qiyaamah be on those who deride him."

Hadhrat Mu'aawiya رضي الله تعالى عنه then asked, "What have you to say about Hadhrat Umar bin Khattaab رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his mercy on Abu Hafs (Hadhrat Umar رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was a great supporter of Islaam, protector of the orphans, a treasure chest of Imaan and a shelter for the weak. By Allaah تبارك وتعالى! He was truly a sanctuary for the pious, a fortress for Allaah تبارك وتعالى's creation and an ally to every person. With fortitude and confidence in Allaah تبارك وتعالى, he established Allaah تبارك وتعالى's True Deen until the time came when Allaah تبارك وتعالى made the Deen of Islaam dominant and subjugated many lands. Allaah تبارك وتعالى's name was then mentioned in every direction, every hill and every spring in many parts of the world. He displayed exceptional tolerance when people spoke offensively, was always grateful to Allaah تبارك وتعالى during times of hardship and times of ease and engaged in the Dhikr of Allaah تبارك وتعالى at every moment. May Allaah تبارك وتعالى's curse until the Day of Qiyaamah follow the person who harbours enmity for him."

Hadhrat Mu'aawiya رضي الله تعالى عنه then continued, "What do you have to say about Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى shower his mercy on Abu Amr (Hadhrat Uthmaan رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was an extremely honourable son-in-law (of Rasulullaah صلى الله عليه وسلم) who kept the company of pious people and was among the most unfaltering soldiers. He stayed awake (performing Tahajjud salaah) for nights on end and wept excessively when engaging in Allaah تبارك وتعالى's Dhikr. Throughout the day and night he remained thoughtful about matters of importance, always ready to do anything of virtue and never tiring of completing anything that would lead to salvation. Among his noble traits was that he stood firmly against every calamity and was the generous sponsor of the Muslim army (especially during the Tabook expedition) and the sponsor of the well (the well of Rooma which he bought from a Jew and donated it to the Muslims). After all, he was the husband of two of Rasulullaah صلى الله عليه وسلم's daughters. May remorse until the Day of Qiyaamah follow who the person speaks ill of him."

Thereafter, Hadhrat Mu'aawiya رضي الله تعالى عنه asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "What have you to say about Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه?" The reply was, "May Allaah تبارك وتعالى shower His mercy on Abu Hasan (Hadhrat Ali

رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was a standard-bearer of knowledge, a fortune of piety, a stronghold of intelligence and a mountain of good. He was a light to those walking in the pitch darkness and an unrelenting caller to the great straight path. Hadhrat Ali رضي الله تعالى عنه possessed profound knowledge of the earlier scriptures, propagated the teachings of the Qur'aan and always imparted excellent advice. He always clung to the ways of guidance and stayed far from injustice, causing harm to others and from everything destructive. He was the best of those who possessed Imaan and Taqwa and the leader of all those who dressed in sewn garments or in unstitched shawls. He was the most noble of those who performed Hajj and Sa'ee, the most magnanimous of those who administered justice and equity and the most eloquent of people save for the Ambiyaa and the chosen Rasool of Allaah ﷺ. He was also among those early Muslims who performed salaah facing towards both Qiblas (the Kabah and Baytul Maqdas). Can there be any monotheist equal to him? He was the extremely fortunate one to marry the best of women (Hadhrat Faatima رضي الله تعالى عنها) and was the father of the two noble grandsons (of Rasulullaah ﷺ). My eyes have never seen anyone like him and will never see anyone of his calibre until the Day of Qiyaamah, which is the Day of Meeting. **May the curses of Allaah تبارك وتعالى and the curses of every servant of Allaah تبارك وتعالى until the Day of Qiyaamah be on the one who curses him."**

Hadhrat Mu'aawiya رضي الله تعالى عنه then asked, "What have you to say about Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "May Allaah تبارك وتعالى's mercy be showered on them. By Allaah تبارك وتعالى! They were both extremely virtuous and pious Muslims who remained extremely pure. They were both martyrs and exceptionally learned men. Although they made an error, Allaah تبارك وتعالى shall forgive them because of the tremendous assistance they rendered (to Rasulullaah ﷺ and the propagation of Deen), because they were among the earliest Muslims, among earliest companions of Rasulullaah ﷺ and because of the many good deeds they carried out."

Then Hadhrat Mu'aawiya رضي الله تعالى عنه asked, "What have you to say about Hadhrat Abbaas رضي الله تعالى عنه?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "May Allaah تبارك وتعالى shower His mercy on Abul Fadhl (Hadhrat Abbaas رضي الله تعالى عنه). By Allaah تبارك وتعالى! He was the real brother of Rasulullaah ﷺ and the delight of his eyes. He was a chosen servant of Allaah تبارك وتعالى, a sanctuary for all people and the leader of all the uncles of Rasulullaah ﷺ. He possessed deep insight into all matters, always considered the consequences of everything and was adorned by profound knowledge. The virtue of others fades into the background when his virtues are mentioned and the achievements of other families seem insignificant before the accomplishments of his family. Why should he not be such a great person when he was raised by none other than Abdul Muttalib, who was the most honourable of people and the most esteemed of the Quraysh who ever walked or rode."

The above is a part of a lengthy Hadith[1].

(1) The Hadith is reported by Bayhaqi (Vol.9 Pg.160) who reports from Tabraani but comments that one of the narrators is not known.

Chapter One

The Chapter Concerning Da'wah Towards Allaah and His Rasool ﷺ

This chapter highlights how calling people towards Allaah and towards Rasulullaah ﷺ was the action that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم loved more than anything else. It also draws attention to the fact that their ardent desire was for mankind to be guided towards the Deen of Allaah and to enter its fold so that they may be immersed in Allaah's mercy. In addition to this, it focuses on their tireless efforts to achieve this so that the creation could be linked to their Creator.

L ove for Da'wah and Preoccupation with it

The Concern of Rasulullaah ﷺ for Mankind to Accept Imaan

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was extremely concerned that the whole of mankind should accept Imaan and pledge allegiance to him. Allaah therefore revealed Qur'aanic verses such as:

﴿فَمِنْهُمْ شَقِيٌّ وَّسَعِيْدٌ ۝﴾ (سورة هود: ١٠٥)

Among them *(mankind)* are the fortunate *(those destined for Jannah)* and the unfortunate (those destined for Jahannam). {Surah Hood, verse 105}

In these verses, Allaah informed Rasulullaah ﷺ that people will accept Imaan only if the good fortune of doing so has been destined for them in the Lowhul Mahfoodh. Similarly, only those people for whom ill-fortune has been destined in the Lowhul Mahfoodh will go astray. Allaah then revealed to Rasulullaah ﷺ:

﴿لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ۝ اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ﴾ (سورة الشعراء: ٣، ٤)

(O Rasulullaah ﷺ) It seems like you will destroy yourself *(with grief)* because they *(the Kuffaar)* are not becoming Mu'mineen. If We willed, We could have revealed a *(great)* Aayah *(miracle)* to them from the sky, causing their necks to bow before it in humility *(because of which they*

would be forced to accept Imaan. However, Allaah does not do this because forcing people into submission would defeat the object of testing them and rewarding or punishing them according to their merit). {Surah Shu'araa, verses 3, 4}[1]

Rasulullaah ﷺ Preaches to his People at the Time when his Uncle Abu Taalib is about to Leave the World

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Abu Taalib was about to leave the world, a group from the Quraysh came to see him. Among this group was Abu Jahal. They complained to Abu Taalib about what his nephew (Rasulullaah ﷺ) was saying and doing, including insulting their gods. They expressed the wish that Abu Taalib call for Rasulullaah ﷺ and forbid him from what he was doing. When Abu Taalib sent for Rasulullaah ﷺ, he promptly arrived and entered the house. When Rasulullaah ﷺ came to the room, there remained a space for one person between the group of the Quraysh and Abu Taalib.

Narrating further, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "The accursed Abu Jahal feared that if Rasulullaah ﷺ occupied the empty space next to his uncle, Abu Taalib may become more lenient. Therefore, he jumped to occupy the place, leaving no place for Rasulullaah ﷺ near his uncle. For this reason, Rasulullaah ﷺ was forced to sit near the door. Addressing Rasulullaah ﷺ, Abu Taalib said, 'O my nephew! Why are your people complaining that you insult their gods and tell them so many things?' Upon this, those present started saying many things."

Rasulullaah ﷺ finally addressed his uncle saying, "O my uncle! All I want these people to do is to accept a single statement that would make all the Arabs serve them and make all the non-Arabs pay them taxes." Taken aback by this, the people exclaimed, "Only one statement! By the oath of your father, we are prepared to accept ten such statements! What is this statement?" Abu Taalib also asked, "O my nephew! What is this statement?" Rasulullaah ﷺ replied, "Laa Ilaaha Illallaah ("There is none worthy of worship but Allaah")."

Upon hearing this, the people hastily stood up and brushing down their clothing, they said, "Does he make all the (many) gods (that we worship) into one god? This is indeed something strange!"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that it was with reference to this that Allaah revealed the verses:

﴿اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ۝ وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَيْءٌ يُّرَادُ ۝ مَا سَمِعْنَا بِهٰذَا فِى الْمِلَّةِ

(1) Tabraani. Haythami رحمه الله تعالى states that the narrators of this Hadith are reliable, but adds that Ali bin Abi Talha did not hear the Hadith directly from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۞ ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْۢ بَيْنِنَا ۭ بَلْ هُمْ فِيْ شَكٍّ مِّنْ ذِكْرِيْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ۞ (سورة ص: ٥ تا ٨)

(The Mushrikeen say,) "Does he *(Rasulullaah ﷺ)* make all the *(many)* gods (that we worship) into one god? This is indeed something strange!" A group of their leaders passed saying, "Carry on *(with what you are doing without paying attention to what Rasulullaah ﷺ says)*, and remain devoted to your gods *(idols)*. Undoubtedly, there is some ulterior motive behind this. We have not heard about such a thing *(this message)* in the other religions. This is *(therefore)* merely some fabrication. Does some speech *(revelation)* descend on him *(when he is merely a human being)* from among us *(and not an angel)*?" *(Allaah says further,)* However, *(the fact of the matter is that)* they are in doubt concerning My revelation. The truth is that they *(behave in this manner because they)* have not yet tasted My punishment. {Surah Saad, verses 5-8}(1)

Rasulullaah ﷺ Presents the Kalimah to his Uncle Abu Taalib

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما reports that several leaders of the Quraysh once went to Abu Taalib to speak to him about Rasulullaah ﷺ. Among them were Utba bin Rabee'ah, Shayba bin Rabee'ah, Abu Jahal bin Hishaam, Umayyah bin Khalaf and Abu Sufyaan bin Harb. Addressing Abu Taalib, they said, "You are well aware of the high position you hold among us. The condition of your health is apparent and it makes us concerned for your life. Since you know well the differences that exist between us and your nephew, we need you to call him (so that you could mediate between us) and (in doing so) accept some of our requests as well as some of his. In this manner, he could stop opposing us, we would stop opposing him, he would leave us to our religion and we would leave him to his religion."

Consequently, Abu Taalib sent for Rasulullaah ﷺ. When Rasulullaah ﷺ arrived, Abu Taalib said to him, "O my nephew! These prominent leaders of your people have come to you to give you (some of your requests) and to take from you (some of their requests)." Rasulullaah ﷺ replied, **"Very well. I require you people to give me a single statement which would give you control of all the Arabs and which would make the non-Arabs follow you."** Hearing this, Abu Jahal exclaimed, "Certainly! By the oath of your father! We are prepared to accept ten such statements." Rasulullaah ﷺ said, "You should then say, 'Laa Ilaaha

(1) This Hadith has been reported by Imaams Ahmad, Nasa'ee, Ibn Abi Haatim and Ibn Jareer in their books when discussing the commentary of Qur'aanic verses. Tirmidhi has also reported the Hadith and states that the Hadith reliable. A similar Hadith has been narrated by Ibn Katheer in his commentary of the Qur'aan (Vol.4 Pg.28), by Bayhaqi (Vol.9 Pg.188) and by Haakim (Vol.2 Pg.432). Haakim states that the chain of narrators is authentic even though the Hadith is no narrated by Imaams Bukhari and Muslim. Imaam Dhahabi also states that the Hadith is authentic.

Illallaah ("There is none worthy of worship but Allaah") and discard everything that you worship besides Him."

Those present then started clapping their hands (mockingly) saying, "Do you wish to make all our gods into one! This is indeed most strange!" They then said to each other, "By Allaah! This man will not give in to any of your requests. Let us leave and continue practising the religion of our forefathers until Allaah decides between us and him." They then dispersed.

(When they had all left) Abu Taalib said to Rasulullaah ﷺ, "O my nephew, I don't think that you asked anything difficult of them." Hopeful that his uncle would accept the message of Islaam, Rasulullaah ﷺ said to him, "O uncle! Why don't you say it (the Kalimah) so that I may be permitted to intercede for you on the Day of Qiyaamah." Seeing the enthusiasm of Rasulullaah ﷺ, Abu Taalib said, "O nephew! By Allaah! I would certainly utter this Kalimah to please you if it were not for my fear that I and my progeny would become targets of insults and that the Quraysh would say that I said it only for fear of death." (1)

Hadhrat Sa'eed bin Musayyab رحمه الله تعالى reports from his father that Rasulullaah ﷺ visited Abu Taalib when he was on his death-bed at a time when Abu Jahal was also present. Rasulullaah ﷺ said, "O my uncle! Say 'Laa Ilaaha Illallaah' so that I could defend you in the court of Allaah." Abu Jahal and Abdullaah bin Abi Umayyah then said to Abu Taalib, "Are you turning away from the religion of (your father) Abdul Muttalib?" The two of them continued speaking to Abu Taalib in this manner until the final words he uttered (as he passed away) were, "I remain on the religion of Abdul Muttalib."

Rasulullaah ﷺ then said, "I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." Allaah then revealed the verses of the Qur'aan which state:

﴿مَاكَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِىْ قُرْبٰى مِنْ بَعْدِ مَاتَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ۝﴾ (سورة التوبه: ١١٣)

It is not *(permissible)* for the Nabi ﷺ, nor *(is it permissible for)* the Mu'mineen to *(ever)* seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become clear to them *(when these Mushrikeen died without Imaan)* that they *(the Mushrikeen)* are to be residents of the Blaze *(Jahannam)*. {Surah Taubah, verse 113}

﴿اِنَّكَ لَاتَهْدِىْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ يَهْدِىْ مَنْ يَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ﴾

(سورة قصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide *(to Islaam)* those whom you love *(such as Abu Taalib)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(and who deserve to be guided to Imaan)*. {Surah Qasas, verse 56} (2)

(1) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(2) Bukhari and Muslim.

Another similar report states that Rasulullaah ﷺ continued presenting **the Kalimah to Abu Taalib as the two Mushrikeen (Abu Jahal and Abdullaah bin Abi Umaayyah) repeated their words to him.** Eventually, Abu Taalib passed away with the words, "I remain on the religion of Abdul Muttalib" without reciting, "Laa Ilaaha Illallaah" Rasulullaah ﷺ then said, "Behold! I shall continue seeking Allaah's forgiveness for you (O my uncle) until I am forbidden from doing so." It was after this that Allaah revealed the two verses (mentioned above). (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ came to see his uncle Abu Taalib when he was about to pass away. Rasulullaah ﷺ said to him, "O my beloved uncle! Say 'Laa Ilaaha Illallaah' so that I may be witness to it on the Day of Qiyaamah." Abu Taalib said, "I would have certainly said it to please you if I did not fear that Quraysh would ridicule me by saying, 'He said it only because he feared death.' I would have then definitely said it only to please you." It was on this occasion that Allaah revealed the verse:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝﴾

(سورة قصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide *(to Islaam)* those whom you love *(such as Abu Taalib)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(and who deserve to be guided to Imaan)*. {Surah Qasas, verse 56}(2)

Rasulullaah ﷺ refuses to Forsake Calling people to Allaah

Hadhrat Aqeel bin Abi Taalib (the son of Abu Taalib) narrates(3) that on one occasion when members of the Quraysh approached Abu Taalib (to discuss Rasulullaah ﷺ), Abu Taalib said to Rasulullaah ﷺ, "O my nephew! By Allaah! As you well know, I have always listened to what you have to say (I now wish that you would listen to me). **Your people have come to me to complain that in their gatherings and at the Kabah you tell them things that hurt them.** If you think it appropriate, you should stop doing this."

Looking towards the heavens, Rasulullaah ﷺ replied, "I do not have the ability to stop doing what I have been sent to do just as any of you do not have the ability to grab hold of a spark of fire from the sun." (4)

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have

(1) Bukhari and Muslim, using a chain of narrators different from the narration just mentioned.

(2) Ibn Is'haaq, as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.123). There is one unknown narrator in the chain of narrators.

(3) Only a part of the complete narration appears here. The complete text will Insha Allaah be quoted in the chapter that discusses the tolerance that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم practiced during times of difficulty.

(4) Tabraani and Bukhari in his *Taareekh*.

mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. **Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process."** After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. (The complete Hadith will now be mentioned.)

Hadhrat Jaabir bin Abdillaah رضي الله تعالى عنه narrates that the Quraysh once gathered together and said, **"Look for a person who is most learned in magic, fortune-telling and poetry so that he may meet this man (Rasulullaah ﷺ)** who has split our community, divided us and insulted our religion. (When he meets Rasulullaah ﷺ) He should speak to him and gauge the response." Everyone agreed that the best person for the task was Utba bin Rabee'ah and they said to him, "Go to him, O Abu Waleed!"

When Utba met Rasulullaah ﷺ, he asked, "O Muhammad! Are you better than Abdullaah (your father)?" Rasulullaah ﷺ remained silent. Utba continued, "Are you better than Abdul Muttalib (your grandfather)?" When Rasulullaah ﷺ remained silent for the second time, Utba proceeded to say, "If you think that all these people are better than you, then remember that they worshipped the very idols that you find fault with. However, if you think that you are better than them, then say so, so that we may hear you. By Allaah! We have never seen a youngster bringing more ill-fortune to his nation than yourself! **You have split our community, disunited us, insulted our gods and disgraced us among the Arabs so much so that news has spread among them that the Quraysh have a magician and the Quraysh have a fortune-teller. By Allaah! (We are so disunited that) All we are waiting for is a shout of pain like that of a pregnant woman before we begin opposing each other with swords and destroy each other. O person! if you have any (financial) need, we shall pool our resources for you until you become the richest man of the Quraysh. If need a woman, you may choose any of the women of the Quraysh and let alone one, we shall marry ten of them to you."**

Rasulullaah ﷺ said, "Have you finished?" when Utba replied in the affirmative, Rasulullaah ﷺ recited the following verses of the Qur'aan:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ

۞ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ
وَاسْتَغْفِرُوْهُ ؕ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۞ الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ
كٰفِرُوْنَ ۞ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۞ قُلْ
اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ؕ ذٰلِكَ رَبُّ
الْعٰلَمِيْنَ ۞ وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ
اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ۞ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ
ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ۞ فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَاَوْحٰى
فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَحِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ
الْعَلِيْمِ ۞ فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّثَمُوْدَ ۞

(سورة حم السجدة: ١ تا ١٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. *(This Qur'aan is)* A revelation from the Most Compassionate, the Most Merciful. *(This Qur'aan is)* A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. *(It is)* A carrier of good news *(for the Mu'mineen)* and a warner *(for the Kuffaar)*. However, *(instead of listening to the warnings)* most of them turn away and do not listen *(They have no interest in accepting the truth)*. They *(the Kuffaar)* say *(to the Ambiyaa and those who call them to Imaan)*, "Our hearts are veiled from what you call us towards *(we do not understand you)* and there are props in our ears. There is also a barrier between you and us, so do *(as you please)*, we shall do *(as we please)*." Say *(to them, O Rasulullaah ﷺ)*, "*(I cannot force you to accept because)* I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction *(Jahannam)* be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. *(On the other hand)* There shall certainly be an everlasting reward *(Jannah)* for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." *(How can you not regard Him to be your Rabb when none other has powers similar to His?)* And *(in addition to all of this)* Allaah has *(also)* placed mountains on the surface of the earth, blessed the earth *(so that it may produce food)*, and stipulated the earth's provisions *(all this and the creation of the earth took place)* in four complete days; *(this is sufficient as a reply)* for those who

question *(you about the creation of the earth).* Thereafter, Allaah turned *(His attention)* to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us *(submit to Us)* willingly or unwillingly." Both replied, "We shall come willingly." Within two days, Allaah then made them *(the skies)* into seven skies, and issued a suitable command to *(the angels occupying)* each sky. Allaah decorated the sky of the world with lanterns *(stars)* and made them a means of protection *(to be used to pelt the Shayaateen who attempt to eavesdrop on the conversations of the angels).* This is the decree of the Mighty, the Wise. If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verses 1-13}

Utba exclaimed, "Enough! Do you have nothing else to say?" Rasulullaah ﷺ replied, "No." Utba then left. When he met with the other members of the Quraysh, he said to them, "I told him everything you wanted me to tell him." "Did he give you a reply?" they enquired. Utba started saying, "Yes," but then quickly said, "No!" He added, "By the Being Who made the Kabah a place of worship! I understood nothing from what he said except that he warns us of a punishment like the punishment that afflicted the Aad and the Thamud." To this the people said, **"Woe to you! A man speaks to you in Arabic and you cannot understand what he says!"** Utba replied, "No (I cannot help it)! By Allaah! I understood nothing except mention of the punishment that afflicted the Aad and Thamud." (1)

Other authorities including Bayhaqi have reported a narration from Haakim in which it is added that Utba also said to Rasulullaah ﷺ, **"If it is leadership that you want, we will all anchor our flags for you** (it was the practice in those times that leaders would have the flags of their tribes anchored at their homes) so that you become our leader for as long as you live."

This narration also adds that Utba placed his hand on the mouth of Rasulullaah ﷺ when Rasulullaah ﷺ reached the verse:

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَثَمُودَ ۝﴾ (سورة حم سجده: ١٣)

If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

He then bade Rasulullaah ﷺ for the sake of their family ties that he should recite no further. After leaving the company of Rasulullaah ﷺ, Utba stayed at home and did not venture to meet the other members of the Quraysh. To this Abu Jahal commented, "O Quraysh! By Allaah! It appears as if Utba has taken to the **religion of Muhammad and likes his food**. There can be no other reason for this but that he has become poor. Let us go to see him."

When they arrived to meet Utba, Abu Jahal said, "We have come only because you have taken to the religion of Muhammad and have taken a liking to his talk. If you have become **impoverished, we shall collect money for you so that you**

(1) Abd bin Humayd in his Musnad from Ibn Abi Shayba.

should have no need for Muhammad's food."

Utba grew extremely angry when he heard this and swore by Allaah that he would never again speak to Rasulullaah ﷺ. He then said to them, "You know well that I am one of the wealthiest people of the Quraysh." He then related the meeting with Rasulullaah ﷺ and said, **"I went to him and he replied with words that I swear by Allaah are neither (products of) magic, poetry or fortune-telling. He started reciting:**

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

﴿حٰمٓ ۝ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝﴾

In the name of Allaah, the Most Compassionate, the Most Merciful. HaaMeem. (This Qur'aan is) A revelation from the Most Compassionate, the Most Merciful.

He continued reciting until he reached the verse:

﴿فَاِنْ اَعْرَضُوْا فَقُلْ اَنْذَرْتُكُمْ صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَّ ثَمُوْدَ ۝﴾ (سورة حم سجده: ١٣)

If they *(the Kuffaar)* turn away, then say, "I warn you of a punishment like the punishment of the Aad and Thamud." {Surah HaaMeem Sajdah, verse 13}

I then held his mouth and beseeched him in the name of our family relations that he should stop reciting. **You know very well that Muhammad never lies when he speaks, so I feared that the punishment would afflict you people."** (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما narrates that some members of the Quraysh once gathered to discuss about Rasulullaah ﷺ as Rasulullaah ﷺ sat in the Masjid (the Masjidul Haraam in Makkah). Utba bin Rabee'ah said to the rest, "Leave me to speak to him for I shall perhaps be softer on him than the rest of you." Saying this, Utba stood up and sat by Rasulullaah ﷺ. He then said, "O my nephew! I have no doubts that you are certainly from the best family and enjoy the most honour from all of us. However, you have placed your people in a situation that no other has done to their people. If it is wealth that you want by propagating your message, your people will take the responsibility to ensure that they accumulate their wealth to make you the wealthiest person. **If it is position that you want, we shall all honour you until there is none more honourable than you and we shall do nothing without your approval. If you are doing this because you have been afflicted by evil spirits which you are unable to get rid of, then we shall spend all our fortunes until we grow helpless finding a cure for you. If it is leadership that you want, we shall make you our leader."**

Rasulullaah ﷺ then said, "Have you finished O Abu Waleed?" When Utba replied in the affirmative, Rasulullaah ﷺ recited Surah HaaMeem Sajdah and

(1) Al Bidaayah wan Nihaayah (Vol.3 Pg.62). Abu Ya'la has narrated a Hadith similar to that of Abd bin Humayd from Hadhrat Jaabir رضي الله تعالى عنه. Abu Nu'aym has also narrated such a Hadith in his *Hilya* (Pg.75). Bayhaqi has mentioned that among the narrators is a person named Ajlah Kindi who is reliable according to Ibn Ma'een and others, but who Imaam Nasa'ee and some other scholars regard as unreliable. Besides him, the other narrators are reliable.

prostrated in Sajdah when he recited the Sajdah verse (verse 37/8). However, Utba remained sitting with his hand behind him for support. When Rasulullaah ﷺ completed reciting the Surah, Utba stood up and (was so astounded by the words of the Qur'aan) that he did not know what to tell the others.

Seeing him arrive, the others commented, "Utba is returning with a face quite different from the one he left you with." Utba said, "O gathering of Quraysh! I spoke to him as you instructed but when I had finished, he spoke to me with words that I swear by Allaah, my ears have never heard before. I did not know what to say to him. O gathering of the Quraysh! Obey me this once even if you disobey me forever afterwards. **Leave this man alone to himself because I swear by Allaah that he will never forsake what he is doing.** Allow him to do as he pleases with the Arabs because if he is dominant over them, his honour would be yours and if they dominate him, your objective would be reached without your intervention." To this the others said, "O Abul Waleed! You have forsaken your religion." (1)

Rasulullaah ﷺ's Resolve to Fight for the Duty that Allaah Sent him with

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه and Hadhrat Marwaan رضي الله تعالى عنه have reported a lengthy narration concerning the incident leading to the Treaty of Hudaybiyyah, which will be mentioned later in this chapter. Part of the narration states that while Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم were stationed in the valley of Hudaybiyyah, Budayl bin Waraqa Khuzaa'ee arrived there along with a group of people from his tribe the Khuzaa'ah. This tribe were from the Tihaamah region and were the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaybiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah. In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. However, if the Quraysh refuse (to accept Islaam and insist on fighting), **then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my**

(1) Ibn Is'haaq as mentioned in Al Bidaayah wan Nihaayah (Vol.3 Pg.63). Bayhaqi has also quoted the Hadith briefly from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه.

head is separated from my neck or this Deen of Allaah flourishes." (1)

A narration of Tabraani, also narrated by Hadhrat Miswar bin Makhrama رضي الله تعالى عنه and Hadhrat Marwaan رضي الله تعالى عنه, ends with the words, "Woe be to the Quraysh! Waging war has certainly consumed them (although previous battles with the Muslims have weakened them, they are still intent on fighting). Why do they rather not allow me to continue my work among the people without interference? If the other Arabs gain the upper hand over me and finish me off, the heartfelt desire of the Quraysh will be accomplished. On the contrary, if Allaah grants me victory over the other Arabs, the Quraysh will also enter the fold of Islaam. However, if the Quraysh refuse to accept Islaam and still have the strength to fight me, what do they think? I swear by Allaah that I shall fight them for the sake of that (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." (2)

Rasulullaah ﷺ Commands Hadhrat Ali رضي الله تعالى عنه to First call People towards Islaam During the Battle of Khaybar

Hadhrat Sahal bin Sa'd رضي الله تعالى عنه narrates that during the Battle of Khaybar, Rasulullaah ﷺ announced, "Tomorrow I shall give the flag to the person on whose hands Allaah shall grant victory. He is a person who has love for Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love." Hadhrat Sahal رضي الله تعالى عنه mentioned that the entire night, the Sahabah رضي الله تعالى عنهم kept thinking which of them would receive the flag (to lead the army into battle).

The following morning, all the Sahabah رضي الله تعالى عنهم came to Rasulullaah ﷺ, each one hoping that he would be the one to receive the flag. Rasulullaah ﷺ announced, "Where is Ali bin Abi Taalib?" The Sahabah رضي الله تعالى عنهم replied, "O Rasulullaah ﷺ! He is suffering from pain in his eyes." Rasulullaah ﷺ sent someone to call him. When he arrived, Rasulullaah ﷺ applied some of his blessed saliva onto Hadhrat Ali رضي الله تعالى عنه's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all. Rasulullaah ﷺ then handed the flag over to him.

Hadhrat Ali رضي الله تعالى عنه asked, "Should I fight them until they become like us?" Rasulullaah ﷺ replied, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. **By Allaah! If Allaah uses you to guide even a single person, it is better for you than red camels."** (3)

(1) Bukhari

(2) Ibn Is'haaq has also reported this from Zuhri with the words: "What do the Quraysh think? I swear by Allaah that I shall fight for the sake of this (Deen) which Allaah has sent me with until Allaah grants me victory or this head is separated from my body." This is reported in Al Bidaayah wan Nihaayah (Vol.4 Pg.165).

(3) Bukhari. Muslim has also reported a similar narration in Vol.2 Pg.279.

The Outstanding Perseverance of Rasulullaah ﷺ when Inviting Hakam bin Kaysaan to Islaam

Hadhrat Miqdaad bin Amr رضي الله تعالى عنه narrates that when he took Hakam bin Kaysaan prisoner (during one of the battles), his commander wanted Hakam executed. However, he (Hadhrat Miqdaad رضي الله تعالى عنه) managed to persuade his commander not to execute Hakam but to rather take him to Rasulullaah ﷺ. When they brought him to Rasulullaah ﷺ, the noble Rasulullaah ﷺ started inviting him to accept Islaam and spent a long time speaking to him.

After some time, Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! For what reason are you talking to him so much? By Allaah! He shall never accept Islaam! Allow me to execute him so that he may reach his destination in Jahannam!" However, Rasulullaah ﷺ paid no attention to Hadhrat Umar رضي الله تعالى عنه (and continued speaking) until Hakam accepted Islaam.

Hadhrat Umar رضي الله تعالى عنه says, "When I saw Hakam accept Islaam, I was surrounded by thoughts of the past and future. I chided myself for addressing Rasulullaah ﷺ concerning a matter about which he had more knowledge than me. I then told myself that I had done so only for the welfare of Allaah and His Rasool ﷺ." Hadhrat Umar رضي الله تعالى عنه also said, "Hakam became a Muslim and by Allaah, he was an excellent Muslim who fought for the pleasure of Allaah until he was martyred at Bir Ma'oona. Rasulullaah ﷺ was pleased with him and he has entered the gardens of Jannah." (1)

In a narration of Zuhri, Hakam asked Rasulullaah ﷺ, "What is Islaam?" Rasulullaah ﷺ replied, "That you worship Allaah Alone Who has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hakam then said, "I accept Islaam." Rasulullaah ﷺ then turned to the Sahabah رضي الله تعالى عنهم and said, "Had I listened to you just now and killed him, he would have entered the fire of Jahannam." (2)

Wahshi bin Harb Accepts Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent a messenger with the invitation of Islaam to Wahshi bin Harb who was responsible for killing Hadhrat Hamza رضي الله تعالى عنه (the uncle of Rasulullaah ﷺ). The messenger returned with a message from Wahshi stating, "O Muhammad! How can you call me to Islaam when you say that a **murderer, a Mushrikeen and an adulterer** shall meet with a grave punishment and this punishment will be multiplied for them on the Day of Qiyaamah where they shall remain disgraced in it forever(3). I have committed all of these crimes, so is there any scope for me?"

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾ (سورة فرقان: ٧٠)

(1) Ibn Sa'd (Vol.4 Pg.137)
(2) Ibn Sa'd (Vol.4 Pg.138)
(3) As mentioned in verses 68 and 69 of Surah Furqaan.

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Allaah then revealed the verse:

(The punishment of Jahannam is for all murderers, Mushrikeen and adulterers) Except for those who *(sincerely)* repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verse 70}

In reply to this verse, Wahshi said, "O Muhammad! The condition in this verse is uncompromising which states, 'Except for those who *(sincerely)* repent, accept Imaan and perform good actions.' What if I do not have the opportunity to fulfil it?" Allaah then revealed the verse:

﴿إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ﴾ (سورة نساء: ٤٨)

Verily Allaah does not forgive that Shirk be committed, but may forgive all *(sins)* besides this for whom He wills. {Surah Nisaa, verse 48}

To this, Wahshi replied, "This forgiveness depends on the will of Allaah. I do not know whether I shall be forgiven or not. Is there any other scope for me?" Allaah then revealed the verse:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَالْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة الزمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

Upon hearing this, Wahshi said, "Yes, this is in order." He then accepted Islaam. Other Muslims asked, "O Rasulullaah ﷺ! We had also committed the sins that Wahshi committed (Does this verse apply to us as well?)." Rasulullaah ﷺ replied, "It applies to all Muslims in general." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that some Mushrikeen who had committed murder and adultery in abundance approached Rasulullaah ﷺ. They said, "What you are saying and calling towards seems extremely good. Do tell us if there is any expiation for our sins?" It was on this occasion that Allaah revealed the following two verses:

﴿وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ﴾ (سورة الفرقان: ٦٨)

Those who do not call to *(do not worship)* another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant *(when required to execute a person whom a court of Shari'ah sentences to death)*, and *(they are those)* who do not fornicate *(they neither commit fornication nor adultery)*. {Surah Furqaan, verse 68}

(1) Tabraani. Haythami (Vol.7 Pg.100) states that one of the narrators by the name of Abyan bin Sufyaan is regarded as a weak narrator by Imaam Dhahabi رحمه الله تعالى.

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة زمر: ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy. Verily, Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}(1)

Hadhrat Faatima رضي الله تعالى عنها Weeps at the Pale Appearance of Rasulullaah ﷺ Caused by his Exertion In the Duty Allaah Entrusted to Him

Hadhrat Abu Tha'laba Khushani رضي الله تعالى عنه narrates that Rasulullaah ﷺ once returned from a battle and entered the Masjid to perform two Rakaahs of salaah. Whenever he returned from a journey, Rasulullaah ﷺ always liked to proceed first to the Masjid to perform two Rakaahs of salaah and then go to the house of Hadhrat Faatima رضي الله تعالى عنها his daughter before proceeding to the homes of his wives. Consequently, he went to the home of Hadhrat Faatima رضي الله تعالى عنها upon returning from a particular journey before going to see his wives. Welcoming him at the door, Hadhrat Faatima رضي الله تعالى عنها started kissing Rasulullaah ﷺ on his face and his eyes. She then began weeping. When Rasulullaah ﷺ asked her what it was that made her weep, she replied, "O Rasulullaah ﷺ! It is because I see your face so pale and your clothing so tattered (because of the strenuousness of the journey)."

To this, Rasulullaah ﷺ said, "Do not weep, O Faatima. Allaah has sent your father with a Deen by means of which He will enter honour or disgrace into every baked and unbaked home and every skin tent on the surface of the earth (those who accept Islaam will have the honour while the others will have the disgrace). It (the Deen) shall reach wherever the night reaches (everywhere)."(2)

Hadith of Tameem Daari Concerning the Spreading of Islaam

Hadhrat Tameem Daari رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say, **"This Deen shall definitely reach wherever the day and the night reach. Allaah shall enter this Deen into every baked and unbaked home with either great honour or terrible disgrace.** Allaah will grant the honour to Islaam and the people of Islaam, while the disgrace will go to kufr (and its people)."

Hadhrat Tameem Daari رضي الله تعالى عنه says, "I saw the reality of this in my own family. Those who accepted Islaam were blessed with good, honour and respect while those who remained Kuffaar suffered disgrace, humiliation and had to pay the Jizya." (3)

(1) Bukhari (Vol.2 Pg.710). A similar Hadith is also narrated by Muslim (Vol.1 Pg.76), Abu Dawood (Vol.2 Pg.238), Bayhaqi (Vol.9 Pg.89) and Nasa'ee as quoted by Ayni (Vol.9 Pg.121).

(2) Tabraani, Abu Nu'aym and Haakim, as quoted in Kanzul Ummaal (Vol.1 Pg.77). Refer to Haythami (Vol.8 Pg.262) and Haakim (Vol.3 Pg.155) for commentary on the chain of narrators.

(3) Ahmad and Tabraani as quoted in Majma (Vol.6 Pg.14) and (Vol.8 Pg.262). Haythami (Vol.6 Pg.14)

Hadhrat Umar رضي الله تعالى عنه's Desire for the Renegades to Return to Islaam

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه sent him to give the news of the conquest of Tustar to Hadhrat Umar رضي الله تعالى عنه. He says that Hadhrat Umar رضي الله تعالى عنه asked him about what had happened to six members of the Bakr bin Waa'il tribe who had forsaken Islaam and proceeded to live with the Mushrikeen. Hadhrat Anas رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! They have renounced Islaam and joined up with the Mushrikeen. Their only treatment is their execution."

To this Hadhrat Umar رضي الله تعالى عنه said, "I prefer getting hold of them alive and well to all the gold and silver in the world." Hadhrat Anas رضي الله تعالى عنه asked, "O Ammerul Mu'mineen! What would you do with them if you got hold of them alive?" Hadhrat Umar رضي الله تعالى عنه replied, "I would present to them the door from which they left so that they may re-enter it. If they accept, I would accept it from them, otherwise I would hand them over to the prison." (1)

Abdur Rahmaan Al Qaari reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once sent a person to Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه asked the person about the condition of the people, he duly replied. When Hadhrat Umar رضي الله تعالى عنه asked the person if there were any recent developments, he said, "Yes, O Ameerul Mu'mineen! A person who had become a Muslim, reverted to kufr." "What did you do with him," asked Hadhrat Umar رضي الله تعالى عنه. "We called him and executed him," came the reply. Hadhrat Umar رضي الله تعالى عنه said, **"Why did you rather not imprison him for three days, feed him bread each day and encourage him to repent?** He may then have repented and re-entered Allaah's Deen. O Allaah! I was not present there. I did not command it and am not pleased with it now that it has come to my notice." (2)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه once wrote to Ammerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه to ask him what was to be done about a person who had reverted to kufr after accepting Islaam, then accepted Islaam again, only to return to kufr. This he had done several times already. "Should his Islaam be accepted from him again?" was the question Hadhrat Amr bin Al Aas رضي الله تعالى عنه posed.

In response, Hadhrat Umar رضي الله تعالى عنه wrote back, "As long as Allaah accepts the Islaam of a person, you should do the same. You should therefore present Islaam to him again. If he accepts, you should set him free, otherwise you may execute him." (3)

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states that the narrators in the report of Ahmad are narrators of authentic Ahaadeeth. Tabraani has also reported a similar narration from Hadhrat Miqdaad رضي الله تعالى عنه.

(1) Abdur Razzaaq as quoted in Kanzul Ummaal (Vol.1 Pg.79). Bayhaqi as also reported a similar Hadith (Vol.8 Pg.207).

(2) Maalik, Shaafi'ee, Abdur Razzaaq, Abu Ubayd in his Ghareeb and Bayhaqi (Pg.207).

(3) Kanzul Ummaal (Vol.1 Pg.79), reporting from Musaddad bin Abdil Hakam who narrates from Amr bin Shu'ayb, quoting from his father and grandfather.

Hadhrat Umar رضي الله تعالى عنه Weeps over the Exertion of a Christian Monk

Abu Imraan Jowni narrates that Hadhrat Umar رضي الله تعالى عنه once passed by a monk and remained standing there. Someone called the monk and told him that the Ameerul Mu'mineen was there. When the monk peeped out, the effects of difficulty, exertion and forsaking the world were clearly apparent on his face (he had grown extremely pale and haggard on account of his spiritual exertions). Looking at him, Hadhrat Umar رضي الله تعالى عنه began to weep. "But he is a Christian," someone commented. Hadhrat Umar رضي الله تعالى عنه replied, "I know, but I feel sorry for him because I thought of the verse in which Allaah mentions:

﴿عَامِلَةٌ نَاصِبَةٌ ۝ تَصْلَى نَارًا حَامِيَةً﴾ (سورة الغاشيه: ٣، ٤)

He who suffered affliction and who endured many difficulties *(thinking that he was pleasing Allaah whereas his beliefs and actions did not conform with the injunctions of Allaah).* He shall enter the blazing fire.

{Surah Ghaashiya, verses 3,4}

I feel sorry for him because despite his exertion and efforts in this world, he shall still end up in Jahannam." (1)

Rasulullaah صلى الله عليه وسلم Preaches to Individuals

Rasulullaah صلى الله عليه وسلم Invites Hadhrat Abu Bakr رضي الله تعالى عنه to Islaam

Hadhrat Aa'isha رضي الله تعالى عنها narrates that her father Hadhrat Abu Bakr رضي الله تعالى عنه was a close friend of Rasulullaah صلى الله عليه وسلم even during the Period of Ignorance. One day, Hadhrat Abu Bakr رضي الله تعالى عنه left home to meet Rasulullaah صلى الله عليه وسلم. When he met Rasulullaah صلى الله عليه وسلم, he said, "O Abul Qaasim(2)! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah صلى الله عليه وسلم said, "I am the Rasul of Allaah and am calling you towards Allaah." As soon as Rasulullaah صلى الله عليه وسلم had completed, Hadhrat Abu Bakr رضي الله تعالى عنه accepted Islaam.

When Rasulullaah صلى الله عليه وسلم had left Hadhrat Abu Bakr رضي الله تعالى عنه, there was none between the mountains of Makkah happier than Rasulullaah صلى الله عليه وسلم because Hadhrat Abu Bakr رضي الله تعالى عنه had accepted Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه then met Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr رضي الله تعالى عنه met Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Awf رضي الله تعالى عنه, Hadhrat Abu Salma bin Abdil Asad رضي الله تعالى عنه and Hadhrat Arqam bin Abil Arqam رضي الله تعالى عنه, all of whom also readily

(1) Bayhaqi, Ibn Mundhir and Haakim as quoted in *Kanzul Ummaal* (Vol.1 Pg.175).

(2) A title of Rasulullaah صلى الله عليه وسلم, meaning father of Qaasim because Rasulullaah صلى الله عليه وسلم had a son by the name of Qaasim.

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accepted Islaam. (1)

Ibn Is'haaq reports that Hadhrat Abu Bakr رضي الله تعالى عنه once met Rasulullaah ﷺ and said, "O Muhammad! Is it true what the Quraysh are saying about you forsaking our gods, calling us foolish and referring to our forefathers as infidels?" Rasulullaah ﷺ replied, "Yes. I am Allaah's Rasul and Nabi. Allaah has sent me to propagate His message. With conviction I am calling you towards Allaah. By Allaah! This is certainly the truth. O Abu Bakr! I call you towards the One Allaah Who has no partner. Do not worship anyone but Him and always be obedient to Him." Rasulullaah ﷺ then recited a part of the Qur'aan to Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه neither accepted the message nor rejected it. He accepted Islaam, forsook idols, renounced all partners in worship and attested to the truth of Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه returned from his meeting with Rasulullaah ﷺ as a true Mu'min. (2)

According to another narration, Rasulullaah ﷺ said, "Everyone I called to Islaam expressed some hesitation and doubts except Abu Bakr. When I mentioned Islaam to him, he neither hesitated nor expressed any doubts (but accepted immediately)." (3)

There is certainly an error in the words of Ibn Is'haaq's narration when it reads, "Hadhrat Abu Bakr رضي الله تعالى عنه neither accepted the message nor rejected it". Ibn Is'haaq himself as well as other scholars have mentioned that Hadhrat Abu Bakr رضي الله تعالى عنه was a close friend of Rasulullaah ﷺ even before Rasulullaah ﷺ announced his Nubuwwah (prophethood). Hadhrat Abu Bakr رضي الله تعالى عنه was well aware of the truthfulness, honesty, excellent habits and sublime character of Rasulullaah ﷺ which would not allow him to even speak a lie about the creation, let alone lie about The Creator. Therefore, as soon as Rasulullaah ﷺ told Hadhrat Abu Bakr رضي الله تعالى عنه that he was Allaah's Nabi, he immediately accepted without hesitation.

In fact, Bukhari narrates a Hadith in which it is reported that when there was once an argument between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ said, "When Allaah sent me as a Nabi to you people, you all said that I was lying while Abu Bakr said, 'You are speaking the truth.' He then rendered me great assistance with his life and wealth. For my sake, will you people not leave this friend of mine alone (and refrain from causing him any sorrow)!" Rasulullaah ﷺ repeated this statement twice, after which no one ever caused any harm to Hadhrat Abu Bakr رضي الله تعالى عنه. This Hadith of Rasulullaah ﷺ is a clear proof that Hadhrat Abu Bakr رضي الله تعالى عنه was the first to accept Islaam. (4)

Rasulullaah ﷺ Invites Hadhrat Umar رضي الله تعالى عنه to Islaam

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ once prayed to Allaah saying, "O Allaah! Strengthen Islaam by means of either Umar

(1) Haafidh Abul Hasan Tarablasi as quoted in Al Bidaayah wan Nihaayah (Vol.3 Pg.29).
(2) Ibn Is'haaq.
(3) Ibn Is'haaq narrating from Muhammad bin Abdir Rahmaan bin Abdillaah bin Husayn Tameemi.
(4) Al Bidaayah wan Nihaayah (Vol.3 Pgs.26,27).

bin Khattaab or Abu Jahal bin Hishaam." Allaah accepted the du'aa in favour of Hadhrat Umar رضي الله تعالى عنه and made him a means of strengthening the foundations of Islaam and of destroying the idols. (1)

A narration reported by Hadhrat Thowbaan discussing the suffering of Hadhrat Umar رضي الله تعالى عنه's sister Faatima and her husband Sa'eed bin Zaid رضي الله تعالى عنه shall be quoted in a forthcoming chapter concerning the suffering that the Sahabah رضي الله تعالى عنهم endured for Deen. It is mentioned in that narration that when Hadhrat Umar رضي الله تعالى عنه came to Rasulullaah ﷺ (after leaving his sister's home) Rasulullaah ﷺ held him by his arms and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رضي الله تعالى عنه replied, "Present to me what it is that you are calling towards." Rasulullaah ﷺ said, "That you testify that there is none worthy of worship but Allaah Who is One and has no partner and that you testify that Muhammad is Allaah's servant and Rasul." Hadhrat Umar رضي الله تعالى عنه accepted Islaam there and then. Hadhrat Umar رضي الله تعالى عنه then told Rasulullaah ﷺ to leave the house (and to perform salaah openly in the Masjidul Haraam without fearing the Kuffaar). (2)

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once said to them, "Do you want to hear about how I came into the fold of Islaam?" When those present begged to be informed, Hadhrat Umar رضي الله تعالى عنه said, "I was one of the people most opposed to Rasulullaah ﷺ. I once came to him as he sat in a house near Safa and sat before him. Taking hold of my collar, Rasulullaah ﷺ said, 'O son of Khattaab! Accept Islaam.' He then prayed for me saying, 'O Allaah! Guide him.' I then said, 'I testify that there is none worthy of worship but Allaah and I testify that you are the Rasul of Allaah.' The Muslims present there exclaimed, 'Allaahu Akbar!' so loudly that it was heard in the streets of Makkah." (3)

Rasulullaah ﷺ Invites Hadhrat Uthmaan رضي الله تعالى عنه to Islaam

Hadhrat Amr bin Uthmaan reports that Hadhrat Uthmaan رضي الله تعالى عنه said, "I was once visiting my aunt Arwa bint Abdil Muttalib (my mother's sister) when Rasulullaah ﷺ arrived there. I began staring at him because in those days there was some mention of his Nabuwaat. Turning to me, he asked, 'What seems to be the matter, O Uthmaan?' I replied, 'I am surprised that there is so much talk about you when you are such an honourable person among us.' Rasulullaah ﷺ said, 'Laa Ilaaha Illallaah'. Allaah is witness to the fact that I shuddered at this. Rasulullaah ﷺ then began reciting

﴿وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ۝﴾ (سورة الذريت: ٢٢، ٢٣)

(1) Tabraani. Haythami has commented in Vol. 9 Pg. 61 that all the narrators of the Hadith are reliable except for one named Mujallad bin Sa'eed. However, some scholars do regard him to be reliable.
(2) Tabraani.
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.41). Bazzaar has also narrated the narration from different sources. His Hadith will be mentioned soon, Insha Allaah.

In the sky *(in the "Lowhul Mahfoodh")* is *(the record of)* your sustenance *(its time, type and quantity)* and *(records of)* what you have been promised *(of Qiyaamah). (The time for Qiyaamah has been fixed but has not been made known to man.)* By the Rabb of the sky and the earth, this *(coming of Qiyaamah)* is certainly the truth just as *(it is true that)* you can speak. {Surah Dhaariyaat, verses 22,23}

Thereafter, Rasulullaah ﷺ stood up and left. I left after him, met him and accepted Islaam." (1)

Rasulullaah ﷺ Invites Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه to Islaam

Ibn Is'haaq narrates that Hadhrat Ali رضي الله تعالى عنه came to Rasulullaah ﷺ while Rasulullaah ﷺ and Hadhrat Khadeeja رضي الله تعالى عنها were performing salaah. Hadhrat Ali رضي الله تعالى عنه asked Rasulullaah ﷺ, "O Muhammad! What is this?" "This is the Deen of Allaah that He has chosen and for which He has sent His Ambiyaa. I call you towards the One Allaah Who has no partner. I call you to worship Him Alone and to renounce both Laat and Uzza." Hadhrat Ali رضي الله تعالى عنه responded by saying, "I **have never heard of anything like this before. I cannot decide anything until I speak to Abu Taalib."** Since Rasulullaah ﷺ disliked that his secret should be exposed until he made an open declaration to the people, he said to Hadhrat Ali رضي الله تعالى عنه, "O Ali! If you are not going to accept Islaam, keep this a secret."

Hadhrat Ali رضي الله تعالى عنه spent the night in this condition (without telling anyone) and Allaah inspired him with the urge to accept Islaam. Early next morning, he set out to meet Rasulullaah ﷺ. When he met Rasulullaah ﷺ, he said, "What was it that you presented to me, O Muhammad?" Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah Who has no partner and that you renounce Laat and Uzza and absolve Him from all partners." Hadhrat Ali رضي الله تعالى عنه complied and accepted Islaam and would visit Rasulullaah ﷺ in privacy for fear of Abu Taalib. He concealed his acceptance of Islaam and did not make it known to anyone. (2)

Habba Urani narrates that he once saw Hadhrat Ali رضي الله تعالى عنه chuckle as he sat on the Mimbar (pulpit). He had never before seen Hadhrat Ali رضي الله تعالى عنه laugh in this manner that his teeth showed. Hadhrat Ali رضي الله تعالى عنه said, "I just thought about words of (my father) Abu Taalib. He arrived suddenly one day as Rasulullaah ﷺ and I were performing salaah in the Valley of Nakhla. He asked, "O my nephew! What are the two of you doing?" Rasulullaah ﷺ then invited him to accept Islaam. Referring to the Sajdah posture, Abu Taalib then said, **"There is no harm in what you are doing but I cannot allow my buttocks to ever rise above me".** Hadhrat Ali رضي الله تعالى عنه was chuckling at these words of his father and then said, "O Allaah! Besides your Nabi ﷺ, no servant of this Ummah has worshipped you before me." He repeated this thrice and then said, "I performed salaah seven

(1) Madaa'ini as quoted in Insti'aab (Vol.4 Pg.225).
(2) Al Bidaayah wan Nihaayah (Vol.3 Pg.24).

years before other people." (1)

Rasulullaah ﷺ Invites Hadhrat Amr bin Abasa رضي الله تعالى عنه to Islaam

Hadhrat Shaddaad bin Abdillaah narrates that Hadhrat Abu Umaama رضي الله تعالى عنه once asked Hadhrat Amr bin Abasa رضي الله تعالى عنه why he claimed to be the fourth person to accept Islaam. He replied, "Even during the Period of Ignorance, I realised that people were astray and I had no regard for idols. When I heard about a person in Makkah who was informing about many happenings and saying many things, I rode to Makkah. Upon reaching Makkah, I realised that Rasulullaah ﷺ was in hiding and that his people were unashamedly harassing him. I therefore employed subtle tactics and finally managed to meet him."

"I asked, 'What are you?' Rasulullaah ﷺ replied, 'I am the Nabi of Allaah.' I asked further, 'What is a Nabi?' He said, 'A Rasul of Allaah.' 'Has Allaah sent you?' I enquired. When he replied in the affirmative, I asked, 'What (message) has Allaah sent you with?' Rasulullaah ﷺ responded, 'That He should be accepted as One, that no partners should be ascribed to Him, that the idols should be destroyed and that family ties should be maintained.' I asked, 'Who is with you in this?' 'A free man and a slave,' was the reply. I saw that Hadhrat Abu Bakr bin Abi Quhaafa رضي الله تعالى عنه was with him along with his slave Bilaal. I then said, 'I shall follow you in this.' Rasulullaah ﷺ said, 'You cannot do so right now. Rather go home and come to meet me when you hear that I have become dominant.' I then returned home as a Muslim."

"Rasulullaah ﷺ later migrated to Madinah and I kept making enquiries about him until a caravan from Madinah arrived one day. I asked them, 'What is the condition of the person from Makkah who has come to you people?' They replied, 'His people tried to assassinate him but were unable to do so as Allaah's help came between. As we left, people were flocking to him.'"

Hadhrat Amr bin Abasa رضي الله تعالى عنه continues, "I immediately mounted my camel and rode off. When I reached Madinah, I appeared before Rasulullaah ﷺ and then said, "O Rasulullaah ﷺ! Do you recognise me?" He replied, "Are you not the person who met me in Makkah?" I said, "Yes, I am the same person" and I added further, "O Rasulullaah! Teach me something that Allaah has taught you and which I do not know." There is still a considerable portion of this Hadith still to be mentioned. (2)

Hadhrat Amr bin Abasa رضي الله تعالى عنه has narrated yet another Hadith. He says that he once asked Rasulullaah ﷺ, "With what message did Allaah send you?" He replied, **"Allaah has sent me with the message that family ties should be joined, human life should be preserved, roads should remain safe, idols should be broken and that only one Allaah should be worshipped Who has no partner."** I

(1) Ahmad. Haythami (Vol.9 Pg.102) has mentioned that the narration has been reported by Ahmad and Abu Ya'la in brief, as well as Bazzaar and Tabraani in his Awsat with a reliable chain of narrators.

(2) Ahmad (Vol. 4 Pg. 112) as mentioned by Ibn Sa'd (Vol. 4 Pg. 158)

then said to him, "These teachings from Allaah are indeed very fine. I make you a witness that I have accepted Imaan and that I accept you as a true Nabi. May I now stay with you if you decide that this is appropriate." He replied, "As you can see, the people regard this Deen which I have brought as something very evil. Therefore, you should return home and when you hear that I have reached the place of my Hijrah, then you may come to me."(1)

Rasulullaah ﷺ invited Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه to Islaam

Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه was one of the first people to accept Islaam. He was of the first of his brothers to accept Islaam. His path to Islaam started with a dream that he saw. In his dream he saw himself standing on the edge of a blazing fire. He mentioned that the fire was so large that only Allaah knows its vastness. In this dream, he saw his father pushing him into the fire while Rasulullaah ﷺ was holding him by the waist so that he should not fall in. This scene frightened him so much that he woke up with the shock. When he awakened, he said to himself, "This is definitely a true dream."

Thereafter, he met Hadhrat Abu Bakr رضي الله تعالى عنه and related the dream to him. Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "Good is in store for you. He (Rasulullaah ﷺ) is the Nabi of Allaah so do follow him. (The interpretation of your dream is) You will follow him and enter into Islaam with him. Thereafter this Islaam will save you from entering the fire of the Jahannam where your father is at the moment."

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then met Rasulullaah ﷺ in the Ajyaad district and said to him, "O Muhammad ﷺ! To what do you call me?" He replied, "I call you to the One Allaah who has no partner and to believe that Muhammad is His servant and Rasul. I call you to renounce your worship of stones that cannot hear, cannot cause harm, they cannot be of benefit to you for they do not even know those who worship them from those who do not worship them!" Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "I testify that there is none worthy of worship besides Allaah and I testify that you are the Rasul of Allaah." Rasulullaah ﷺ was extremely happy when Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه accepted Islaam.

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then stayed away from his home. When his father discovered that he had accepted Islaam, he sent someone to look for him. When the person brought him before his father, his father rebuked him a very harshly and started beating him with the whip he had in his hand. **He beat Hadhrat Khaalid رضي الله تعالى عنه so severely that the whip broke as it struck his head.** His father then said, "By Allaah! I shall not give you anything to eat!" To this Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "If you do not give me anything to eat, then Allaah shall definitely provide for me and I will pass my life." He then left

(1) Ahmad (Vol. 4 Pg. 111) as well as Muslim, Tabraani, Abu Nu'aym (as mentioned in *Isaabah*), Ibn Abdil Birr in Isti'aab (Vol. 2 Pg. 500) and Abu Nu'aym in Dalaa'ilun Nabuwwah (Pg. 86).

and went to Rasulullaah ﷺ. Thereafter he constantly remained in the company of Rasulullaah ﷺ. (1)

According to another narration his father sent their slave Raafi to look for him along with Hadhrat Khaalid رضي الله تعالى عنه's other brothers who had not yet accepted Islaam. When they found him, they brought him to his father Abu Uhayha. His father started rebuking him and beating him with a whip that he carried in his hand. He beat him so severely that the whip broke on his head. His father then said, "Do you follow Muhammad when he opposes his people and finds faults with their gods and their forefathers who have passed away?"

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said to his father, "By Allaah! He's speaking the truth and I follow him." Thereupon his father became very angry in started swearing and saying, "You despicable person! Go whenever you please. I swear by Allaah that I shall stop feeding you." In reply, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "If you stop feeding me and then Allaah shall grant me enough sustenance with which to live." his father chased him out of the house and said to all his other sons that they will receive the same treatment if they ever spoke to Hadhrat Khaalid رضي الله تعالى عنه. Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then left his father and was the constant companion of Rasulullaah ﷺ. (2)

According to another report, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه hid from his father in the gullies of Makkah and when the second group of Sahabah رضي الله تعالى عنهم migrated to Abyssinia, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه accompanied them.(3)

When his father Sa'eed bin Al Aas bin Umayyah fell ill, he said, "If Allaah removes this illness from me, the god of Ibn Abil Kabsha (Rasulullaah ﷺ) will never be worshipped in the valley of Makkah." To this, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, **"O Allaah! Do not remove the illness from him." Subsequently, he died with that illness.** (4)

Rasulullaah ﷺ Invites Hadhrat Dimaad رضي الله تعالى عنه to Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Dimaad رضي الله تعالى عنه was a man from the Azdishanu'ah tribe who used to cure insane people and people affected with evil spirits using some words that he recited. He had heard some foolish people of Makkah saying that Muhammad was an insane man. He said to them, "where is this man? Perhaps Allaah will cure him at my hand." When he met Rasulullaah he said, "I recite certain words by which I cure people. Indeed Allaah has cured at my hand those people whom He wished to cure. Come let me cure you as well." Rasulullaah ﷺ thrice repeated the following sermon: "Verily all praise is for Allaah. We praise Him and seek help from Him. There can be none to misguide the person whom Allaah has guided and there can been none to guide the person whom Allaah has caused to go

(1) Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 32).
(2) Haakim in his *Mustadrak* (Vol. 3 Pg. 248) and Ibn Sa'd (Vol. 4 Pg. 94).
(3) Isti'aab (Vol. 1 Pg. 401)
(4) Ibn Sa'd (Vol. 4 Pg. 95)

astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner."

Hadhrat Dimaad رضي الله تعالى عنه said, "By Allaah! I have heard of the words of fortune-tellers, the words of magicians and the words of poets. However, I have never heard such words before. Give me your hand so that I may pledge allegiance to you on Islaam." Rasulullaah ﷺ then accepted his pledge of allegiance and said to him, "Is this pledge on behalf of your people as well?" Hadhrat Dimaad رضي الله تعالى عنه replied, "It is for my people as well."

It once occurred that some Muslim soldiers were passing the the tribe of Hadhrat Dimaad رضي الله تعالى عنه. The leader of the soldiers asked them, "Did any of you take something from these people?" One soldier replied, "Yes, I have their water jug with me." To this, the leader replied, "Then return it to them because these are the people of Hadhrat Dimaad رضي الله تعالى عنه."

According to another narration, Hadhrat Dimaad رضي الله تعالى عنه said to Rasulullaah ﷺ, "Repeat those words to me because they reach the depths of the ocean of eloquence." (1)

Abdur Rahmaan Adawi reports that Hadhrat Dimaad رضي الله تعالى عنه said, "I went to Makkah to perform Umrah and was sitting in a gathering together with Abu Jahal, Utba bin Rabee'ah and Umayyah bin Khalaf. Abu Jahal said, "This man has disunited us. He makes us look foolish and claims that those of us who have passed away were misguided. He also insults our gods." Umayyah said, "There is no doubt that this man is certainly mad."

Hadhrat Dimaad رضي الله تعالى عنه says that he said to himself, "But I am able to cure people affected with evil spirits." He then left the gathering and started looking for Rasulullaah ﷺ. However, after searching the entire day he was unable to find Rasulullaah ﷺ anywhere. The following day he again set out to search for Rasulullaah ﷺ and finally found him performing salaah behind the Maqaam Ibraheem. Hadhrat Dimaad رضي الله تعالى عنه says that he then sat down. When Rasulullaah had completed the salaah, Hadhrat Dimaad رضي الله تعالى عنه said to him, "O son of Abdul Muttalib!" Rasulullaah ﷺ turned to him and replied, "What do you want?" Hadhrat Dimaad رضي الله تعالى عنه replied, "I am able to cure people affected by evil spirits. If you wish, I can cure you as well. Do not think that your illness is of great concern because I have cured people who were even more ill than you are. I have just come from some of your people who have nothing good to say about you. They say that you are insane, that you have caused disunity amongst them and that you refer to their forefathers as being misguided. They also say that you insult their gods. I have therefore come to the conclusion that only an insane person would do such things."

Rasulullaah ﷺ then said the following: **"Verily all praise is for Allaah. I praise Him and seek help from Him. I believe in Him and have complete trust in Him. There can be none to misguide the person whom Allaah has guided and there**

(1) Muslims and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 36). The report is also narrated by Nasa'ee, Baghawi and Musaddad in his Musnad, as quoted in *Isaabah*.

can been none to guide the person whom Allaah has caused to go astray. I testify that there is none worthy of worship besides the One Allaah Who has no partner. I testify that Muhammad is the servant of Allaah and His Rasul."

Hadhrat Dimaad رضي الله تعالى عنه says that he had never heard such words from anyone before. He then requested Rasulullaah ﷺ to repeat the words, which Rasulullaah ﷺ repeated twice thereafter. Hadhrat Dimaad رضي الله تعالى عنه continues the story by saying, "I asked, 'To what are you calling people?'" Rasulullaah replied, "I call people to believe in One Allaah Who has no partner. I absolve myself from worshipping idols and I testify that I am the Rasul of Allaah. "What shall I receive if I also do the same?" asked Hadhrat Dimaad رضي الله تعالى عنه. Rasulullaah ﷺ said, "You shall receive Jannah. Hadhrat Dimaad رضي الله تعالى عنه exclaimed, "I testify that there is none worthy of worship besides the one Allaah Who has no partner. I remove the idols from my neck and express that I have absolved myself from them. I also testify that you are certainly the servant and Rasul of Allaah."

Hadhrat Dimaad رضي الله تعالى عنه says further, "I started living with **Rasulullaah ﷺ until I had learnt many Surahs of the Qur'aan.** Thereafter I returned to my people.

Abdullaah bin Abdir Rahmaan Adawi says that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Ali رضي الله تعالى عنه. The army got some camels from a certain place and were taking them along as they went. When Hadhrat Ali رضي الله تعالى عنه found out that the camels were taken from the people of Hadhrat Dimaad رضي الله تعالى عنه, he commanded that the camels be returned.

Rasulullaah ﷺ Invites Hadhrat Husayn رضي الله تعالى عنه to Islaam, who was the Father of Hadhrat Imraan bin Husayn رضي الله تعالى عنه

The Quraysh highly respected Hadhrat Husayn رضي الله تعالى عنه. One day some members of the Quraysh approached Hadhrat Husayn رضي الله تعالى عنه and said to him, "Go to this person (Rasulullaah ﷺ) and speak to him on our behalf because he insults our gods." Consequently, these members of the Quraysh proceeded with Hadhrat Husayn رضي الله تعالى عنه until they reached the door of Rasulullaah ﷺ's house. When Hadhrat Husayn رضي الله تعالى عنه sat near the door, Rasulullaah ﷺ said to the many people who had already gathered there, "Make way for the respected elder." Amongst those present was the son of Hadhrat Husayn رضي الله تعالى عنه whose name was Imraan رضي الله تعالى عنه. Hadhrat Husayn رضي الله تعالى عنه said, "What is happening here? The news has reached me that you insult our gods whereas your father was a devout and excellent man."

Rasulullaah ﷺ replied, "O Husayn! My father and your father are both in Jahannam[1]. O Husayn! Tell me how many gods you worship?" Hadhrat Husayn

(1) Although this narration states that Rasulullaah ﷺ's father is in Jahannam, other narrations make it clear that both his parents are in Jannah because both of them totally abstained from Shirk and followed the religion of Hadhrat Ibraheem عليه السلام. According to the research of Haafidh Suyuti as mentioned in his articles, both the parents of Rasulullaah ﷺ were brought back to life and they both accepted Imaan. The narration mentioned above recounts an incident which took place some time before this.

ﷺ replied, "I have seven gods on earth and one in the sky." Rasulullaah ﷺ further asked him, "Which god do you call for when you are in difficulty?" Hadhrat Husayn ﷺ replied, "I then call the one in the sky." Rasulullaah ﷺ said, "Who do you call when your wealth gets destroyed?" He replied, "The one in the sky." Rasulullaah ﷺ said, "It is strange that only this one God comes to your assistance yet you associate the others as partners to him! Do you have permission from the gods in the sky to associate the others as His partners? Or are you afraid of these other gods thinking that they will harm you if you do not associate them as partners?" Hadhrat Husayn ﷺ replied, "Neither of these two statements is correct." Hadhrat Husayn ﷺ says, "It then occurred to me that I had never spoken to such a great personality before this." Rasulullaah ﷺ said further, "O Husayn! Become a Muslim and you will live in peace." Hadhrat Husayn ﷺ responded by saying, "What about my people and my family? (What would they say if I accept Islaam?) What am I to do now?"

Rasulullaah ﷺ advised him to recite the following du'aa:

"O Allaah! I seek your guidance towards that which is more correct and increase me in knowledge that will benefit me."

Hadhrat Husayn recited this du'aa and was a Muslim before he stood up from the gathering. **At that instant, his son Hadhrat Imraan ﷺ immediately stood up and began kissing the head, hands and feet of his father.** Rasulullaah ﷺ began weeping when he saw this and said, "I am weeping because I was touched by what Imraan has done. He did not stand for his father nor pay any attention to him when he entered as a Kaafir. However, he fulfilled the right of his father once his father entered the fold of Islaam."

When Hadhrat Husayn ﷺ stood up to leave, Rasulullaah ﷺ said to the others, "Stand up and take him home." As soon as Hadhrat Husayn ﷺ emerged from the doorway, the people of the Quraysh (who had been waiting there for him) saw him and said, "He has forsaken his religion." They then left him and dispersed. (1)

Rasulullaah ﷺ Invites an Unnamed man to Islaam

Hadhrat Abu Tameema Hujaymi ﷺ narrates from a man of his tribe that he once came to meet Rasulullaah ﷺ. It could have been such that Hadhrat Abu Tameema ﷺ was present there when the man came to Rasulullaah ﷺ. The man said, "Are you the Nabi of Allaah?" "Yes," replied Rasulullaah ﷺ.

"Whom do you pray to?" he asked. "I pray to the One Allaah Who is Most Honoured and Most High. He is the One Who removes your difficulty when you call to Him. It is He Who causes your crops to grow when you call to Him to remove your drought. It is He Who responds to your prayer when you call Him at the time when you are lost in a rocky land without transport." The man accepted Islaam immediately and then asked for advice. Rasulullaah ﷺ said, "Do not

(1) Ibn Khuzayma as quoted in *Isaabah* (Vol. 1 Pg. 337).

swear anything[1]." When relating this to people, the man said that since Rasulullaah ﷺ gave him the piece of advice, he has not even sworn a goat. [2]

Rasulullaah ﷺ Invites Hadhrat Mu'aawiya bin Haydah

Hadhrat Mu'aawiya bin Haydah رضي الله تعالى عنه narrates that he once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have not come to you before this because I have sworn more times than my fingertips can count that I shall never come to you and never accept your religion." He placed his hands on top of each other as he said this to show the number of his fingertips. (However, Allaah has now sent me to you) So here I am with no knowledge of that which Allaah has given you save very little. I ask you in the name of Allaah's great countenance to tell me what Allaah has sent you with." Rasulullaah ﷺ replied, "Allaah has sent me with the Deen of Islaam."

"What is Islaam?" was his next question. Rasulullaah ﷺ said, "Islaam is to say that you surrender yourself over to Allaah and renounce all others (other gods). It also entails that you establish salaah and pay Zakaah. Every Muslim deserves respect and every two Muslims are brothers to each other and help one another. When a Mushrik accepts Islaam, his deeds will be accepted from him only when he separates himself from the other Mushrikeen. Why should I be grabbing hold of your waists to save you from Jahannam? Listen! My Rabb shall call me (on the Day of Qiyaamah) and ask me, 'Did you convey the message (of Islaam) to my servants?' I shall then be able to say, 'O my Rabb! I have certainly conveyed it.' Understand this well! **Those present here must convey the message to those who are absent.** Behold! You will then be called forward (on the day of Qiyaamah) with your mouths sealed. The first thing to speak will be a person's thigh followed by his hands."

Hadhrat Mu'aawiya bin Haydah رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Is this our Deen?" Rasulullaah ﷺ replied, **"This is our Deen. Wherever you may practise on it properly, it will suffice for you."** [3]

Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رضي الله تعالى عنه to Islaam

Hadhrat Adi bin Haatim رضي الله تعالى عنه narrates, "When I heard about the coming of Rasulullaah ﷺ, I disliked this very greatly. So I left and found myself close to Rome (according to another narration he said, "So I left and went to the Caesar"). However, I disliked this place more than I disliked the coming of Rasulullaah ﷺ. I then said to myself, 'By Allaah! Why do I not rather meet this person. If he is a liar, it will not harm me in the least. On the other hand, if he is speaking the

(1) One of the narrators called Hakam was unsure whether Rasulullaah ﷺ said "anything" or "anyone". The meaning does not change either way.

(2) Ahmad. Haythami (Vol. 8 Pg. 72) has mentioned that one of the narrators called Hakam bin Fudhayl is regarded as a weak narrator by Abu Zur'ah and other scholars although Abu Dawood and others regard him as a reliable narrator. The other narrators are all reliable.

(3) Ibn Abdil Birr in *Isti'aab* (Vol. 1 Pg. 323).

truth, I would know it.'"

Hadhrat Adi bin Haatim رضي الله تعالى عنه continues the story and says, "So I came to Rasulullaah ﷺ. When I arrived, the people started shouting, 'Adi bin Haatim! Adi bin Haatim!' When I came before Rasulullaah ﷺ, he said to me, 'O Adi bin Haatim! Accept Islaam and stay in peace.' He repeated this three times. I said to him, 'But I already follow a Deen." He replied, 'I know more about your Deen than you do.'"

Hadhrat Adi bin Haatim رضي الله تعالى عنه says further, "I said, 'You know more about my Deen than I do?' He replied, 'Yes. Are you not from the Rakoosiyya sect and have taken a quarter of your people's booty. I said, 'True.' He then continued, 'This is not permissible for you according to your religion.' I admitted, 'Yes, it certainly is not permissible.' After hearing this, I was humbled before him."

Rasulullaah ﷺ then added, "Listen. I am also well aware of the thing that prevents you from accepting Islaam. You say that only simple people who have no influence follow him; people whom the Arabs have cast out. Do you know the place Heera?" Hadhrat Adi رضي الله تعالى عنه replied, "Though I have never seen the place. I have certainly heard about it." Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! Allaah shall bring this (propagation of Islaam) to such completion (and the land will be so safe) that a veiled woman shall leave from Heera all alone and perform Tawaaf of the Kabah without the need of having someone accompany her. Without doubt, the treasures of Kisra bin Hurmuz shall also be conquered." In astonishment, Hadhrat Adi رضي الله تعالى عنه said, "The treasures of Kisra bin Hurmuz?" "Yes," replied Rasulullaah ﷺ, "The treasures of Kisra bin Hurmuz. In addition to this, wealth will be so freely spent that there will be none to take it."

After narrating the story, Hadhrat Adi رضي الله تعالى عنه said, "There is the woman from Heera performing Tawaaf without anyone to accompany her and I was among those who conquered the treasures of Kisra. I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it." (1)

Hadhrat Adi bin Haatim رضي الله تعالى عنه narrates that he and some others were at a place called Aqrab when a group of horsemen sent by Rasulullaah ﷺ arrived there. They captured some people along with Hadhrat Adi t's aunt. When they were brought before Rasulullaah ﷺ and lined up before him, his aunt said, "O Rasulullaah ﷺ! My breadwinner has gone missing, my children are no more and I am just an old woman who cannot be of any service. Be kind to me and Allaah will be kind to you." "Who is your breadwinner?" Rasulullaah ﷺ asked. "Adi bin Haatim" was the reply. Rasulullaah ﷺ said, "The one who escaped from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ showed kindness to her (by letting her go) and as she left, a man who had been with Rasulullaah ﷺ (whom they believe was Hadhrat Ali

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 66). Baghawi has also narrated the report as mentioned in *Isaaba* (Vol. 2 Pg. 468).

رضي الله تعالى عنه) said to her, "Why do you not ask Rasulullaah ﷺ for transport?" When she asked for transport, Rasulullaah ﷺ ordered and had it arranged for her.

Hadhrat Adi رضي الله تعالى عنه continues the story. He says, "When my aunt came back, she said to me, 'Your father would have never done what you did (deserting me like that).' Whether you like it or not, you will have to go to him (Rasulullaah ﷺ).' She then recounted the incidents of many people who had been to meet Rasulullaah ﷺ and enjoyed a favourable reception. I then proceeded to meet Rasulullaah ﷺ."

"When I came to Rasulullaah ﷺ, I saw a woman and one or two children sitting with him. (Hadhrat Adi رضي الله تعالى عنه also mentioned how close they set to Rasulullaah ﷺ). I gathered from this that he was neither like the king Kisra nor like the Caesar (but much more approachable). He said to me, 'O Adi bin Haatim! What made you run away? Did the thought of saying that there is none worthy of worship but Allaah make you run away? Is anyone worthy of worship but Allaah? What made you run away? Did the thought of saying Allaah is the Greatest make you run away? Is there anything greater than Allaah the Most High the Most Exalted?' I then accepted Islaam and I saw the face of Rasulullaah ﷺ light up with happiness and he said, **'Indeed those with whom Allaah is angry are the Jews and those who are astray are the Christians**[1]**.'"**

Hadhrat Adi رضي الله تعالى عنه continues, "Some people then began asking Rasulullaah ﷺ for things (and because he had nothing with him, Rasulullaah ﷺ started encouraging the Sahabah رضي الله تعالى عنهم to assist these people). Rasulullaah ﷺ then praised Allaah and said to the people, 'O people! Spend from that wealth which is extra even though it may be one Saa or even less than that; whether it may be a handful or even less than that (one of the narrators by the name of Shu'ba says that as far as he can remember, Rasulullaah ﷺ also added, 'Whether it may be a single date or even a piece of a date). Everyone of you shall stand before Allaah (on the Day of Qiyaamah) and Allaah shall ask him exactly as I am telling you now. Allaah shall say, 'Did I not bless you with the faculties of hearing and seeing? Did I not give you wealth and children? What have you sent ahead from this? A person will then look in front of him and look behind him. He will look to his right and look to his left but he will find nothing there. He shall have nothing to save him from the fire of Jahannam besides the countenance of Allaah. Therefore, save yourselves from the fire of Jahannam even though it be with a piece of the date (that you give as charity). If you do not even have this much, then do so by speaking a kind word (to a beggar). Verily I do not fear poverty overcoming you for Allaah shall certainly assist you and shall certainly bestow his bounties upon you (according to another narration he said, "Allaah shall certainly grant you many conquests") until the time comes when a veiled woman shall travel between Heera and Madinah or even a greater distance without the fear of being robbed while sitting in her carriage." [2]

(1) Referring to the closing verse of Surah Faatiha.

(2) Ahmad. Tirmidhi has also narrated the Hadith and classified it as *"Hasan, Ghareeb"* without knowing whether it is narrated by anyone besides Sammaak. Bayhaqi has narrated a part of the

Rasulullaah ﷺ Invites Dhi Jowshin Dhababi رضي الله تعالى عنه to Islaam

Hadhrat Dhi Jowshin Dhababi رضي الله تعالى عنه narrates, "I came to Rasulullaah ﷺ after the Battle of Badr and brought with him the foal of my horse Qar'haa. I said to Rasulullaah ﷺ, 'O Muhammad! I have brought for me the foal of my horse Qar'haa so that you may use it for yourself.' Rasulullaah ﷺ replied, 'I have no need for it. However, if you wish to exchange it for a suit of armour from the Battle of Badr, you could have any suit you choose.' I replied, 'I am not prepared to exchange this pedigreed horse today.' Rasulullaah ﷺ said, 'I have no need for it. O Dhi Jowshin! Will you not accept Islaam to become among the first to accept Islaam?' When I replied in the negative, Rasulullaah ﷺ asked, 'Why not?' I said, 'Because I see that your people are upset with you.' He asked me, 'How did you receive the news of the defeat (of the Mushrikeen) at Badr?'"

"I said, 'All the news has reached me.' He said, 'We will have to give you guidance (to Islaam).' 'On condition that you take control of the Kabah and start living there,' I responded. Rasulullaah ﷺ said, 'If you are alive then, you shall certainly see it.'"

Rasulullaah ﷺ then said to Hadhrat Bilaal رضي الله تعالى عنه, "O Bilaal! Take the man's satchel and fill it with Ajwa dates as a provision for his journey." As Hadhrat Dhi Jowshin رضي الله تعالى عنه was leaving, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "He is among the finest horsemen of the Banu Aamir tribe."

Hadhrat Dhi Jowshin رضي الله تعالى عنه continues the story when he said, "By Allaah! I was with my family in a place called Ghowr when a rider arrived. I asked him, 'What have people been doing?' He replied, 'By Allaah! Muhammad has taken control of the Kabah and is living there.' When I heard this, I said to myself, 'If only my mother had lost me as a child. If only I had accepted Islaam that day. If I had even asked Rasulullaah ﷺ for the district of Heera then, he would have allotted it to me.'"

According to another narration, Rasulullaah ﷺ asked him, "What prevents you from Islaam?" He replied, "I see that your people belie you, have exiled you (from Makkah) and are now at war with you. I shall now watch developments. If you get the upper hand over your people, I shall accept Imaan and follow you. However, if they get the upper hand over you, I shall not be following you." (1)

Rasulullaah ﷺ Invites Hadhrat Basheer bin Khasaasiyyah to Islaam

Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه narrates that Rasulullaah ﷺ invited him to accept Islaam on one occasion. (After he accepted Islaam,) Rasulullaah ﷺ asked him, "What is your name?" When he replied that his name was

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end of the Hadith and Bukhari has also narrated it briefly as quoted in *Al Bidaaya wan Nihaaya* (Vol. 5 Pg. 65).

(1) Tabraani. Haythami (Vol. 6 Pg. 162) has commented on the Hadith. Abu Dawood has also narrated a part of it.

Nadheer, Rasulullaah ﷺ said, "(From today) Your name shall be Basheer." Rasulullaah ﷺ then made him stay on the platform (within the Masjid) called Suffa (where the poor homeless Muslims stayed). It was the practice of Rasulullaah ﷺ to share all the gifts he received with the men on Suffa and to give them all the Sadaqah he received.

One night Rasulullaah ﷺ left his home and Hadhrat Basheer رضي الله تعالى عنه followed him. Rasulullaah ﷺ went to the graveyard (called Baqee) and said,

"Peace be on you, O home of the Mu'mineen! We shall soon be joining you for we all belong to Allaah and shall return to Him. You people have certainly met with extreme good and have been saved from immense evil."

Rasulullaah ﷺ then turned to Hadhrat Basheer رضي الله تعالى عنه and asked, "Who is there?" When Hadhrat Basheer رضي الله تعالى عنه gave his name, Rasulullaah ﷺ said, Does it not please you that Allaah has diverted your hearing, your heart and your sight to Islaam whereas you had been from among the Rabee'ah tribe who breed fine horses and who claim that the earth would be turned upside down had it not been for them?" Hadhrat Basheer رضي الله تعالى عنه replied, "Indeed, O Rasulullaah ﷺ!" Rasulullaah ﷺ then asked him, "What brings you here?" Hadhrat Basheer رضي الله تعالى عنه replied, "(I followed you here because) I was afraid that no calamity should befall you or that some creature should not harm you." (1)

Rasulullaah ﷺ Invites an Unnamed Person to Islaam

A person from the Baladawiyyah tribe narrates the following from his grandfather: "As I was coming to Madinah, I pitched my tent in a valley where I saw two persons trading. The buyer was saying to the seller, 'Make me a good deal on this purchase.' I said to myself, 'Could this not be the Haashimy who is misleading his people?' As I watched them, another man approached. He was extremely handsome with a broad forehead, slender nose, fine eyebrows and a black line of hair running from his chest to his navel. He was wearing two old sheets of cloth."

"He greeted us with 'As Salaamu Alaykum' and we all replied to his greeting. He has just arrived when the buyer said, 'O Rasulullaah ﷺ! Tell this seller to make a good deal with me.' To this, Rasulullaah ﷺ raised his hands and said, 'You people are the owners of your goods. All I want is to meet Allaah on the Day of Qiyaamah without any of you claiming from me any wealth, any blood or any honour that I may have wrongfully taken from you. **Allaah showers His mercy on a person who is lenient when he sells, lenient when he buys, lenient when he takes, lenient when he gives, lenient when he pays his debts and lenient when he asks for payment.' After saying this, Rasulullaah ﷺ left."**

"I said to myself, 'By Allaah! I must certainly have to find out about this man

(1) Ibn Asaakir, Tabraani and Bayhaqi who also quote the following words of Rasulullaah ﷺ, "O Basheer! Will you not praise Allaah who brought you to Islaam from among a nation who claim that had it not been for their presence, the earth would be turned upside down with all its inhabitants."

because his words are excellent.' I therefore followed him and shouted, 'O Muhammad!' He turned around to face me and said, 'What is it?' I asked, **'Are you the person who has misled your people, destroyed them and stopped them from worshipping what their forefathers worshipped?'** He replied, 'That is Allaah.' I asked, 'To what are calling people?' 'I am calling the servants of Allaah to Allaah,' he responded. 'What have you to say?' I asked further. He said, 'That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish salaah and pay Zakaah.' 'What is Zakaah?' I asked. 'Wealth that our rich give to our poor,' came the reply. I responded by saying, 'These are excellent things you are calling towards.'"

"Prior to this, there was no one on earth whom I hated more than Rasulullaah ﷺ. However, it was not long that he became more beloved to me than even my children, my parents and all of mankind. I then said to him, 'I have understood.' 'You have understood?' he asked. 'Yes,' I replied. He asked, 'Do you testify that there is none worthy of worship but Allaah, that I Muhammad am the Rasul of Allaah and do you believe in everything revealed to me?' 'Yes, O Rasulullaah ﷺ,' I replied. I then asked him, 'There is an oasis where many people are settled. **May I invite them towards that which you have invited me? I feel that they will want to follow you.' He replied, 'Yes, you may invite them.'"**

Consequently, all the men and women of the oasis accepted Islaam and (in appreciation and happiness) Rasulullaah ﷺ stroked the head of this Sahabi رضي الله تعالى عنه. (1)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once visiting a man from the Banu Najjaar tribe when he said to the man, "O uncle. Say 'Laa Ilaaha Illalaah'." The man asked, "Am I your maternal uncle or paternal uncle?" Rasulullaah ﷺ replied, "You are my maternal uncle. Please say 'Laa Ilaaha Illalaah'." "Will this be good for me," the man asked. "Certainly," replied Rasulullaah ﷺ. (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once visited a Jewish boy who used to serve him but had fallen ill. Sitting by his head, Rasulullaah ﷺ said to the boy, "Accept Islaam." The boy looked at his father who was also there. The father said, "Obey Abul Qaasim (Rasulullaah ﷺ)." The boy accepted Islaam. When Rasulullaah ﷺ left the house, he said, "All praise for Allaah Who has used me to save him from Jahannam." (3)

Hadhrat Anas رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ once said to a person, "Accept Islaam and you will remain in peace." The person said, "But I dislike it." Rasulullaah ﷺ said to him, "Even though you dislike it." (4)

(1) Abu Ya'la. Haythami (Vol. 9 Pg. 18) says that although the narrators of the report are reliable, the identity of one of them is unknown.
(2) Ahmad. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.
(3) Bukhari and Abu Dawood as quoted in Jam'ul Fawaa'id (Vol. 1 Pg. 124),
(4) Ahmad and Abu Ya'la. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.

Rasulullaah ﷺ Invites Hadhrat Abu Quhaafa رضي الله تعالى عنه to Islaam

Hadhrat Asma bint Abi Bakr رضي الله تعالى عنها reports that it was on that day that Muslims conquered Makkah when Rasulullaah ﷺ said to Hadhrat Abu Quhaafa رضي الله تعالى عنه, "Accept Islaam and remain in peace." (1)

Hadhrat Asma bint Abi Bakr رضي الله تعالى عنها also reports that when Rasulullaah ﷺ entered Makkah and was peacefully sitting in the Masjidul Haraam, Hadhrat Abu Bakr رضي الله تعالى عنه brought his father Abu Quhaafa to him. **When Rasulullaah ﷺ saw him, he said, "O Abu Bakr! Why did you not leave the respected man and take me to him instead?"** Hadhrat Abu Bakr رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! It is more fitting that he comes to you rather than you go to him."

Rasulullaah ﷺ made the old man sit in front of him, placed his hand on the old man's heart and said, "O Abu Quhaafa! Accept Islaam and remain in peace." Consequently, he accepted Islaam and recited the testimony of Imaan (the Kalimah). When Hadhrat Abu Quhaafa رضي الله تعالى عنه was brought to Rasulullaah ﷺ, his hair and beard were as white as the 'Thughaama' plant. Rasulullaah ﷺ advised him saying, **"Change the colour of these hairs but stay away from black."** (2)

The Da'wah Rasulullaah ﷺ Gave to Individuals who did not Accept Islaam

Rasulullaah ﷺ Invites Abu Jahal to Islaam

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه narrates that the first time he came to know who Rasulullaah ﷺ was when Rasulullaah ﷺ met him walking with Abu Jahal in one of the gullies of Makkah. Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah and His Rasool ﷺ. I am inviting you to Allaah." Abu Jahal replied, "O Muhammad! Will you not refrain from insulting our gods? Do you want us to testify that you have conveyed the message? **We then testify that you have conveyed the message.** I swear by Allaah that I would have certainly followed you if I knew that whatever you say is the truth."

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه says that when Rasulullaah ﷺ had left them, Abu Jahal said to him, **"By Allaah! I know for sure that whatever he says is the truth.** However, there is only one thing that prevents me from accepting. (Rasulullaah ﷺ belongs to the Bani Qusay family and) When the Bani Qusay said, 'Keeping the keys to the Kabah is our duty,' we (the other families of the Quraysh) accepted. Thereafter when they said, 'Giving water to the people performing Hajj is our duty,' we again accepted. Thereafter when they said, 'Chairing the public meetings is our duty,' we again accepted. Thereafter when they said, 'Holding the flag during times of war is our duty,' we again accepted. After that, they fed people and we also fed people until we were almost on par and then they say, 'We have a Nabi among us.' By Allaah! This I shall never

(1) Tabraani. Haythami (Vol. 5 Pg. 305) says that the narrators of the Hadith are all reliable.
(2) Ibn Sa'd (Vol. 5 Pg. 451).

accept." (1)

Rasulullaah ﷺ Invites Waleed bin Mughiera to Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ once recited a part of the Qur'aan to Waleed bin Mughiera who had come to him. This caused Waleed's heart to soften. When Abu Jahal heard about this, he approached Waleed saying, "O uncle! Your people intend collecting money for you." "Why is this?" asked Waleed. "They want to give it to you because you have been to Muhammad to get something from him," was the reply.

Waleed said, "But the Quraysh know well that I am among the wealthiest people (I do not need money from Muhammad)." "Then," said Abu Jahal, "you will have to tell them something to make them know that you have nothing to do with Muhammad." Waleed said, "What should I tell them? By Allaah! None of you knows as much about poetry as I do. None of you knows as much about rhyming as I do. None of you knows as much about songs as I do. None of you knows as much about the poetry of the Jinn as I do. By Allaah! What Muhammad says bears no resemblance to any of these things. By Allaah! What he said was extremely sweet, beautiful and attractive. What he said was a flourishing tree the top of which bears abundant fruit and the bottom of which is luxuriantly green. His words shall always be towering without being subdued. **His speech crushes all other speech."**

Abu Jahal said to him, "Your people shall never be pleased with you until you say something against him." To this, Waleed said, "Give me time to think about it." After thinking awhile, Waleed said, "This is nothing but magic recounted from *(fables of)* the past." It was with reference to Waleed that Allaah revealed the following verses of the Qur'aan:

﴿ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۝ وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۝ وَّبَنِيْنَ شُهُوْدًا ۝ وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۝ ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۝ كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۝ سَاُرْهِقُهٗ صَعُوْدًا ۝ اِنَّهٗ فَكَّرَ وَقَدَّرَ ۝ فَقُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝ ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ۝ فَقَالَ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ ۝ اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ۝ سَاُصْلِيْهِ سَقَرَ ۝﴾ (سورة مدثر: ١١ تا ٢٦)

Leave Me (to deal) with the one (Waleed) whom I have created single-handedly and to whom I have granted ever increasing wealth, sons who are present with him and for whom I have prepared every type of comfort. He then wishes that I grant him even more (in the

(1) Bayhaqi as quoted in Al Bidaaya wan Nihaaya (Vol. 3 Pg. 64). Ibn Abi Shayba has also narrated a similar report as quoted in Kanzul Ummaal (Vol. 7 Pg. 129). However, his report states that Rasulullaah ﷺ said to Abu Jahal, "O Abul Hakam! Come to Allaah, to His Rasool ﷺ and to His book. I am inviting you to Allaah."

Aakhirah). Never (he shall never receive any good in the Aakhirah)! He was certainly opposed to Our Aayaat. I shall soon make him climb a mountain of Jahannam. Verily, he thought and (finally he) devised something (he decided to announce that the Qur'aan was magic and that Rasulullaah ﷺ was a magician). May he be destroyed! How does he plot? May he be destroyed again! How does he plot? He looked (at the Mushrikeen waiting for his reply) and then frowned (to show dislike for the Qur'aan) and scowled. Then he turned away and was proud. He said, "This is nothing but magic recounted from (fables of) the past. This is nothing but the word of man." I shall soon enter him into Jahannam. {Surah Muddathir, verses 11-26}(1)

According to another narration, the verse that Rasulullaah ﷺ recited for Waleed was:

﴿إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيْتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝﴾ (سورة النحل: ٩٠)

Verily Allaah instructs *(people to carry out)* justice, Ihsaan *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, and giving *(charity)* to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed *(and thereby save ourselves from ruin and Jahannam)*. {Surah Nahl, verse 90}(2)

The Da'wah Rasulullaah ﷺ Gave to Pairs

Rasulullaah ﷺ Invites Hadhrat Abu Sufyaan رضي الله تعالى عنه and Hind رضي الله تعالى عنها to Islaam

Hadhrat Mu'aawiya رضي الله تعالى عنه narrates that he was a young boy riding his donkey while his father Hadhrat Abu Sufyaan رضي الله تعالى عنه was riding another animal with his wife Hind sitting behind him. They were proceeding to Hadhrat Abu Sufyaan رضي الله تعالى عنه's farm when they heard the voice of Rasulullaah ﷺ. Addressing his son, Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "O Mu'aawiya! Dismount the donkey so that Muhammad may mount." When Rasulullaah ﷺ mounted the donkey, he rode ahead for a while and then turned to the family saying, "O Abu Sufyaan bin Harb! O Hind bint Utba! I swear by Allaah that you shall definitely die after which you shall certainly be resurrected. Thereafter, the good shall proceed to Jannah while the evil ones shall head for Jahannam. I am telling you the absolute truth and you two are among the very first to be warned (about Allaah's punishment)." Thereafter, Rasulullaah ﷺ recited the following verses of the Qur'aan:

(1) Is'haaq bin Raahway as well as Bayhaqi.

(2) *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 60). Ibn Katheer in his *Tafseer* (Vol. 4 Pg. 443) also narrates the report from Hadhrat Ikrama رضي الله تعالى عنه.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿حٰمٓ ۞ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۞ كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۞ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۞ وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۞ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۞ الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۞ قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ۗ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۞ وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ۗ سَوَآءً لِّلسَّآئِلِيْنَ ۞ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ۗ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ۞﴾ (سورة حم السجدة: ١ تا ١١)

HaaMeem. *(This Qur'aan is)* A revelation from the Most Compassionate, the Most Merciful. A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge. (It is) A carrier of good news *(for the Mu'mineen)* and a warner *(for the Kuffaar)*. However, *(instead of listening to the warnings)* most of them turn away and do not listen. They *(the Kuffaar)* say *(to the Ambiyaa and those who call them to Imaan)*, "Our hearts are veiled from what you call us towards *(we do not understand you)* and there are props in our ears. There is also a barrier between you and us, so do *(as you please)*, we shall do *(as we please)."* Say *(to them, O Rasulullaah ﷺ)*, "(I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted to Him and seek forgiveness from Him. Destruction *(Jahannam)* be to the Mushrikeen who do not pay zakaah and who disbelieve in the Aakhirah. *(On the other hand)* There shall certainly be an everlasting reward *(Jannah)* for those who have Imaan and who do righteous deeds." Say, "Do you people really disbelieve in, and ascribe partners to the Being Who created the earth in two days? It is He Who is the Rabb of the universe." And *(in addition to all of this)* Allaah has *(also)* placed mountains on the surface of the earth, blessed the earth, and stipulated the earth's provisions in four complete days; *(this is sufficient as a reply)* for those who question *(you about the creation of the earth)*. Thereafter, Allaah turned *(His attention)* to the sky, which was smoke, and said to it, as well as to the earth, "Come to Us *(submit to Us)* willingly or unwillingly." Both replied, "We shall come willingly."
{Surah HaaMeem Sajdah, verses 1-11}

Hadhrat Abu Sufyaan رضي الله تعالى عنه then said, "Have you finished, O Muhammad?" Rasulullaah ﷺ replied, "Yes" and then dismounted the donkey. When Hadhrat Mu'aawiya رضي الله تعالى عنه mounted it again, Hind turned to Hadhrat Abu Sufyaan رضي الله تعالى عنه and said, "Did you make my son dismount for that magician?" **Hadhrat Abu Sufyaan رضي الله تعالى عنه replied, "I swear by Allaah that he is neither a magician nor a liar."** (1)

Rasulullaah ﷺ Invites Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه to Islaam

Hadhrat Yazeed bin Roomaan narrates that Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه followed Hadhrat Zubayr رضي الله تعالى عنه to Rasulullaah ﷺ. When the two (Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه) came to Rasulullaah ﷺ, he presented Islaam to them, recited the Qur'aan to them, informed them about the rights of Islaam and promised them Allaah's munificence. Both of them accepted Islaam and acknowledged the message.

Hadhrat Uthmaan رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I have just arrived from Shaam. When we were between Ma'aan and Zarqaa, we fell into a slumber and then heard a caller announcing, 'O you sleeping ones! Get up because Ahmad had appeared in Makkah. We then heard of you when we reached." **Hadhrat Uthmaan رضي الله تعالى عنه was among the first to accept Islaam** even before **Rasulullaah ﷺ started coming to the house of Arqam.** (2)

Rasulullaah ﷺ Invites Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Suhayb رضي الله تعالى عنه to Islaam

Hadhrat Amaar bin Yaasir رضي الله تعالى عنه narrates, "I met Suhayb bin Sanaan رضي الله تعالى عنه at the door of Arqam's house. I asked him, 'What are you doing here?' He asked me, 'What are you doing here?' I replied, 'I want to meet Muhammad and hear what he has to say.' He then said, 'I have the same intention.' We entered the house and met Rasulullaah ﷺ. He presented Islaam to us and we both accepted. We then stayed there the entire day until the evening when we secretly left."

Hadhrat Amaar bin Yaasir رضي الله تعالى عنه and Hadhrat Suhayb رضي الله تعالى عنه accepted Islaam after thirty odd people had already accepted. May Allaah be pleased with all of them. (3)

Rasulullaah ﷺ Invites Hadhrat Sa'd bin Zurarah رضي الله تعالى عنه and Dhakwaan bin Abd Qais رضي الله تعالى عنه to Islaam

Hadhrat Khubayb bin Abdir Rahmaan narrates that Hadhrat Sa'd bin Zurarah رضي الله تعالى عنه and Dhakwaan bin Abd Qais رضي الله تعالى عنه came to Makkah to have Utba bin

(1) Kanzul Ummaal (Vol. 7 Pg. 94). Tabraani has also reported a similar narration. Hayhami (Vol. 6 Pg. 20) says that although all the narrators are reliable, nothing is known about a narrator called Humayd bin Munhab.

(2) Ibn Sa'd (Vol. 3 Pg. 55).

(3) Ibn Sa'd (Vol. 3 Pg. 247) narrating from Abu Ubaydah bin Muhammad bin Ammaar.

Rabee'ah settle a dispute. When they arrived and heard about Rasulullaah ﷺ, they both went to him. Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and they both accepted Islaam without even getting close to Utba bin Rabee'ah. Hadhrat Sa'd bin Zurarah رضي الله تعالى عنه and Dhakwaan bin Abd Qais رضي الله تعالى عنه were therefore the first persons from Madinah to accept Islaam.(1)

The Da'wah Rasulullaah ﷺ Gave to Groups

Leaders of the Quraysh Dispute the Da'wah Rasulullaah ﷺ Gave them

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that it was after sunset when several leaders of the Quraysh gathered behind the Kabah for a meeting. Among them were Utba and Shaybah the two sons of Rabee'ah, Abu Sufyaan bin Harb, someone from the Abdid Daar tribe, Abul Bakhtari from the Banu Asad tribe, Aswad bin Abdil Muttalib bin Asad, Zam'ah bin Al Aswad, Waleed bin Mughiera, Abu Jahal bin Hishaam, Abdullaah bin Abi Umayyah, Umayyah bin Khalaf, Aas bin Waa'il and Nabeeh and Munabbah the two sons of Hajjaaj from the Banu Sahm tribe. They decided to send someone to call Rasulullaah ﷺ to them in an effort to speak to him frankly and thrash out matters so that people would know that they had made every effort (to resolve matters).

Consequently, the message reached Rasulullaah ﷺ that the leaders of his people have gathered to speak to him. Rasulullaah ﷺ hurried to meet them thinking that they had changed their opinions about him (and were ready to accept Islaam) because he was always eager for their welfare, always desired that they be rightly guided and always distressed by their errant ways.

When Rasulullaah ﷺ sat with them, they said, "O Muhammad! We have sent for you so that people may know that we have done our best to persuade you. By Allaah! We know of no other Arab who has distressed his people as you have done. You have insulted our forefathers, blasphemed against our religion, made our luminaries seem foolish, abused our gods and disrupted our unity. In fact, you have done everything possible to spoil relations between us. If it is wealth that you want by propagating your message, we shall accumulate wealth to make you the wealthiest person amongst us. If it is honour that you want, we shall make you our leader. If it is kingship you aspire for, we shall make you our king. If you are doing this because you have been afflicted by evil spirits that have overwhelmed you, then we shall spend all our fortunes until you are cured or until we grow helpless in finding a cure for you."

Rasulullaah ﷺ replied, "I aspire for none of the things you have mentioned. I have not brought to you what I have brought (the message of Islaam) in search of your wealth nor to attain honour or kingship. However, Allaah has sent me as a messenger to you. Allaah has revealed a book to me and commanded me that I convey glad tidings to you (should you accept Islaam) and warn you at the same

(1) Ibn Sa'd (Vol. 3 Pg. 608)

time. I have therefore conveyed to you the messages of my Rabb and I have given you sound advice. If you accept what I have brought to you, you shall be fortunate in this world as well as in the Aakhirah. On the other hand, should you reject this, I shall wait for the decision of Allaah when he decides matters between myself and you people."

After listening to him, the leaders of the Quraysh said, "O Muhammad! Since you would not accept any of our proposals, you know very well that there is no city more restricted than ours, no nation poorer than us and none who live lives more difficult than ours. Therefore, ask your Rabb who has sent you to move from us these mountains that have restricted us, to expand our city, to cause rivers to flow like the rivers of Shaam and Iraq. In addition to this, ask Him to bring back to life our forefathers who have passed away. Amongst these He should bring back to life Qusay bin Kilaab because he was a pious person. We shall then ask him whether you are truthful in your claim or not. If you fulfil all that we have asked you and if our forefathers verify what you say, then we shall believe you and acknowledge your status with Allaah. We shall then acknowledge that Allaah has sent you as a messenger as you claim.

In response to this, Rasulullaah ﷺ said, "I have not been sent for this reason. I have been sent to you people with that which Allaah has sent me for and I have already conveyed to you that which Allaah has sent me with. If you accept it, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

The Mushrikeen then said, "If you do not wish to do this, then at least do this for yourself that you ask your Rabb to send an angel to verify what you say and give answers on your behalf. You should also ask Him to grant you orchards, treasures and palaces of gold and silver by which you would become independent of the things we assume you are hankering after **because you merely stand in the market places and earn a living just as we do.** If you do this, we shall acknowledge your high standing in the sight of your Rabb. This you would do if you are really a Nabi as you claim."

Rasulullaah said to them, "I shall not do this. I am not one to ask my Rabb for such things and I have not been sent to you for this reason. However, Allaah has sent me as a bearer of glad tidings and as a warner. If you accept what I say, you shall meet good fortune in this world as well as in the next. On the other hand, should you reject this, I shall patiently await the command of Allaah when He decides matters between yourselves and me."

Then Mushrikeen then said, "In that case, cause the sky to fall on us as you claim your Rabb is able to do if He pleases. We shall never believe you unless you do this." Rasulullaah ﷺ said to them, "That is left to Allaah. If He wills, He would make it happen." They said, "O Muhammad! Did your Rabb not know that we will be sitting with you and asking you for these things? Could he not have informed you earlier about the questions we will be asking and the replies you ought to be

giving? Could He not have told you what He would do with us if we refused to accept what you say? The news has reached us that you have learnt everything you say from a man in Yamama whose name is Rahmaan. By Allaah! We shall never believe in Rahmaan! O Muhammad! We have placed everything before you without leaving anything unsaid. By Allaah! We shall never leave you alone and will keep seeking vengeance for what he and you had done to us. Eventually, it will be us who will finish you off or you who will finish us off."

Thereafter one of them said, "We worship the angels who are the daughters of Allaah." Another said, "We shall never believe you until you bring Allaah and the angels all before us." When they had said this, Rasulullaah ﷺ stood up and left them. His cousin by the name of Abdullaah bin Abi Umayyah bin Mughiera bin Abdillaah bin Umar bin Makhzoom (who was the son of Rasulullaah ﷺ's paternal aunt Aatika) also stood up with him and said, "O Muhammad! Your people presented to you what they had to say but you refused to accept any of their proposals. Thereafter they asked you for some things they required by which they could recognise your high status in the sight of Allaah, but you refused to do even this. Eventually they asked you to hasten the punishment about which you had been warning them. I swear by Allaah and that I shall never believe in you until I see you set up a staircase leading to the heavens, climb it and return with an open scripture together with four angels who would testify that you are as you claim you are. By Allaah! I think that I would not even believe you after you do this." He then turned away from Rasulullaah ﷺ, leaving Rasulullaah ﷺ to return to his family in a state of sadness and dejection because not only was his desire for them to accept Islaam left unfulfilled, but because he noticed that they were drifting further from him. (1)

Rasulullaah ﷺ invites Abil Haysim and some youths from the Banu Abdil Ash'hal to Islaam

Mahmood bin Labeed from the Banu Abdil Ash'hal tribe narrates that Abul Haysim Anas bin Raafi and some youths from the Banu Abdil Ash'hal tribe arrived in Makkah to conclude a treaty with the Quraysh on behalf of their tribe the Khazraj. Among these youths was Iyaas bin Mu'aadh. When Rasulullaah ﷺ heard about their arrival, he approached them and said, "Do you desire something better than that which has brought you?" They replied, "What is it?" he said, "I am the Rasul of Allaah. Allaah has sent me to his servants to call them to worship Him without ascribing any partners to Him. Allaah has also revealed a book to me. Rasulullaah ﷺ then spoke to them about the beauty of Islaam and recited a part of the Qur'aan to them. To this, Iyaas bin Mu'aadh who was still a young lad said to the people, "By Allaah! This is certainly better than that which has brought you here."

Abul Haysim Anas bin Raafi threw a handful of pebbles into the face of Iyaas and said, "Ignore this. I swear by my life that we have come for some other purpose."

(1) Ibn Jareer. Ibn Katheer in his *Tafseer* (Vol. 3 Pg. 62) and *Al Bidaaya Wan Nihaaya* (Vol. 3 Pg. 50).

Iyaas remained silent and Rasulullaah ﷺ left them. The group later left for Madinah.

This occurred during the period when the Aws and Khazraj tribes were fighting a prolonged battle called "Bu'aath". It was not long thereafter that Iyaas passed away. Hadhrat Mahmood bin Labeed narrates further that the people who were with Iyaas at the time of his death informed him that they heard Iyaas reciting the words "Laa Ilaaha Illalaah", "Allaahu Akbar" and "Subhaanallaah" until he died. There is no doubt about the fact that he died as a Muslim. He had accepted Islaam as soon as he received the invitation directly from Rasulullaah ﷺ. (1)

The Da'wah Rasulullaah ﷺ gave to Large Gatherings

Rasulullaah ﷺ invites his close relatives to Islaam together with various tribes of the Quraysh upon the revelation of a verse

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ climbed the hill of Marwah when the following verse of the Qur'aan was revealed:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝﴾ (سورة سوره شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

From the top of the hill, Rasulullaah ﷺ called out, "O the family of Fahr! to this call, the Quraysh arrived. Abu Lahab bin Abdul Muttalib said, "The Fahr tribe are present before you, so say your piece?" Rasulullaah ﷺ called, "O the family of Ghaalib!" So the Banu Mahaarib and Banu Haarith tribes, who were the descendants of Fahr returned. Then Rasulullaah ﷺ called, "O the family of Luway bin Ghaalib!" So the Banu Taymul Adram tribe, who were the descendants of Ghaalib returned. Thereafter, Rasulullaah ﷺ called, "O the family of Ka'b bin Luway!" So the Banu Aamir tribe, who were the descendants of Luway returned. Then Rasulullaah ﷺ called, "O the family of Murrah bin Ka'b!" So the Banu Adi bin Ka'b, the Banu Sahm and the Banu Jumah bin Amr bin Husays tribes, who were all the descendants of Ka'b bin Luway returned.

Then Rasulullaah ﷺ called, "O the family of Kilaab bin Murrah!" So the Banu Makhzoom bin Yaqzah and Banu Taym tribes, who were the descendants of Murrah returned. Then Rasulullaah ﷺ called, "O the family of Qusay!" So the Banu Zuhrah tribe, who were the descendants of Qusay returned. Then Rasulullaah ﷺ called, "O the family of Abd Manaaf!" So the Banu Abdud Daar, the Banu Asad bin Abdil Uzza and Banu Abd tribes, who were the descendants of Qusay returned.

Abu Lahab then said, "The Abd Manaaf tribe are present before you, so say your piece?" Rasulullaah ﷺ then spoke, "Allaah has commanded me to warn my closest relatives and you are the closest to me from among the Quraysh. I can do

(1) Kanzul Ummaal (Vol. 7 Pg. 11). Ahmad and Tabraani have also narrated the Hadith with reliable narrators as mentioned by Haythami (Vol. 6 Pg. 36). Many scholars have narrated it from an authentic narration of Ibn Is'haaq in his Maghaazi as mentioned in Isaaba (Vol. 1 Pg. 91).

nothing on your behalf in the court of Allaah, nor can I do anything in your favour in the Aakhirah unless you say, 'Laa Ilaaha Illalaah'. If you do so, I shall testify to this in the court of your Rabb. At the same time, all the Arabs shall be in your control and the non-Arabs shall be subservient to you."

Abu Lahab retorted by saying, "May you be destroyed! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَآ اَبِيْ لَهَبٍ ۝﴾ (سورة سوره لهب)

May the hands of Abu Lahab be shattered and may he be destroyed... {Surah Lahab}(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ climbed the hill of Safa when the following verse of the Qur'aan was revealed:

﴿وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ ۝﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

He then called out, "Yaa Sabaahaa!" (2) In response to this call, everyone gathered around Rasulullaah ﷺ, some came themselves, while others sent representatives. Addressing them, Rasulullaah ﷺ said, "O the family of Abdul Muttalib! O the family of Fahr! O the family of Ka'b! Tell me. **Would you believe me if I told you that the enemy cavalry was preparing to attack you from the foot of this hill?"** When they all responded in the affirmative, Rasulullaah ﷺ said, "I am then warning you of a severe punishment."

Abu Lahab snapped, "May you be destroyed for all the day! Have you called us for this?!" It was in response to this that Allaah revealed the verses:

﴿تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝﴾ (سورة سوره لهب)

May the hands of Abu Lahab be shattered and may he be destroyed... {Surah Lahab}(3)

The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ gave Da'wah secretly for the first three years. It was during the fourth year that he openly began calling people to Islaam. This continued for the next ten years in Makkah. During this time, Rasulullaah ﷺ invited people to Islaam wherever they stayed when they arrived for Hajj, even at the marketplaces of Ukaaz, Majinna and Dhil Majaaz. He requested them to grant him asylum so that he

(1) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol. 1 Pg. 277).

(2) The phrase may be translated as "Beware of an early morning assault!" and was used to alert people of an attack by the enemy because battles were waged early in the morning. In fact, in those days when battles continued until the evening, the armies would return to their camps and start again early the following morning. When such an alert was sounded, the people usually gathered around the person making the call.

(3) Ahmad. Bukhari and Muslim have also reported the Hadith as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 38).

could propagate the message of his Mighty Rabb, promising them Jannah in return. However, he could find none to assist him. Eventually, he used to even find out about the place where each individual tribe stayed.

When he finally reached the Banu Aamir bin Sa'sa'ah tribe, they ill-treated him like no other tribe did. When he left them, they actually threw stones at him. When Rasulullaah ﷺ met the Banu Muhaarib tribe, he spoke to one of them who was an elder aged 120 years. Rasulullaah ﷺ invited him to Islaam and requested that they offer him asylum so that he may propagate the message of Allaah. However, the old man said, "O person! Your people know your condition better. By Allaah! Whoever takes you back to their locality will have returned with the worst thing a person performing Hajj could return with this season. Stay away from us."

All this while, Abu Lahab had been listening to the conversation. He approached the old man of the Banu Muhaarib and said, "If all the people this season had been like you, he (Rasulullaah ﷺ) would have forsaken the religion he practises. He is an irreligious liar." The old man said, "By Allaah! You know him better for he is your brother's son and your own flesh." Addressing Abu Lahab further, the old man said, "O Abu Utba! Is he perhaps not insane? We have with us a man from the tribe who will know how to cure him." Abu Lahab gave no reply. **However, whenever Abu Lahab saw Rasulullaah ﷺ standing with a tribe (calling them to Islaam) he would shout out, "He is irreligious! He is a liar!"** (1)

Rasulullaah ﷺ Invites the Banu Abs Tribe to Islaam

Hadhrat Waabisa narrates from his grandfather رضي الله تعالى عنه that their tribe was stationed close to the first Jamara in Mina near the Masjid Khayf when Rasulullaah ﷺ came to them riding. Mounted behind him on the same animal was Hadhrat Zaid bin Haaritha رضي الله تعالى عنه. He says, "Rasulullaah ﷺ invited us to accept Islaam but by Allaah, we failed to accept his invitation and thus committed a grave crime."

He continues, "We had already heard about the message of Rasulullaah ﷺ that Hajj season and when he came to us and gave us the message, we did not accept it. With us was Maysara bin Masrooq Absi who said, 'I swear by Allaah that it will be an excellent idea to believe this man and to take him with us to our locality and keep him with us. I swear by Allaah that the words of this man shall soon be dominant and reach the entire world.' The people said to him, 'Forget this talk. Why do you present to us something that we do not have the strength to handle?'"

After hearing what Maysara had to say, Rasulullaah ﷺ grew hopeful that he would accept Imaan, so he spoke to him further. Maysara said to Rasulullaah ﷺ, "What you are speaking is most excellent and extremely enlightening.

(1) Abu Nu'aym in *Dalaa'ilun Nabuwwah* (Pg. 101).

However, my people are opposing me and a man has to do as his people do. If a man's own people do not support him, how can he expect his enemies to treat him?" Rasulullaah ﷺ then left.

As the people left, Maysara told them to proceed to Fidak because many Jews lived there and they could ask the Jews about Rasulullaah ﷺ. When they approached the Jews (and asked about Rasulullaah ﷺ), the Jews took out a book, placed it before them and read to them about Rasulullaah ﷺ. It read, **"The unlettered Arab Nabi shall ride a camel and shall suffice on very little (to eat). He shall neither be too tall nor too short and his hair shall neither be very curly nor extremely straight. His eyes shall have red lines and his complexion shall be fair with tones of red." (After reading this much,) The Jews said, "If the person who invited you fits this description, you should believe in him and adopt his religion. We shall not follow him because we are jealous of him and we shall fight brutal battles against him on many occasions. There shall not be an Arab who does not either follow him or fight him, so you should be among those who follow him."**

Upon hearing this, Maysara turned to his people and said, "O people! The matter is now clear." The people said, "We shall return the following Hajj season to meet him." So they returned to their homes. However, their leaders refused to let them return for the following Hajj and therefore none of them were able to follow Rasulullaah ﷺ. Rasulullaah ﷺ later migrated to Madinah and it was when he performed the farewell Hajj that he met Maysara and recognised him. Maysara رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! By Allaah! I was eager to follow you from the day you halted your camel by us, but matters took their course as they did. As you see, Allaah had decided that I become a Muslim much later. Most of those who were with me have passed away. Where have they gone to?" Rasulullaah ﷺ replied, "All those who have passed away while following a religion other than Islaam are in the Fire of Jahannam." Maysara رضي الله تعالى عنه said, "All praise is due to Allaah who has saved me." He then accepted Islaam and was an excellent Muslim. He also enjoyed a respectable standing with Hadhrat Abu Bakr رضي الله تعالى عنه.(1)

Rasulullaah ﷺ Invites the Kindah Tribe to Islaam

Hadhrat Ibn Roomaan, Hadhrat Abdullaah bin Abi Bakr رضي الله تعالى عنه and others have reported that Rasulullaah ﷺ approached the Kindah tribe at their **camping place near the market of Ukaaz.** Never before had he met a tribe that was so soft-natured. When Rasulullaah ﷺ realised how soft-natured and loving they were, he addressed them saying, "I call you towards the One Allaah Who has no partners and that if you protect me like you protect yourselves, you shall have your choice once I (the message of Islaam) become dominant."

Most of the people said, "These words are superb but we worship the gods that

(1) Abu Nu'aym (Pg. 102). The narration is also mentioned *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 145)

our forefathers used to worship." One of the youngest person there said, "O my people! Hurry to receive this man before you are beaten to it. By Allaah! **The Ahlul Kitaab have been saying that the time is close when a Nabi shall emerge from the Haram.**" To this, a one-eyed man from the tribe stood up and said, "Be silent and hear me out! His own people have driven him out yet you want to shelter him and thus bear fighting all the Arabs! You cannot do this! I repeat: You cannot do this!" Rasulullaah ﷺ then left them feeling very grieved.

When the tribe returned home and informed their people about the incident, a Jew said to them, **"You people have missed a golden opportunity. Had you received this man, you would have become the leaders of the Arabs. We have the description of this man in our scriptures. As he described Rasulullaah ﷺ (from the scriptures), those people who had seen Rasulullaah ﷺ confirmed every description he gave.** The Jew said further, "We have in our scriptures that he shall appear in Makkah and then migrate to Yathrib (Madinah)." The people then decided that they would meet Rasulullaah ﷺ the following Hajj season, but none of them got to meet him because one of their leaders prevented them from going for Hajj that season. When the Jew passed away, he was heard accepting Rasulullaah ﷺ (as Allaah's Nabi) and believing in him. (1)

Rasulullaah ﷺ Invites the Banu Ka'b Tribe to Islaam

Abdur Rahmaan Al Aamiri narrates from the elders of his tribe that they were in the marketplace of Ukaaz when Rasulullaah ﷺ approached them. When he asked them which tribe they belonged to, they replied that they belonged to the Banu Aamir bin Sa'sa'ah tribe. "Which family of the Banu Aamir?" asked Rasulullaah ﷺ. "The descendants of Ka'b bin Rabee'ah," came the reply.

Rasulullaah ﷺ asked them, "How strong are you?" They replied, "None would dare touch anything in our territory or even warm himself at our fireplace." Rasulullaah ﷺ then said to them, "I am the Rasul of Allaah. If I come to you, will you grant me protection so that I may propagate the message of my Rabb? I shall not force any of you into anything."

The people asked, "To which family of the Quraysh do you belong?" "To the family of Abdul Muttalib," Rasulullaah ﷺ replied. They then asked, "How have the family of Abd Manaaf treated you?" Rasulullaah ﷺ responded by saying, "They were the first to reject me and discard me." The people said, "But we shall not discard you nor shall we believe in you. However, we shall protect you so that you may propagate the message of your Rabb." Rasulullaah ﷺ then joined them (intending to return with them to their territory).

In the meantime, the tribe continued trading in the marketplace when Bujra bin Qais Qushayri came to them and said, "Who is this with you? I do not recognise him." "He is Muhammad bin Abdillaah from the Quraysh," they replied. "What have you people got to do with him?" Bujra asked. They said, "He claims that he

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 103).

is the Rasul of Allaah and asked us to grant him asylum so that he could propagate the message of his Rabb." Bujra asked further, "What was your reply?" They said, "We welcomed him and told him that we shall protect him as we protect ourselves." Bujra told them, "As far as I am concerned, no one in this marketplace shall return with anything worse than that with which you shall return. You are doing something that will cause all the Arabs to shun you and wage war with you. His people know him better. Had there been any good in him, they would have considered it a privilege to support him. He is a foolish man whose people have discarded him and rejected him yet you people wish to give him shelter and assist him! Your decision is evil indeed!"

Bujra then went to Rasulullaah ﷺ and said, "Get up and return to your people! By Allaah! Had you been among my people, I would have severed your head!" When Rasulullaah ﷺ mounted his camel, the **wretched Bujra stabbed the camel with a stick in its abdomen, causing it bolt and throw Rasulullaah ﷺ off.** Hadhrat Subaagha bint Aamir bin Qurt رضي الله تعالى عنها who was one of the ladies who accepted Islaam in Makkah happened to be visiting her cousins there. When she saw this, she said, "O children of Aamir! None of you are like Aamir to me (if you do not help Rasulullaah ﷺ). Can none of you do something when this has happened to the prophet of Allaah right in your midst?!"

In response to her plea, three of her cousins stood up and charged for Bujra, while two other men stood up to defend Bujra. The three cousins floored their opponents, sat on their chests and beat them up. Rasulullaah ﷺ said, **"O Allaah! Bless these (the three cousins) and curse those!"** Consequently, the three who assisted Rasulullaah ﷺ accepted Islaam and died as martyrs while the others died under the curse of Allaah.

The names of the two who helped Bujra were Hazn bin Abdillaah and Mu'aawiya bin Ubaadah while the three who helped Rasulullaah ﷺ were Urwa bin Abdillaah رضي الله تعالى عنه and Ghitreef and Ghatfaan the two sons of Sahl. (1)

Hadhrat Zuhri رحمه الله تعالى narrates that Rasulullaah ﷺ met the Banu Aamir bin Sa'sa'ah tribe and placed Islaam and himself before them (invited them to accept Islaam and to assist him). Among the members of this tribe was a person named Bajeera bin Firaas who said, "If I could hold on to this person, I could destroy all the Arabs with him." He then said to Rasulullaah ﷺ, "You say that if we support you in your effort and then Allaah grants you victory over your enemies, shall we then have kingship?" Rasulullaah ﷺ replied, "The decision rests with Allaah. He shall grant kingship to whoever He pleases." Bajeera exclaimed, "Hear! Hear! We should risk our necks in front of the Arabs and then when Allaah grants you victory, others receive kingship! We have no need for your effort." Upon this, all the members of the tribe rejected the message of Rasulullaah ﷺ.

When all the people left after performing Hajj, the Banu Aamir tribe also left. When they reached home, they would recount their experiences to a very old

(1) Abu Nu'aym in *Dalaa'ilun Nubuwwah* (Pg. 100). Haafidh Sa'eed bin Yahya bin Sa'eed Umawi has also narrated it in his Maghaazi as quoted in *Al Bidaaya wan Nihaaya.*

man of their tribe who could not perform the Hajj with them. They told him that a Qurayshi man from the family of Abdul Muttalib who claimed to be a Nabi had approached them asking for their protection, their support and to be taken back to their area. When he heard the incident, the old man held his head and said, "Oh Banu Aamir! Can there be any amends for the damage done! Can you ever grab hold of this bird's tail again! I swear by the being in whose control lies the life of a person! To this day no descendant of Ismaa'eel عليه السلام has ever made a false claim to prophethood. His claim to prophethood is absolutely true. Where have you lost your senses?!" (1)

Zuhri has also narrated that Rasulullaah ﷺ met the Kindah tribe at the place where they were staying while one of their leaders by the name of Mulay was with them. Rasulullaah ﷺ invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, they refused to accept his message. (2)

Rasulullaah ﷺ Invites the Bani Haneefah to Islaam

Muhammad bin Abdir Rahmaan bin Husayn narrates that Rasulullaah ﷺ approached a family of the Banu Kalb tribe called the Banu Abdullaah at the place where they were staying. Rasulullaah ﷺ invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). He also said to them, "Allaah has certainly given your father a wonderful name (because Abdullaah means "the servant of Allaah") However, they refused to accept his message.

Rasulullaah ﷺ Invites the Bani Haneefah to Islaam

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ approached the Banu Haneefah tribe at the place where they were staying. Rasulullaah ﷺ invited them to Allaah and placed himself before them (invited them to accept Islaam and to assist him). However, there was not an Arab tribe that rejected his message in a manner worse than they did. (3)

Rasulullaah ﷺ Invites the Banu Bakr to Islaam

Hadhrat Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to him, "I do not see any help forthcoming from yourself and your brother. Will you not take me to the marketplace tomorrow so that we may stop at the places where the various tribes are staying?" This was during the time when all the Arabs were gathered there (in Makkah for the Hajj).

(1) Ibn Is'haaq as mentioned in *Al Bidaaya wan Nihaaya* (Vol. 3 Pg. 139). Abu Nu'aym has also quoted the narration (Pg. 100) from Zuhri with the words, "When the people left (for their homes), the Banu Aamir returned to an old man from their tribe..."

(2) Ibn Is'haaq

(3) Al Bidaaya wan Nihaaya (Vol. 3 Pg. 139).

(Consequently, they left for the marketplace, where Hadhrat Abbaas رضي الله تعالى عنه showed Rasulullaah ﷺ the camps of the various tribes.) Continuing the narration, Hadhrat Abbaas رضي الله تعالى عنه says that he pointed out to Rasulullaah ﷺ, "This is the Kindah tribe and those who are with them. They are the best of tribes from Yemen performing Hajj." Pointing towards the camps of other tribes, Hadhrat Abbaas رضي الله تعالى عنه further said, "This is the camp of the Banu Bakr bin Waa'il tribe and that is the Banu Aamir bin Sa'sa'ah camp. You may choose whichever you like (to give Da'wah to)."

Rasulullaah ﷺ started by meeting the Kindah tribe. He approached them and said, **"Where do you people come from?"** They replied, "From the people of Yemen." "From which tribe of Yemen?" asked Rasulullaah ﷺ. "From the Kindah tribe," they responded. Rasulullaah ﷺ further asked them, "From which family of the Kindah tribe do you belong?" They said, "From the Banu Amr bin Mu'aawiyah family." Rasulullaah ﷺ then asked them, "Do you want something good?" "What is it?" they asked. Rasulullaah ﷺ said to them, "That you should testify that there is none worthy of worship but Allaah, that you establish salaah and that you believe in everything that has come from Allaah."

According to a report from the elders of the Kindah tribe, the people of Kindah then said to Rasulullaah ﷺ, "If you are successful, shall we receive kingship thereafter?" Rasulullaah ﷺ replied, "All kingship belongs to Allaah and He shall grant it to whomsoever He pleases." The people then said, "We have no need for the message that you have brought to us."

According to a report of Kalbi, they said to Rasulullaah ﷺ, "Have you come to us to prevent us from (worshipping) our gods and so that we should oppose the Arabs? Go back to your people for we have no need for you."

After leaving them, Rasulullaah ﷺ approached the Banu Bakr bin Waa'il tribe. He asked them, **"Where do you people come from?" They replied, "We are from Banu Bakr bin Waa'il tribe." Rasulullaah ﷺ further asked them, "From which family of the Banu Bakr bin Waa'il tribe do you belong?" "From the Banu Qais bin Tha'laba family," they responded. Rasulullaah ﷺ asked them, "How large are your numbers?"** "We are as many as the grains of sand," they boasted. **"What authority do you have?" asked Rasulullaah ﷺ. "None," they replied, "The Persians are our neighbours and we can neither defend ourselves against them nor defend anyone else against them." Rasulullaah ﷺ said to them, "If you people steadfastly take it on your shoulders to recite 'Subhaanallaah' 33 times, 'Al Hamdu Lillaah' 33 times and 'Allaahu Akbar' 34 times, you shall see a time (if Allaah preserves you till then) when you would live in the homes of the Persians, marry their women and take their sons as your slaves." "Who are you?" they asked. Rasulullaah ﷺ replied, "I am the messenger of Allaah." Rasulullaah ﷺ then left them.**

According to a report of Kalbi, Rasulullaah ﷺ's uncle Abu Lahab always followed him and said to the people, "Do not accept what he has to say." When Rasulullaah ﷺ had left the people and Abu Lahab was passing by them, they

asked him, "Do you know this man?" Abu Lahab replied, "Yes. He is a man of high status among us. What do you wish to know about him?" When the people informed Abu Lahab about the Da'wah Rasulullaah ﷺ had given to them and that he claimed to be Allaah's Rasul, Abu Lahab sneered, "Do not even raise your head to speak to him for he is insane and speaks without thinking." The people said, "That is what we thought when he told us about the Persians." (1)

Rasulullaah ﷺ Invites Various Tribes to Islaam at Mina

Hadhrat Rabee'ah bin Ibaad رضي الله تعالى عنه narrates that he was a youngster with his father at Mina when Rasulullaah ﷺ stopped at the camps of various Arab tribes saying to them, "O people of this tribe! I am indeed Allaah's Rasul to you, instructing you to worship Allaah Alone without ascribing any partners to Him and to forsake these idols that you worship. I further direct you to believe in me, to accept me and to offer me asylum so that I may clearly express that which Allaah has sent me with."

Hadhrat Rabee'ah bin Ibaad رضي الله تعالى عنه says further that Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks and who was wearing clothes from Aden. When Rasulullaah ﷺ had completed his talk and the message he had to convey, this man would say to the people, "O people of this tribe! This man is calling you to remove Laat and Uzza from your necks together with the Jinns of the Banu Maalik bin Uqaysh who are your allies. He wants you to rather follow the new-found and misguided religion he has brought. Do not follow him and do not even listen to him."

Hadhrat Rabee'ah رضي الله تعالى عنه says that he asked his father, **"O father! Who is this man who follows him and belies what he says?"** His father replied, "That is his uncle Abdul Uzza bin Abdil Muttalib (also known as) Abu Lahab." (2)

Rasulullaah ﷺ Invites a Large Group to Islaam at Mina

Hadhrat Mudrik رضي الله تعالى عنه narrates that when he performed Hajj with his father and they found themselves amongst a large group of people, he asked his father, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Mudrik رضي الله تعالى عنه saw who his father was referring to, he noticed Rasulullaah ﷺ standing there telling the people, **"O people! Say 'Laa Ilaaha Illalaah' and you will be successful."** (3)

Hadhrat Haarith bin Haarith Ghaamidi رضي الله تعالى عنه narrates that he asked his father at Mina, "What is this gathering about?" His father replied, "They have gathered for that irreligious man." When Hadhrat Haarith رضي الله تعالى عنه stretched his neck to see

(1) *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 140).

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah رضي الله تعالى عنه. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami (Vol. 6 Pg. 21) says that all the narrators are reliable.

who his father was referring to, he noticed Rasulullaah ﷺ standing there calling the people to accept the Oneness of Allaah, but they rejected his message.(1)

Hadhrat Hassaan bin Thaabit ﷺ reports that he performed Hajj during the time when Rasulullaah ﷺ was still calling people to accept Islaam and his companions were being tortured. He says that he happened to stop by Hadhrat Umar ﷺ (who was then not yet a Muslim) as he was busy torturing a slave girl of the Banu Amr bin Mu'ammil. Thereafter, he (Hadhrat Umar ﷺ) stopped by Hadhrat Zinneeraa ﷺ and started torturing her as well. (2)

Rasulullaah ﷺ Invites the Banu Shaybaan to Islaam

Hadhrat Ali bin Abi Taalib ﷺ says, "When Allaah commanded His Nabi ﷺ to present himself to the Arab tribes, **Rasulullaah ﷺ left for Mina with me and Hadhrat Abu Bakr ﷺ.** When we reached a gathering of Arabs, Hadhrat Abu Bakr ﷺ would approach them first and greet them. Hadhrat Abu Bakr ﷺ was always **one to take the initiative and was extremely proficient in his knowledge of each Arab tribe's lineage.** He asked the people, 'Where are you people from?' They replied, 'From the Rabee'ah tribe.' He then asked, 'From which family of the Rabee'ah tribe?'"

Hadhrat Ali ﷺ then continues the lengthy narration until he reached the words, "We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Hadhrat Abu Bakr ﷺ was always one to take the initiative so he approached them and greeted them. When he asked them where they came from, they replied that they were from the Banu Shaybaan bin Tha'laba tribe. Hadhrat Abu Bakr ﷺ then turned to Rasulullaah ﷺ and said, 'May my parents be sacrificed for you! There are none more respectable in their tribe than these men.' Among them were Mafrooq bin Amr, Haani bin Qabeesah, Muthanna bin Haaritha and Nu'maan bin Shareek. The closest to Hadhrat Abu Bakr ﷺ from them was Mafrooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Hadhrat Abu Bakr ﷺ."

Continuing with the narration, Hadhrat Ali ﷺ says that Hadhrat Abu Bakr ﷺ asked Mafrooq, "How large are **your numbers?**" Mafrooq replied, "We are certainly more than a thousand and a thousand cannot be defeated for want of numbers." Hadhrat Abu Bakr ﷺ further asked, **"What authority** do you wield?" "We have to work very hard, but such is the lot of every nation," he responded. Hadhrat Abu Bakr ﷺ posed a further question saying, "What are the **battles like** between yourselves and your enemies?" Mafrooq said, "We are most angered when we fight and we fight fiercest when we are angered. (We love war so much that) We prefer pedigreed (fighting) horses to children and weapons

(1) Bukhari in his *Taareekh*, Abu Zur'ah, Baghawi, Ibn Abi Aasim and Tabraani as quoted in *Isaabah* (Vol. 1 Pg. 275).

(2) Waaqidi as quoted in Isaabah (Vol. 4 Pg. 312).

to milk-yielding camels. All help is from Allaah Who sometimes grants victory to us and sometimes allows others to be victorious over us. Are you not from the Quraysh?"

Hadhrat Abu Bakr رضي الله تعالى عنه said, "What if you were told that the Quraysh have the Rasul of Allaah and that this is him?" Mafrooq said, "The news has already reached us that he claims to be Allaah's Rasul." Mafrooq then turned to Rasulullaah ﷺ and said, "To what are you calling, O brother of the Quraysh?" Rasulullaah ﷺ then stepped forward and sat down. **Hadhrat Abu Bakr رضي الله تعالى عنه stood up and shaded Rasulullaah ﷺ with his clothing.** Rasulullaah ﷺ said, "I call you to testify that there is none worthy of worship but the One Allaah and to testify that I am the Rasul of Allaah. I am also asking you to grant me asylum, to protect me and to assist me so that I may convey that message which Allaah has commanded me to pass on because the Quraysh have joined forces against the Deen of Allaah, they have rejected his Rasool, have satisfied themselves with falsehood instead of the truth. But Allaah is Independent, Worthy of all praise."

To this, Mafrooq asked further, "What else are you calling us towards, O brother of the Quraysh?" To this, Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿قُلْ تَعَالَوْا اَتْلُ مَاحَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ شَيْئًا وَّ بِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۚ ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝ وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ؕ ذٰلِكُمْ وَصّٰكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ۝﴾ (سورة الانعام: ١٥١ تا ١٥٣)

Say, "Draw closer, I shall recite to you the things that your Rabb has forbidden for you. *(These are)* That you do not ascribe any partner to Him and that you be kind towards your parents. *(Allaah has also commanded)* That you do not kill *(abort)* your children for fear of poverty *(fearing that you will become poor by providing for them).* We provide for you and for them as well *(even though you may be poor).* And *(Allaah commands)* that you do not draw near to immoral acts that may be open and secret. And *(Allaah commands further)* that you do not murder a soul which Allaah has forbidden except with a right *(that permits you to kill him. Those who may be lawfully executed are married adulterers, murderers and male Murtaddeen).* These are the things which Allaah has *(emphatically)* commanded you so that you

may understand *(obey)*. And approach *(use or invest)* the wealth of the orphan *(who is in your care)* only in a favourable *(fair or profitable)* manner until he reaches maturity. And *(in addition to all these commands)* give full measure and weight in fairness *(when you trade with people)*. We do not place on a soul a responsibility unless it is within its capability. Adopt justice when you speak *(pass judgement)* even though it be your relative *(for whom or against whom you judge)* and fulfil the pledge of Allaah *(to worship Him Alone)*. These are the things which Allaah has *(solemnly)* commanded you so that you may take heed. And *(tell them, O Muhammad ﷺ,)* "This *(obeying all these commands)* is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allaah's path *(from Islaam)*. These are the things which Allaah has *(solemnly)* commanded you so that you may adopt Taqwa." {Surah An'aam, verses 151-153}

Impressed by this, Mafrooq further asked, "What else do you call us towards? I swear by Allaah that this is not the speech of those on earth because if it were, we would have definitely recognised it." Thereafter Rasulullaah ﷺ recited the following verse of the Qur'aan:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَآءِ وَالْمُنكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝٩٠﴾ (سورة النحل: ٩٠)

Verily Allaah instructs *(people to carry out)* justice, Ihsaan *(do things well, as well as doing everything with the consciousness that Allaah is watching)*, and giving *(charity)* to relatives. And Allaah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed *(and thereby save ourselves from ruin and Jahannam)*. {Surah Nahl, verse 90}

Mafrooq exclaimed, "O Qurayshi! I swear by Allaah that you call towards the best of character and the most beautiful actions. **Without doubt, any nation that rejects you and supports others against you are certain liars."**

Mafrooq then decided to include Haani bin Qabeesah in the conversation. He therefore introduced Haani by saying, "This is Haani bin Qabeesah. He is our elder and **in charge of our religious affairs.**" Thereafter, Haani addressed Rasulullaah ﷺ saying, "O my Qurayshi brother! I have heard what you have to say and accept every word of it. However, I feel that if we forsake our religion to follow yours, it would be a mistake and would reflect upon the weakness of our understanding and lack of contemplation over the matter. The reason for this is that this is only our first meeting with each other, which may not even be the last and no one knows what the future holds. Mistakes often occur because of haste. In addition to this, we have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return. There after you contemplate over your matter and we shall contemplate over ours."

Haani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and **in charge of our military affairs.**" Addressing Rasulullaah ﷺ, Muthanna said, "O Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given. We find ourselves between the borders of two countries. The one is Yamaamah and the other is Samaawah."

Rasulullaah ﷺ asked him, "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards. **Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse, the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted.** Therefore, it you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)."

Rasulullaah ﷺ said to them, "Your reply has not been an evil one because you have spoken frankly. **However, the only people who can establish the Deen of Allaah are those who protect it from every angle.**" Rasulullaah ﷺ then stood up taking the hand of Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Ali رضي الله تعالى عنه narrates further when he says that the three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Speaking about the Aws and Khazraj tribes, Hadhrat Ali رضي الله تعالى عنه says, "They were extremely truthful and extremely perseverant people. May Allaah be pleased with all of them." (1)

Another narration states that Rasulullaah ﷺ said to them, "The only people who can establish the Deen of Allaah are those who protect it from every angle." Thereafter, Rasulullaah ﷺ added, "Tell me. If after a short while Allaah grants you their (the Persians') land and their wealth and takes their women to your beds (making them your wives and slaves), will you then not be prepared to glorify Him and proclaim His purity?" To this, Nu'maan bin Shareek said, "You then have our support, O brother of the Quraysh." Rasulullaah ﷺ then recited the verse:

﴿إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًا ۝ وَّدَاعِيًا إِلَى اللّٰهِ بِإِذْنِهٖ وَسِرَاجًا مُّنِيْرًا.﴾

(سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness, a carrier of good news *(to the Mu'mineen that they will enjoy Jannah),* a warner *(to the Kuffaar that they will suffer the punishment of Jahannam if they do not*

(1) Abu Nu'aym in Dalaa'il (pg. 96).

accept Imaan) and as a caller to Allaah by His command and an as an illuminating lantern.

Hadhrat Ali رضي الله تعالى عنه says, "Rasulullaah ﷺ then stood up, taking the hand of Hadhrat Abu Bakr رضي الله تعالى عنه. He turned to us and said, 'O Ali! How excellent are the manners of the Arabs even during the time of ignorance! How noble are they! It is because of this, they protect each other in the life of this world." The three of them then proceeded to the Aws and Khazraj tribes and left them only after they had pledged their allegiance to Rasulullaah ﷺ. Hadhrat Ali رضي الله تعالى عنه says, "They (the Aws and Khazraj tribes) were extremely truthful and extremely perseverant people. Rasulullaah ﷺ was happy that Hadhrat Abu Bakr رضي الله تعالى عنه possessed so much knowledge about the lineage of the Arabs. Not much time had elapsed afterwards when Rasulullaah ﷺ came to his companions and said, 'Praise Allaah abundantly because today the Banu Rabee'ah (amongst whom were the Banu Shaybaan tribe) have defeated the Persians. They have killed the Persian leaders and annihilated their armies. Allaah has assisted them because of me." (1) Another narration explains this further by stating that when the soldiers of the Banu Rabee'ah met the Persian army at a place called Quraqir, which was close to the Euphrates River, they used the name of Muhammad ﷺ as their code-word, because of which Allaah granted them victory. After this battle, the Banu Rabee'ah entered the fold of Islaam." (2)

Rasulullaah ﷺ Invites the Aws and Khazraj Tribes to Islaam

One day, while mentioning the virtues of the Ansaar and that the fact that they were pioneers in Islaam, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه said, **"The person who does not like the Ansaar and does not recognise the rights due to them, cannot be a Mu'min.** By Allaah, they used their swords, their power of speech and their generosity of their hearts to nurture Islaam just as a mare nurtures her foal in a green pasture. During the seasons of Hajj, Rasulullaah ﷺ used to go out to call the various tribes to Islaam. However, none was prepared to accept his message. He used to meet the various tribes at the marketplaces of Majinna and Ukaaz and at Mina until he would meet the same tribes returning year after a year. In fact, there were those tribes who used to say to him, "When will the time come for you to give up hope on us because you have been meeting with us for such a long time? Eventually the time came when the Most Powerful the Most Honoured Allaah decided matters in favour of the tribes of the Ansaar. **Rasulullaah ﷺ then presented Islaam to them and they readily accepted.** They took Rasulullaah ﷺ to their town, assisted him and sympathised with him. May Allaah reward them with the best of rewards. Thereafter, we (the Muhaajireen) came to them and took up residence in their homes. They preferred us above themselves to the extent that they would even draw lots to decide

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.142). Abu Nu'aym, Haakim, Bayhaqi have also narrated this Hadith.

(2) Haafidh Ibn Hajar has commented on this Hadith in Fat'hul Baari (Vol.7 Pg.156).

which of them would be host to us. Eventually, from the depths of their hearts they allowed us to have greater rights than them in their very own wealth. They even sacrificed their lives for the protection of Allaah's Nabi ﷺ. May the mercies and blessings of Allaah be showered on them." (1)

Hadhrat Umm S'ad bint Sa'd bin Rabee رضي الله تعالى عنها says that Rasulullaah ﷺ continued calling people to Islaam when he was staying in Makkah. However, he was abused and hurt. Eventually, the decision of Allaah demanded that honour come to this tribe of the Ansaar. Consequently, **Rasulullaah ﷺ met a group of them at a place called Aqaba as they were busy shaving off their hair (after performing Hajj).** When one of the narrators asked Hadhrat Umm Sa'd رضي الله تعالى عنها who the group was, she replied, "They were six or seven persons. From the Banu Najjaar tribe were As'ad bin Zuraarah and two sons of Afraa." She did not name the rest of them.

Rasulullaah ﷺ sat down with them, conveyed the message of Allaah to them and recited a part of the Qur'aan to them. They accepted Allaah and his Rasool ﷺ and agreed to meet him the following year. This incident is known as the first pledge of Aqaba. **Thereafter, the second pledge of Aqaba took place.** One of the narrators then asked Hadhrat Umm Sa'd رضي الله تعالى عنها, "How long did Rasulullaah ﷺ stay in Makkah?" She replied, "Have you not heard the words of Abu Sirma Qais bin Abi Anas?" The narrator responded by saying, "I do not know what he said." She then quoted the following couplet:

ثَوٰى فِيْ قُرَيْشٍ بِضْعَ عَشْرَةَ حِجَّةً يُذَكِّرُ لَوْ لَاقٰى صَدِيْقًا مُّوَاتِيًا

"He stayed with the Quraysh for a few years more than ten
Advising people with the hope of meeting a suitable friend"

She then proceeded to quote an entire poem, which shall Inshaa Allaah be quoted in a Hadith of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in the chapter concerning the help that the Sahabah رضي الله تعالى عنهم rendered to the cause of Islaam. (2)

Hadhrat Aqeel bin Abi Taalib رضي الله تعالى عنه and Hadhrat Zuhri narrate that one day during the period when the Mushrikeen started harassing Rasulullaah ﷺ to a great degree, he said to his uncle Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه, "O my beloved uncle! Allaah shall assist His Deen using such people to whom the oppressive opposition of the Quraysh would seem trivial and who would enjoy great honour in the eyes of Allaah. Take me to the marketplace of Ukaaz and show me where the various Arab tribes are staying because I want to call them towards Allaah and request them to protect me and grant me asylum so that I may propagate the message of Allaah to humanity." Hadhrat Abbaas رضي الله تعالى عنه said, "O my beloved nephew! Proceed to Ukaaz. I shall accompany you and show you where the tribes are staying."

Rasulullaah ﷺ started by inviting the Thaqeef tribe to Islaam and then continued meeting the other tribes who were there (for Hajj) that year. The following year (which was the year in which Allaah commanded Rasulullaah ﷺ

(1) Abu Nu'aym in Dalaa'il (Pg.105).
(2) Abu Nu'aym in Dalaa'il Pg. 105.

to preach openly) Rasulullaah ﷺ met six persons from amongst the Aws and Khazraj tribes. They were As'ad bin Zuraarah رضي الله تعالى عنه, Abul Haytham bin At Tayyihaan رضي الله تعالى عنه, Abdullaah bin Rawaaha رضي الله تعالى عنه, Sa'd bin Rabee رضي الله تعالى عنه, Nu'maan bin Haaritha رضي الله تعالى عنه and Ubaadah bin Saamit رضي الله تعالى عنه. Rasulullaah ﷺ met them one night at the Jamara Aqaba during the days of Mina.

Rasulullaah ﷺ sat with them, invited them to believe in Allaah, to worship Him and to assist him in the propagation of the Deen that Allaah had sent the Ambiyaa and Rusul with. When they asked Rasulullaah ﷺ to present to them what Allaah had revealed to him, he recited the following verses of Surah Ibraheem to them:

﴿وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝ رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ۝ رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ۝ رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ۭ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَلَا فِي السَّمَاۗءِ ۝ اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ ۭ اِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَاۗءِ ۝ رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ڰ رَبَّنَا وَتَقَبَّلْ دُعَاۗءِ ۝ رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ۝ وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۭ اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ۝ مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ طَرْفُهُمْ ۚ وَاَفْـِٕدَتُهُمْ هَوَاۗءٌ ۝ وَاَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَآ اَخِّرْنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۭ اَوَلَمْ تَكُوْنُوْٓا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ۝ وَّسَكَنْتُمْ فِيْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْٓا اَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْاَمْثَالَ ۝ وَقَدْ مَكَرُوْا مَكْرَهُمْ وَعِنْدَ اللّٰهِ مَكْرُهُمْ ۭ وَاِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ۝ فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ۭ اِنَّ اللّٰهَ عَزِيْزٌ ذُو انْتِقَامٍ ۝ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝ وَتَرَى الْمُجْرِمِيْنَ يَوْمَىِٕذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ۝ سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ ۝ لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝ هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنْذَرُوْا بِهٖ وَلِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ۝﴾ (سورة ابراهيم: ٣٥ تا ٥٢)

(Remember the time) When Ibraheem عليه السلام said *(when he left his wife*

Haajira and son Ismaa'eel in Makkah), "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols. O my Rabb! Indeed these idols have misled many people. So whoever will follow me *(by believing in Towheed)*, then he is certainly from me *(from among the adherents of my religion)*. And whoever will disobey me, then *(I pray that you give him the abilit, to obey me because)* surely You are Most Forgiving, Most Merciful. O our Rabb! I have settled some of my children *(Ismaa'eel عليه السلام)* in a valley that cannot be cultivated, close to Your sacred house *(the Kabah)*. O our Rabb! *(I have left them here)* So that they establish salaah, so cause the hearts of some people to be inclined towards them *(so that people may love them and settle with them)*. And provide for them fruits *(all types of provisions)* for their sustenance so that they may be grateful. O our Rabb! Indeed You know what we conceal and what we disclose *(so forgive us for all the mistakes we make)*. Nothing in the heavens and the earth is hidden from Allaah. All praise be to Allaah, Who has gifted me with *(my sons)* Ismaa'eel عليه السلام and Is'haaq عليه السلام despite *(my)* old age. Undoubtedly, my Rabb hears all prayers. O my Rabb! Make me one who establishes salaah, and my progeny as well. O my Rabb! Accept my prayer. O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence *(the Day of Qiyaamah)*." Never think that Allaah is unaware of what the oppressors do. *(Allaah does not punish them immediately because)* He is only granting them respite until a day *(the Day of Qiyaamah)* when gazes *(of people)* will be fixed upwards *(because of their intense fright)*. *(On that day)* They will be running *(towards the Plain of Resurrection)* with their heads fixed upwards *(in astonishment and fright)*, their gazes never returning to them. And their hearts will be empty *(confused and without feeling because of the intense fear)*. Warn people of a day when punishment will afflict them, and the oppressors will say, "O our Rabb! Grant us respite *(to return to the world)* for a short while. We shall accept Your call and follow the Rusul." *(Their plea will be rejected and it will be said to them)* "Did you not swear on oath before this *(in the world)* that you shall never be displaced *(from the world)*? You lived in the homes of those who oppressed themselves and it was clear to you how We dealt with them *(you saw that they were destroyed, yet you did as they did)*. And We even cited examples for you *(so that you may mend your ways, but you failed to listen)*." They plotted their plots, but their plots rest with Allaah *(He knows what they plot and makes their plots fail)*, even though *(their plots seem so powerful that)* mountains could be displaced by their plots. Never think that Allaah will break His promise to His Rusul *(He promises them His help and His help shall come to them)*. Indeed Allaah is Mighty, Able to take vengeance *(on behalf of*

whoever He wills from whoever He wills). (Do not forget) The day *(of Qiyaamah)* when the earth will be changed into another earth, and the skies *(will also be changed).* They will then present themselves before Allaah, the One, the Most Powerful. On that day you will see the criminals *(Kuffaar)* shackled together in chains. Their garments will be of tar *(which smells terribly and burns easily)* and the Fire will cover their faces. *(They will present themselves before Allaah)* So that Allaah may repay every soul for what *(good or evil)* it had earned. Indeed Allaah is swift in reckoning. This *(Qur'aan)* is a message for people so that they are warned by it and so that they may know *(by the proofs and examples it contains)* that He *(Allaah)* is but One Ilaah, and so that the intelligent ones take heed *(listen, learn and prepare for the Aakhirah).* {Surah Ibraheem verses 35-52}

Their hearts were moved by these words of the Qur'aan and they accepted Islaam. As they were engaged in conversation with Rasulullaah ﷺ, Hadhrat Abbaas رضي الله تعالى عنه passed by. Recognising the voice of Rasulullaah ﷺ, he said, "O my nephew! Who are these people with you?" Rasulullaah ﷺ said, "These are the residents of Yathrib from the Aws and Khazraj tribes. I gave them the same Da'wah that I had given to so many other tribes before them and they accepted my message and believed what I said. They have also mentioned that they shall take me back with them to their city."

Hadhrat Abbaas رضي الله تعالى عنه descended from his animal, tied it up and said, "O people of the Aws and Khazraj! This is my nephew and the person I love most. If you accept his message, believe him and intend to take him with you to your city, I want you to make a promise so that my heart may be contented. **Promise me that you shall never desert him and never betray him because your neighbours are the Jews and the Jews are his enemies. I fear that the Jews may connive against him."**

When Hadhrat Abbaas رضي الله تعالى عنه expressed his mistrust in Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه and his companions, Hadhrat As'ad رضي الله تعالى عنه felt insulted and said, "O Rasulullaah ﷺ! Permit me to reply to him in a manner that will neither upset you nor appear distasteful to you. However, the reply will confirm that we have accepted your message and it will express our Imaan in you." Rasulullaah ﷺ said, "You may reply to him for I have complete confidence in you."

Facing Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه said, "O Rasulullaah ﷺ! There is a path to every call. While some paths are easy, others are difficult. Today you have called us towards something that is both new and difficult for people to accept. You have called us to forsake our religions and to follow you in your Deen. This is not an easy task. However, we have accepted your call. You have called us to severe all ties we have with both close and distant relatives (by following you rather than them). This is not an easy task. However, we have accepted your call. You have invited us to Islaam whereas we are a strong group living in a place that is powerful and mighty (where our lives and properties are

safe). None could ever imagine that our leader shall be someone not from amongst us, whose people have ostracised him and whose uncles have deserted him. This is not an easy task but we have accepted it. These things appear difficult for all save those whose welfare Allaah has decided and who foresee good in its results. We have accepted your call with our tongues, our hearts and our hands because we believe what you have conveyed to us and we accept it with conviction that has settled deep within our hearts. We pledge our commitment to you in all of this and we pledge it to our Rabb and your Rabb as well. Allaah's hand is above ours (approving this pledge). We shall spill our blood to protect yours and give our lives for yours. We shall protect you as we protect ourselves, our children and our wives. Should we fulfil this pledge, it shall be for Allaah. Should we betray this pledge, it shall be betraying Allaah to the cost of making us the most wretched people. O Rasulullaah ﷺ! All that we have told you is the absolute truth and we seek Allaah's assistance (to help us fulfil the pledge)."

Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه then turned to Hadhrat Abbaas رضي الله تعالى عنه saying, "As for you who have used your words to be a barrier between Rasulullaah ﷺ and us. Allaah knows best what you meant by your words but you have mentioned that this is your nephew and the person whom you love the most. However, we have cut ourselves off from people near and distant as well as from blood relatives. We testify that he is certainly the Rasul of Allaah whom Allaah has Himself sent. He is certainly no liar and what he has brought does not at all resemble the words of man. As for your statement that you cannot be content with us until we make a promise to you, we shall certainly not refuse such a request made out of concern for Rasulullaah ﷺ. You may therefore take from us whatever promises you wish."

Turning once again to Rasulullaah ﷺ, Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه said, **"O Rasulullaah ﷺ! Take any promises you wish from us and make any conditions from the side of your Rabb that you wish to make."**

The details of their pledge of allegiance shall Inshaa Allaah be mentioned in the complete Hadith in the chapter concerning the assistance that the Ansaar rendered to Islaam at the very beginning. (1)

The Da'wah that Rasulullaah ﷺ gave in the Marketplaces

Hadhrat Rabee'ah bin Ibaad رضي الله تعالى عنه belonged to the Banu Deel tribe who had all accepted Islaam after passing through the Period of Ignorance. **He narrates that during the Period of Ignorance, he saw Rasulullaah ﷺ in the marketplace of Dhul Majaaz saying to those gathered around him, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful."** Rasulullaah ﷺ was being trailed by squint albeit handsome man whose hair was divided into two locks. He followed Rasulullaah ﷺ wherever he went and said to the people, "He (Rasulullaah

(1) *Abu Nu'aym in Dalaa'il* (Pg. 105)

ﷺ) is an irreligious man and a liar."

Hadhrat Rabee'ah bin Ibaad رضي الله تعالى عنه says that when he asked about the man, he was informed that the man was Abu Lahab the uncle of Rasulullaah ﷺ. (1) According to another narration, Rasulullaah ﷺ used to run away from Abu Lahab who persistently hounded him. Other narrations also mention that as people used to attack Rasulullaah ﷺ, there would be no one to say anything. However, he would never remain silent (nothing would prevent him from propagation). (2)

Hadhrat Taariq bin Abdillaah رضي الله تعالى عنه narrates that he was in the Dhul Majaaz marketplace when a man passed by wearing a shawl with red threads. He was saying to the people, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful." He was being trailed by another man who had injured his (the first man's) heels and legs, causing them to bleed. The second man was saying, "O people! Do not follow him because he is a liar!" When Hadhrat Taariq bin Abdillaah asked the people who the men were, he was told, "He (the first man) is a man from the Banu Haashim who claims to be Allaah's Rasul and the other is his uncle Abdul Uzza (Abu Lahab)." (3)

A person from the Banu Maalik bin Kinnana tribe narrates that he saw Rasulullaah ﷺ in the Dhul Majaaz marketplace saying to the people, "O people! Say 'Laa Ilaaha Illalaah' and you will be successful." Abu Jahal threw sand into the face of Rasulullaah ﷺ saying, "Do not let this man deceive you into leaving your religion. He wants you to forsake your gods. He wants you to forsake Laat and Uzza." However, Rasulullaah ﷺ paid no attention to him.

When the narrator was asked to describe Rasulullaah ﷺ, he said, "He was wearing two shawls with red threads. He was of medium height with a well-built body and extremely handsome face. His hair was very black and thick and his complexion was exceptionally fair." (4) The Da'wah that Rasulullaah ﷺ gave in the marketplace of Ukaaz has already been mentioned in the chapter entitled "The Da'wah Rasulullaah ﷺ gave to Various Arab Tribes During the Hajj Season."

Rasulullaah ﷺ Invites His Close Relatives to Islaam

Rasulullaah ﷺ Addresses Faatima and Safiyya رضي الله تعالى عنهما

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ gathered his family

(1) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.41). Haythami (Vol.6 Pg.22) and Ibn Hajar *(Fat'hul Baari Vol.7 Pg.156)* have commented on this narration.

(2) Ibn Is'haaq as quoted in *Al Bidaayah wan Nihaayah* (Vol. 3 Pg. 138). Abdullah bin Ahmad and Tabraani have also narrated a similar report from Hadhrat Rabee'ah رضي الله تعالى عنه. Haythami has commented on the *Sanad* (see Vol. 6 Pg. 36).

(3) Tabraani. Haythami has commented on it in Vol.6 Pg.23.

(4) Ahmad with a reliable chain of narrators as mentioned by Haythami (Vol.6 Pg.21). *Al Bidaaya wan Nihaaya* (Vol.3 Pg.139) quotes a narration of Bayhaqi without the description of Rasulullaah ﷺ. *Al Bidaaya wan Nihaaya* mentions that although a narrator may be mistaken by naming Abu Jahal, it is possible that it was sometimes Abu Jahal and sometimes Abu Lahab who took turns to harass Rasulullaah ﷺ.

members when Allaah revealed the verse:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

Rasulullaah ﷺ then said, "O Faatima the daughter of Muhammad ﷺ! O Safiyya the daughter of Abdul Muttalib! O children of Abdul Muttalib! Ask me whatever you wish from my wealth, but I can give you nothing from Allaah (I cannot assist you against Allaah's punishment)." (1)

Rasulullaah ﷺ Invites his Household and other Relatives for a meal to Call them towards Islaam

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ gathered his family members when Allaah revealed the verse:

﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

Thirty of them gathered and had something to eat and drink. Thereafter, Rasulullaah ﷺ asked them, "Who will assume the responsibility of paying my debts and fulfilling my pledges? Whoever does this shall be my companion in Jannah and my successor in my family." Someone said, "But you are an ocean (of generosity and virtue). Who could possibly assume your responsibilities?" Rasulullaah ﷺ then repeated the request thrice. When Rasulullaah ﷺ presented the request to the members of his household, Hadhrat Ali رضي الله تعالى عنه said, "I am prepared." (2)

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ **invited the family of Abdul Muttalib who were such people that each one of them could easily eat a young animal and drink the equivalent of a *"faraq"*** (3). Rasulullaah ﷺ prepared food weighing only a *"mudd"* (4), from which everyone ate to their fill. The leftover food was as much as there had been at the beginning and it appeared as if it had not been touched. Thereafter, Rasulullaah ﷺ sent for a small cup from which everyone drank to their fill. The leftover drink was also as much as there had been at the beginning, appearing as if it had not been touched.

Thereafter, Rasulullaah ﷺ addressed them saying, "O children of Abdul Muttalib! I **have been sent as a Rasul to you people in particular and to all of mankind in general.** You have just witnessed one of my miracles, so which of you shall pledge his allegiance to me to become my brother and companion?" However, no one volunteered. Hadhrat Ali رضي الله تعالى عنه says, "I then stood up although

(1) Ahmad and Muslim.

(2) Ahmad.

(3) A large quantity of liquid, the approximate value of which differs according to the trade of various places. However, it is roughly equal to 20 litres.

(4) An old unit of measurement the approximate value of which differs according to the trade of various places. However, it is a very small quantity of mass.

I was the youngest of them all. Rasulullaah ﷺ told me to be seated and repeated himself thrice. I stood up each time and each time he told me to be seated. Eventually, when this happened the third time, Rasulullaah ﷺ struck his hand on mine (accepted my pledge of allegiance)." (1)

Hadhrat Ali رضي الله تعالى عنه has also narrated that Rasulullaah ﷺ instructed him to prepare a meal using the leg of an animal and a *"saa"* (2) of wheat flour (for bread) when the following verse of the Qur'aan was revealed:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝﴾ (سورة شعراء: ٢١٤)

(O Rasulullaah ﷺ! First) Warn your closest relatives *(about the punishment due to those who reject Imaan).* {Surah Shu'araa, verse 214}

Thereafter, Rasulullaah ﷺ told Hadhrat Ali رضي الله تعالى عنه to invite the Banu Haashim. During that time, the Banu Haashim numbered approximately 40 to 42 persons. Hadhrat Ali رضي الله تعالى عنه continues the narration by saying, "(After their guests had arrived) Rasulullaah ﷺ sent for the food. When he placed the food before them, they all ate to their fill even though there were people amongst them who could eat a young animal together with gravy all by themselves. Thereafter, Rasulullaah ﷺ sent for a small cup of milk. When he passed the cup around for them to drink, they all managed to drink to their fill. One of them commented, "Until today, I had never seen such magic." It is widely believed that it was Abu Lahab who said this.

The following day, Rasulullaah ﷺ said to Hadhrat Ali رضي الله تعالى عنه, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." Hadhrat Ali رضي الله تعالى عنه says, "I did as I was told. The guests ate as they had eaten the first day and drank as they had drunk on the first day. Just as it occurred on the first day, as much food was left over as we had begun with." To this, someone commented, "Never before have we seen such magic as we have witnessed today."

(On the third day) Rasulullaah ﷺ said, "O Ali! Prepare the leg of a goat together with a "saa" of wheat flour and a large cup of milk." After doing as he was told, Rasulullaah ﷺ asked Hadhrat Ali رضي الله تعالى عنه to invite the Banu Haashim. Consequently, he gathered them together and they ate and drank. Rasulullaah ﷺ then spoke to them saying, "Which of you are prepared to settle my debts for me?" Hadhrat Ali رضي الله تعالى عنه says, "I remained silent as did everyone body else. Thereafter, Rasulullaah ﷺ repeated himself. I responded by saying, 'I am prepared to do so O Rasulullaah ﷺ!' He said to me, 'You O Ali! You O Ali (You are certainly fit for the task)!'" (3)

Ibn Abi Haatim has also reported a similar Hadith in which Rasulullaah ﷺ said to the people, which of you is prepared to settle my debts and to succeed me as head of my family after my demise? Hadhrat Ali رضي الله تعالى عنه says, "Everybody remained silent including Hadhrat Abbaas رضي الله تعالى عنه who feared that all his wealth

(1) Ahmad as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350).
(2) A unit of measure equal to approximately 3.2 kg.
(3) Bazzaar. Haythami has commented on the Hadith in Vol.8 Pg.302.

would be used up in settling the debts. I remained silent out of respect for Hadhrat Abbaas رضي الله تعالى عنه who was much elder than me. When Rasulullaah ﷺ repeated his request, Hadhrat Abbaas رضي الله تعالى عنه again remained silent. When I saw this, I said, 'O Rasulullaah ﷺ! I am prepared to accept this responsibility.' On that day, I was worse off than any of them. I was suffering pain in my eyes, my stomach was bloated and my legs were extremely thin.'"[1]

A similar Hadith (also concerning the Da'wah Rasulullaah ﷺ gave to his family members) has already appeared in the chapter entitled "The Da'wah Rasulullaah ﷺ gave to Large Gatherings". That Hadith has a different chain of narrators and is reported from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

Rasulullaah ﷺ Conveys the Da'wah of Islaam while Travelling

Rasulullaah ﷺ Gives Da'wah During the Hijrah

Hadhrat Sa'd (Aslami) رضي الله تعالى عنه was the guide who directed Rasulullaah ﷺ through the Rakoobah valley. His son (Abdullaah) says, "My father informed us that Rasulullaah ﷺ came to them, seeking the shortest path to Madinah. He was accompanied by Hadhrat Abu Bakr رضي الله تعالى عنه, whose daughter was then being suckled by a woman from our tribe[2]." Hadhrat Sa'd رضي الله تعالى عنه informed them, "They is a road along the valley of Rakoobah but there are two thieves from the Aslam tribe there who are called "Muhaanaan". If you wish, you could use the road past them." Rasulullaah ﷺ said, "Lead us to the road past them."

Consequently, they took the road and when they drew close to the thieves, one of them said to the other, "Look at this person from Yemen!" Rasulullaah ﷺ then gave them Da'wah and invited them to accept Islaam. They both became Muslims. When Rasulullaah ﷺ asked them their names, they said that they were called "Muhaanaan" ("The two contemptible ones"). Rasulullaah ﷺ said to them, "No. You two are 'Mukramaan' ('The two honoured ones')." Rasulullaah ﷺ then told them to join him in Madinah. The Hadith still continues after this.[3]

Rasulullaah ﷺ Invites a Villager to Islaam while on a Journey

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that they were once traveling with Rasulullaah ﷺ when a villager passed by them. As he drew close, Rasulullaah ﷺ asked him, "Where are you off to?" "I am going home," he replied. Rasulullaah ﷺ asked him, "Do you want to take something good with you?" "What is this good thing?" he asked.

(1) *Tafseer* of Ibn Katheer (Vol.3 Pg.351). Bayhaqi and Ibn Jareer have also reported this Hadith with additions as mentioned in the *Tafseer* of Ibn Katheer (Vol.3 Pg.350) and *Al Bidaaya wan Nihaaya* (Vol.3 Pg.39).

(2) It was customary during those times that people would send their infants to the countryside to be suckled.

(3) Ahmad (Vol.4 Pg.74). Haythami (Vol.6 Pg.58) has also commented on the Hadith.

Rasulullaah ﷺ replied, "That you testify that there is none worthy of worship but the One Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The villager asked, "Are there any witnesses to verify what you say?" Rasulullaah ﷺ replied, "Yes. This tree is a witness." **Rasulullaah ﷺ then called the tree which stood at the edge of the valley, The tree ploughed through the earth as it came towards Rasulullaah ﷺ.** When it stood before Rasulullaah ﷺ, he thrice asked it testify to the truth of what he said. All three times, the tree testified to the truth of his words and then returned to the place where it grew.

As he returned home, the villager said to Rasulullaah ﷺ, "If my people follow me, I shall bring them all to you. Otherwise, I shall come alone and live with you." (1)

Rasulullaah ﷺ Invites Burayda bin Khusayb and his Companions to Islaam during the Hijrah Journey

Hadhrat Aasim Aslami رضي الله تعالى عنه narrates that while Rasulullaah ﷺ was migrating from Makkah to Madinah, Hadhrat Buraydah bin Khusayb رضي الله تعالى عنه met him at a place called Ghameem. **When Rasulullaah ﷺ invited him to accept Islaam, he and the approximately eighty families with him all accepted. Rasulullaah ﷺ then led them all in the Isha salaah.** (2)

Rasulullaah ﷺ Travels by Foot to Convey the Da'wah of Islaam

Rasulullàah ﷺ Walks to Taa'if

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه narrates that after his uncle Abu Taalib had passed away, **Rasulullaah ﷺ travelled on foot to Taa'if to invite the people to Islaam.** However, they did not accept his Da'wah and he had to return. On the way back, he took shade beneath a tree, performed two Rakaahs salaah and made the following du'aa:

"اَللّٰهُمَّ اِنِّی اَشْكُوْا اِلَيْكَ ضُعْفَ قُوَّتِیْ وَ هَوَانِیْ عَلَى النَّاسِ يَا اَرْحَمَ الرَّاحِمِيْنَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ اِلٰى مَنْ تَكِلُنِیْ اِلٰى عَدُوٍّيَتَجَهَّمُنِیْ اَمْ اِلٰى قَرِيْبٍ مَّلَّكْتَهٗ اَمْرِیْ اِنْ لَّمْ تَكُنْ غَضْبَانَ عَلَیَّ فَلَا اُبَالِیْ غَيْرَ اَنَّ عَافِيَتَكَ اَوْسَعُ لِیْ اَعُوْذُ بِوَجْهِكَ الَّذِیْ اَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ اَمْرُالدُّنْيَا وَ الْاٰخِرَةِ اَنْ يَّنْزِلَ بِیْ غَضَبُكَ اَوْيَحِلَّ بِیْ سَخَطُكَ لَكَ الْعُتْبٰى حَتّٰى تَرْضٰى وَلَاقُوَّةَ اِلَّابِاللّٰهِ"

TRANSLATION: "O Allaah! Only to you do I communicate my weakness and lack of importance among people. O the most Merciful of those

(1) Haakim as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.125). Haythami (Vol.8 Pg.292) has commented on the Hadith.

(2) Ibn Sa'd (Vol.4 Pg.242).

who show mercy, You are certainly the most Merciful of those who show mercy. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing except that Your protection should be vast enough for me. In Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no might but with Allaah." (1)

A more detailed narration from Zuhri رحمه الله تعالى shall be quoted in the chapter concerning the difficulties that were borne for the sake of Da'wah.

Inviting Towards Islaam on the Battlefield

Rasulullaah صلى الله عليه وسلم Never Fought anyone Until he had Invited him to Allaah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم would never fight any nation until he had already conveyed the Da'wh of Islaam to them. (2)

Rasulullaah صلى الله عليه وسلم Instructs the Muslim Battalions to First Gain People's Confidence and then to Invite them to Islaam

Hadhrat Abdur Rahmaan bin Aa'idh رضي الله تعالى عنه narrates that whenever Rasulullaah صلى الله عليه وسلم dispatched a battalion, he would brief them thus, "Gain the confidence of people and do not attack them until you have called them to Islaam. If you bring to me the residents of every baked and unbaked home (of every city and village) on earth as Muslims, it would please me more than you killing their men and bringing their women and children to me as captives." (3)

Rasulullaah صلى الله عليه وسلم Instructs the Commanders of Muslims Troops to Convey the Message of Islaam

Hadhrat Buraydah رضي الله تعالى عنه narrates that whenever Rasulullaah صلى الله عليه وسلم appointed someone as commander of Muslims troops, he would instruct him to fear Allaah with regard to his personal actions and advise him to be good towards those under his command. Furthermore, Rasulullaah صلى الله عليه وسلم would brief them with the following words: "When you face your Mushrik enemies, invite them to accept one of three options. Should they accept any of these, you may not engage them in battle. **First invite them to accept Islaam.** If they accept, you should accept this from them and refrain from fighting them. You should then call them to

(1) Tabraani. Haythami (Vol.6 Pg.35) has commented on the Hadith.

(2) Abdur Razzaaq, Haakim, Ahmad and Tabraani as quoted in *Nasbur Ra'yah* (Vol.2 Pg.278). Haythami (Vol.5 Pg.304) has commented on the Hadith. It may also be found in *Kanzul Ummaal* (Vol.2 Pg.298) and Bayhaqi (Vol.9 Pg.107).

(3) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.294). Also reported by Ibn Shaaheen and Baghawi as mentioned in *Isaabah* (Vol.3 Pg.152) and by Tirmidhi (Vol.1 Pg.195).

move from their places to the home of the Muhaajireen. Inform them that if they do this, they shall enjoy the privileges of the Muhaajireen and will have to fulfil the same responsibilities that the Muhaajireen do. However, if they refuse to move and prefer their homes, inform them that they will fall in the category of the Muslim villagers. Allaah's commands that apply to all Muslims shall apply to them but they will have no share in the spoils of war unless they fight together with the other Muslims. **If they refuse this option, ask them to pay the Jizya.** Should they accept this, accept it from them and refrain from fighting them. **However, if they refuse even this, seek Allaah's assistance and fight them.** If you lay siege to a fort and the enemy asks you to allow them to leave on Allaah's terms, do not allow it because you have no idea what Allaah's terms are. You should rather allow **them to leave on your terms. You may then decide what the terms should be."** (1)

Rasulullaah صلى الله عليه وسلم Commands Hadhrat Ali رضي الله تعالى عنه Not to fight until he had Invited the Enemy to Islaam

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once dispatched Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه as commander of a battalion to fight a battle. Thereafter, Rasulullaah صلى الله عليه وسلم sent a messenger with instructions to draw close to Hadhrat Ali رضي الله تعالى عنه with the message and not to call it out from a distance. The message was that he should not engage in battle until he had invited the enemy to Islaam. (2)

Hadhrat Ibn Raahway رحمه الله تعالى narrates from Hadhrat Ali رضي الله تعالى عنه that Rasulullaah صلى الله عليه وسلم once sent him somewhere (as commander of a battalion). Rasulullaah صلى الله عليه وسلم then instructed another person thus, "Join up (with Hadhrat Ali رضي الله تعالى عنه) and without calling him from behind, tell him that Nabi صلى الله عليه وسلم commands you to wait for him and that you should not fight anyone until you have invited them to accept Islaam. (3)

Hadhrat Ali رضي الله تعالى عنه has also mentioned that when Rasulullaah صلى الله عليه وسلم sent him, he said, **"Never fight a nation until you have invited them to accept Islaam."** (4)

The narration of Hadhrat Sahl bin Sa'd رضي الله تعالى عنه as reported by Bukhari and others has already passed in which Rasulullaah صلى الله عليه وسلم said to Hadhrat Ali رضي الله تعالى عنه during the Battle of Khaybar, "March at a moderate pace until you reach their field. Then invite them to accept Islaam, explaining to them the rights due to Allaah that are compulsory for them to fulfil. By Allaah! **If Allaah uses you to guide even a single person, it is better for you than red camels."**

(1) Abu Dawood (Pg.358), Muslim (Vol.2 Pg.82), Ibn Majah (Pg.210), Bayhaqi (Vol.9 Pg.184). as mentioned in *Kanzul Ummaal* (Vol.2 Pg.297), it is also reported by Ahmad, Shaafi'ee, Daarmi, Tahaawi, Ibn Hibbaan, Ibnul Jaarood, Ibn Abi Shayba and others.

(2) Tabraani in his Awsat. Haythami (Vol.5 Pg.305) has commented on the Hadith.

(3) *Kanzul Ummaal* (Vol.2 Pg.297)

(4) Abdur Razzaaq as quoted in *Nasbur Ra'yah* (Vol.2 Pg.378)

Rasulullaah ﷺ Commands Hadhrat Farwa Ghutayfi رضي الله تعالى عنه to Convey the Da'wah of Islaam

Hadhrat Farwa bin Musayk (Ghutayfi) رضي الله تعالى عنه narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Why not?" Hadhrat Farwa رضي الله تعالى عنه says, "I then had an afterthought and said, 'No (I shall be unable to fight them) for they are the people of Saba and are extremely powerful and strong. However, Rasulullaah ﷺ still made me the commander and instructed me to wage war against them. When I had left, Allaah sent revelation to Rasulullaah ﷺ concerning the people of Saba. He then said, "Where is the Ghutayfi person?" When Rasulullaah ﷺ sent someone to my home, I had already left. The man sent me back and I appeared before Rasulullaah ﷺ. When I came to Rasulullaah ﷺ, I found him sitting with the Sahabah رضي الله تعالى عنهم around him. Rasulullaah ﷺ said to me, 'Invite the people to Islaam. Receive those who accept but do not be hasty to do anything to those who do not accept until you hear from me.'"

Someone then asked, "O Rasulullaah ﷺ! What is Saba? Is it a place or a woman?" Rasulullaah ﷺ replied, "Saba was neither a place nor a woman. **He was an Arab who had ten sons. Six of them settled in Yemen and the other four settled in Shaam. Those who settled in Shaam were Laghm, Judhaam, Ghassaan and Aamila. Those who settled in Yemen were Azd, Kindah, Himyar, Ash'ariyyoon, Anmaar and Madh'hij." The Sahabi رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Who are the Anmaar?" Rasulullaah ﷺ replied, "The Anmaar are those who have amongst them the Khath'am and Bajeelah tribes."**(1)

Hadhrat Farwa رضي الله تعالى عنه narrates that he came to Rasulullaah ﷺ and asked, "Should I not take those of my people who have progressed (accepted Islaam) to fight those of them who have retrogressed (not accepted Islaam)?" Rasulullaah ﷺ replied, "Yes. Use those who have progressed to fight those who have retrogressed." When Hadhrat Farwa رضي الله تعالى عنه was leaving, Rasulullaah ﷺ called him back and said, "Do not fight them until you have invited them to accept Islaam."

Hadhrat Farwa رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Tell me about Saba. Was it a valley, a mountain or what?" Rasulullaah ﷺ replied, "No. He was an Arab who had ten sons." The Hadith continues after this. (2)

Rasulullaah ﷺ Instructs Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه to Convey the Da'wah when he was sent to Yemen

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه reports that when Rasulullaah ﷺ dispatched

(1) Ibn Sa'd, Ahmad, Abu Dawood and Tirmidhi (Vol.2 Pg.154). Tabraani and Haakim have classified the Hadith as *"Hasan"* as reported in *Kanzul Ummaal* (Vol.1 Pg.260).

(2) The *Tafseer* of Ibn Katheer (Vol.3 Pg.531)

him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."(1)

Rasulullaah ﷺ Frees Captives who had not been Invited to Islaam

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that when some captives from Laat and Uzza were brought before Rasulullaah ﷺ, he asked (the Muslims who captured them), "Did you invite them to accept Islaam?" When they submitted that they had not, Rasulullaah ﷺ asked the captives, "Did they invite you to accept Islaam?" When they confirmed that no Da'wah was given to them, Rasulullaah ﷺ instructed, **"Free them so that they may reach their place of safety."** Thereafter, Rasulullaah ﷺ recited the following two extracts of the Qur'aan:

﴿يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝ وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ۝﴾ (سورة الاحزاب: ٤٥، ٤٦)

O Nabi ﷺ! We have certainly sent you as a witness *(who will bear testimony against the Kuffaar of all nations on the Day of Qiyaamah)*, a carrier of good news, a warner and as a caller to Allaah by His command and an illuminating lantern. {Surah Ahzaab, verses 45,46}

﴿وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَمَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ قُلْ لَّآ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّاِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۝﴾

(سورة الانعام: ١٩)

"This Qur'aan has been revealed to me so that I may warn you with it as well as *(to warn)* those whom it reaches *(after you)*. Do you *(Mushrikeen)* really bear witness that there are other gods with Allaah?" Say *(to them O Rasulullaah ﷺ)*, "I bear no such witness." Say, "He *(Allaah)* is but One Ilaah and I am certainly innocent of that *(the idols)* which you associate with Him *(I openly express my aversion to all types of Shirk)*." {Surah An'aam, verse 19}(2)

Another narration states that when Rasulullaah ﷺ dispatched a battalion to the vicinity where the idols Laat and Uzza stood, they attacked an Arab tribe living there and captured the soldiers and their families. The captives (when brought before Rasulullaah ﷺ) said, "O Rasulullaah ﷺ! They attacked us without inviting us to Islaam." When Rasulullaah ﷺ questioned the battalion about this, they confirmed that it was true. Rasulullaah ﷺ then said to them, **"Allow them to return to their place of safety and then invite them to Islaam."**(3)

(1) Tabraani. Haythami (Vol.5 Pg.307) has commented on the Hadith.
(2) Bayhaqi (Vol.9 Pg.107).
(3) *Kanzul Ummaal* (Vol. 2Pg.297).

Rasulullaah ﷺ Dispatches Individuals to give Da'wah

Rasulullaah ﷺ Sends Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه to Madinah

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that when the Ansaar heard what Rasulullaah ﷺ had to say, became convinced and completely satisfied with his message, they believed in him and professed their Imaan. They therefore became one of the vehicles of good (for mankind at large) and returned to their people after promising to meet Rasulullaah ﷺ the following Hajj season. They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.

Rasulullaah ﷺ therefore sent Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه. **There he taught them the sayings of Rasulullaah ﷺ and recited the Qur'aan to them.** Later on, Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه continued his Da'wah while staying with Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه. Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Amr bin Jamooh رضي الله تعالى عنه. The idols of the Ansaar were broken and Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه returned to Rasulullaah ﷺ with the title of "Al Muqri" ("The Mentor"). (1)

Hadhrat Urwa رضي الله تعالى عنه has also narrated another lengthy report in which he mentions how Rasulullaah ﷺ presented the Da'wah of Islaam to the Ansaar. This will Insha Allaah be quoted in the chapter discussing the condition of the Ansaar رضي الله تعالى عنهم at the beginning. In this report, Hadhrat Urwa رضي الله تعالى عنه mentions that when the Ansaar returned to Madinah (after meeting Rasulullaah ﷺ during the Hajj season) and started calling people to Islaam secretly. They informed the people about Rasulullaah ﷺ, about the teachings Allaah had sent with him and called them towards the Qur'aan. Eventually there was scarcely a home among the Ansaar that did not have Muslims. **They then sent a message to Rasulullaah ﷺ requesting him to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily.**

Rasulullaah ﷺ therefore sent Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه, who belonged to the Banu Abdud Daar tribe. He stayed among the Banu Ghanam tribe with Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه. There he started calling people to Islaam, spreading Islaam and increasing its adherents. This he did in secrecy. Hadhrat Urwa رضي الله تعالى عنه proceeds further to mention the Da'wah Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه gave to Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and how he became a Muslim, followed by the conversion of the entire Banu Abdil Ash'hal to Islaam. This will Insha Alaah be mentioned in the chapter discussing the Da'wah of

(1) Abu Nu'aym (Vol.1 Pg.107).

Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه.

Thereafter, the Banu Najjaar tribe pressurised Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه's host Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه and Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was forced to stay with Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه. There he continued his Da'wah and Allaah guided people at his hands until there was scarcely a home of the Ansaar that did not have Muslims in it. Even the leaders of the Ansaar accepted Islaam, including Hadhrat Amr bin Jamooh رضي الله تعالى عنه. The idols of the Ansaar were even broken. The Muslims became dominant in Madinah and their affairs ran smoothly. Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه later returned to Rasulullaah صلى الله عليه وسلم with the title of "Al Muqri" ("The Mentor"). (1)

Another narration states that the Ansaar sent Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه and Hadhrat Raafi bin Maalik رضي الله تعالى عنه to Rasulullaah صلى الله عليه وسلم to send someone to them who would call people towards the Book of Allaah because this would cause people to accept more readily. Rasulullaah صلى الله عليه وسلم therefore sent Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه. The rest of the narration is similar to the one above.(2)

Rasulullaah صلى الله عليه وسلم Dispatches Hadhrat Abu Umaamah رضي الله تعالى عنه to his People the Baahilah tribe

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم sent him to invite his people to Allaah and to present the injunctions of Islaam to them. When he arrived, his people had already watered their camels, milked them and drunk the milk. When they saw him, they exclaimed, "Welcome O Suday bin Ajlaan(3)! We heard that you have defected to that man." He replied, "I have rather believed in Allaah and His Rasool صلى الله عليه وسلم and Rasulullaah صلى الله عليه وسلم has sent me to present Islaam and its injunctions to you." As they spoke, a platter of food was brought and placed before them. As they gathered around the platter to eat, they said, "Come and join us, O Suday!" He responded by saying, "Shame on you! I have just come to you from someone who forbids this sort of food save for those animals that you slaughter." They asked, "What has he to say?" Hadhrat Abu Umaamah رضي الله تعالى عنه told them that the following verse had been revealed in this regard:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَاذَكَّيْتُمْ ۛ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ۭ﴾ (سورة المائده: ٣)

Forbidden for you *(for you to eat)* is Mayta(4), blood *(that flows from an*

(1) Tabraani and Abu Nu'aym in Dalaa'il (Pg.108). Haythami (Vol.6 Pg.42) has commented on the Hadith.

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.107) narrating from Zuhri رحمه الله تعالى

(3) This was his real name. Abu Umaamah was his pet name.

(4) Although commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

animal's body), the meat of pigs, *(the meat of)* those animals that were sacrificed with *(the slaughterer taking)* the name of another besides Allaah, those *(animals)* that were strangled to death *(that suffocated to death or drowned)*, those that were beaten to death *(died through injuries)*, those that fell to their deaths, those killed by collision *(either by impact or after being gored by another animal)* and those eaten by wild beasts; except that which you slaughter *(Therefore, if an animal suffers any of the above injuries but dies only after being properly slaughtered, the animals meat will be Halaal). (Also forbidden for you are)* What *(that animal which)* has been slaughtered at the altars *(in the name of gods besides Allaah)* and distribution by arrows[1]. {Surah Maa'idah, verse 3}

Hadhrat Abu Umaamah رضي الله تعالى عنه says that as he invited them towards Islaam, they kept rejecting. He then said to them, "Shame on you! At least give me some water for I am extremely thirsty." They responded by saying, "No! We shall not give you any water but would rather leave you to die thirsty." He then tied his turban around his head and lay down on the scorching sand. He narrates, **"When I fell asleep, I saw a person come to me with a crystal glass so beautiful as no one had ever seen. In the glass was a drink that no one has ever tasted a drink as delicious. He gave the glass to me and I drank from it.** I woke up as soon as I had finished drinking and I swear by Allaah that after that I had never been thirsty nor even known what thirst is." [2]

A shorter version of this narration reported by Abu Ya'la states at the end that someone from Hadhrat Abu Umaamah رضي الله تعالى عنه's tribe said to the others, "One of your leaders has come to you and you could not even honour him!" The people then brought some milk for him to drink, but he said, **"I have no need for it now." He then (narrated the dream to them and) showed them his (full) stomach. Every one of them then accepted Islaam. A narration of Bayhaqi in Dalaa'il states that Hadhrat Abu Umaamah رضي الله تعالى عنه was sent to his tribe who were the Baahila tribe.** [3]

Rasulullaah صلى الله عليه وسلم Sends a Person to the Banu Sa'd tribe

Hadhrat Ahnaf bin Qais رضي الله تعالى عنه narrates that he was once performing Tawaaf around the Kabah when a man from the Banu Layth tribe grabbed hold of his hand saying, "Shall I not give you glad tidings?" When Hadhrat Ahnaf bin Qais رضي الله تعالى عنه asked to be informed, the person said, "Do you not remember the time when Rasulullaah صلى الله عليه وسلم sent me to invite your tribe to Islaam? When I presented Islaam to them and invited them to accept, you said to me, 'You are inviting us

(1) *The Mushrikeen Arabs used to predict future events using special arrows and also used such arrows in a form of gambling.*

(2) Tabraani as well as Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.94). Haythami (Vol.9 Pg.387) has commented on the Hadith.

(3) *Isaaba* (Vol.2 Pg.182). The Hadith is reported by Tabraani and Haakim (Vol.3 Pg.641).

towards something excellent. You are instructing us with a good thing and Rasulullaah ﷺ is certainly calling towards something of great merit.' When Rasulullaah ﷺ heard about this, he said, 'O Allaah! Forgive Ahnaf.'" It was on account of this that Hadhrat Ahnaf رضي الله تعالى عنه would always say, **"I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out."**(1) Imaam Ahmad and Tabraani have reported this Hadith thus: "Rasulullaah ﷺ sent me to covney the message of Islaam to your tribe the Banu Sa'd. It was you who said, "Rasulullaah ﷺ speaks only good" or (you said) "What I am hearing is only good". When I returned and informed Rasulullaah ﷺ about what you said, he prayed thus, 'O Allaah! Forgive Ahnaf." It was on account of this that Hadhrat Ahnaf رضي الله تعالى عنه would always say, "I have more hope in this (du'aa of Rasulullaah ﷺ) than any good act that I have carried out." (2)

Rasulullaah ﷺ sends a Person to a Man who was Influential during the Period of Ignorance

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent one of the Sahabah رضي الله تعالى عنهم to give Da'wah to a person who was influential during the Period of Ignorance. The person asked, "What is your Rabb towards whom you call made of? Is he made of iron? Is he made of copper? Is he made of silver? Is he made of gold?" When the Sahabi رضي الله تعالى عنه reported back to Rasulullaah ﷺ, Rasulullaah ﷺ sent him back (to repeat the invitation). However, the person repeated his remark. When the Sahabi رضي الله تعالى عنه reported back to Rasulullaah ﷺ the second time, Rasulullaah ﷺ sent him back for the third time. However, the person repeated his remark yet again. When the Sahabi رضي الله تعالى عنه again reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Allaah has struck your friend with a bolt of lightning that incinerated him." It was then that the following verse was revealed:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِي اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ۝﴾ (سورة الرعد: ١٣)

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13}(3)

A report of Bazzaar states that the person was one of the tyrannical Arab leaders and that the Sahabi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! He is more tyrannical than Fir'oun. This version of the report states that the Sahabi رضي الله تعالى عنه was still busy inviting the person to Islaam for the third time when Allaah sent a cloud above him that started to rumble with thunder. A bolt of lightning then emerged from the cloud and decapitated the man. (4)

(1) Ibn Abi Aasim and Haakim (Vol.3 Pg.614).
(2) Haythami (Vol.10 Pg.2) has commented on the Hadith.
(3) Abu Ya'la. Haythami (Vol.7 Pg.42) has mentioned that Abu Ya'la and Bazzaar have both quoted this narration.
(4) Tabraani has also reported a similar narration in his *Awsat.*

The narration of Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه has already passed in the chapter entitled "Inviting Towards Islaam on the Battlefield". In that narration, he mentions that when Rasulullaah ﷺ dispatched him to Yemen, Rasulullaah ﷺ said to him, "If you hear the Adhaan being called out among any nation you meet, leave them alone. However, if you pass a nation and hear no Adhaan from them, you should invite them to Islaam."

Insha Allaah, the narration shall soon be mentioned in which Rasulullaah ﷺ dispatched Hadhrat Amr bin Murra رضي الله تعالى عنه to give Da'wah to his people.

Rasulullaah ﷺ Dispatches Groups to Give Da'wah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ once summoned Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and said to him, "Prepare yourself because I want to send you out with a group." After some detail, the Hadith continues to mention that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه left and met up with the some other Sahabah رضي الله تعالى عنهم. They all then left together until they reached a place called Dowmatul Jandal (this was a fortress between Madinah and Shaam to which several villages were attached).

When he arrived there, **Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه spent three days inviting the people to accept Islaam.** On the third day, their leader Asbagh bin Amr Kalbi رضي الله تعالى عنه who was a Christian accepted Islaam. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sent a letter with a person from the Juhayna tribe called Raafi bin Makeeth رضي الله تعالى عنه, reporting the events to him. Rasulullaah ﷺ wrote back to him with the instruction to marry the daughter of Asbagh. He therefore married her. This daughter of Asbagh was called Tumaadir from whom Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had a son called Abu Salma. (1)

Rasulullaah ﷺ Sends Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Banu Baliy to Encourage the people to Accept Islaam

Hadhrat Abdur Rahmaan Tameemi رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent Hadhrat Amr bin Al Aas out رضي الله تعالى عنه to encourage the Arabs to accept Islaam. Rasulullaah ﷺ sent him to the Banu Baliy tribe because the mother of Aas bin Waa'il (his father) **was from this tribe and he would be able to identify with them.** When he reached a watering place called Salaasil (by which the Battle of Salaasil got its name) which was situated in the territory of the Judhaam, he sensed danger and sent a message for Rasulullaah ﷺ to dispatch reinforcements to assist him. Rasulullaah ﷺ then sent a battalion of the early Muhaajireen under the leadership of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه. Among this battalion were the likes of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. The Hadith continues further and will Insha Allaah be mentioned in the chapter concerning the appointment of leaders. (2)

(1) Daar Qutni as quoted in *Isaabah* (Vol.1 Pg.108).

(2) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273).

Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Yemen

Hadhrat Baraa bin Aazib رضي الله تعالى عنه narrates that he was among the group that Rasulullaah ﷺ dispatched to Yemen under the leadership of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to invite the people of Yemen to Islaam. **They stayed there for six months but no one was prepared to accept Islaam.** Thereafter, Rasulullaah ﷺ sent Hadhrat Ali رضي الله تعالى عنه with instructions to relieve Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and to send him back with his men **except those who preferred to remain behind with Hadhrat Ali رضي الله تعالى عنه.**

Hadhrat Baraa bin Aazib رضي الله تعالى عنه narrates that he was one of those who remained behind with Hadhrat Ali رضي الله تعالى عنه. When Hadhrat Ali رضي الله تعالى عنه and the Muslims drew close to the people of Yemen, they also marched forward to meet the Muslims. Hadhrat Ali رضي الله تعالى عنه then stepped forward and led the Muslims in salaah. Thereafter, he formed the Muslims into a single row, stepped forward in front of the Muslims and read out the letter that Rasulullaah ﷺ had written. **In response to this, the entire Hamdaan tribe accepted Islaam.** Hadhrat Ali رضي الله تعالى عنه then wrote to Rasulullaah ﷺ to inform him that the Hamdaan tribe had accepted Islaam. When Rasulullaah ﷺ read the letter, he fell into Sajdah and then lifted his head and prayed, "Peace be to the Hamdaan! Peace be to the Hamdaan!" (1)

Rasulullaah ﷺ Dispatches Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Najraan

Ibn Is'haaq narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Najraan with instructions to invite the Banu Haarith bin Ka'b to **Islaam for three days before engaging them in battle.** Rasulullaah ﷺ told him that if the people accept Islaam, he should accept it from them, otherwise he should commence battle proceedings. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه left Madinah and when he arrived in Najraan, he sent riders in every direction to meet the people and invite them to Islaam saying, "O people! Acept Islaam and remain in peace." Consequently, all the people accepted Islaam and entered **the Deen they had been invited towards. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه stayed with the people to teach them Islaam, the Qur'aan and the Sunnah of Rasulullaah ﷺ according to the directives that Rasulullaah ﷺ** had given to him in the event that the people accepted Islaam without fighting. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه the wrote the following letter Rasulullaah ﷺ:

The Letter Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Sent to Rasulullaah ﷺ

In the name of Allaah the Most Kind, the Most Merciful

To Muhammad the Nabi and Rasool of Allaah ﷺ

(1) Bayhaqi. Bukhari has also narrated it in brief as mentioned in *Al Bidaaya wan Nihaaya* (Vol.105 Pg.5).

From Khaalid bin Waleed
May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah. Before you, I praise Allaah besides Whom there is none worthy of worship.
O Rasool of Allaah - may Allaah shower His special mercies on you - you sent me to the Banu Haarith bin Ka'b tribe with instructions to invite them to Islaam for three days without engaging them in battle. Your instructions were that I accept from them their conversion to Islaam, after which I should teach them the injunctions of Islaam, the Qur'aan and the Sunnah of Allaah's Nabi. Had they not accepted Islaam, I was to engage in battle with them.
When I arrived, I invited them to Islaam for three days according to the instructions of Allaah's Rasool ﷺ and sent riders among them saying, 'O Banu Haarith! Accept Islaam and live in peace." They all accepted Islaam without a fight and I am presently among them instructing them with that which Allaah has instructed and forbidding them from that which had forbidden them. I shall be teaching them the injunctions of Islaam and the Sunnah of Allaah's Nabi ﷺ until the Rasool of Allaah ﷺ writes back to me (with fresh instructions).
May peace be to you, O Rasulullaah ﷺ and the mercy and blessings of Allaah.

Rasulullaah ﷺ sent the following reply to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه:

The Letter that Rasulullaah ﷺ sent in reply to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه

In the name of Allaah the Most Kind, the Most Merciful
From Muhammad the Nabi and Rasool of Allaah ﷺ
To Khaalid bin Waleed
May peace be to you. Before you, I praise Allaah besides Whom there is none worthy of worship. Your letter sent with your messenger has reached me with the news that the Banu Haarith bin Ka'b tribe had surrendered without a fight and that they accepted the Islaam that you invited them towards. Your letter also informed me (about the excellent news) that they all testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul and that Allaah has guided them by His guidance. You should give them glad tidings (of Jannah) and warn them (against Jahannam).
Return (to Madinah) together with a delegation from them.
May peace be to you as well as the mercy and blessings of Allaah.

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Returns to Rasulullaah ﷺ with a Delegation of the Banu Haarith

(After receiving the letter from Rasulullaah ﷺ) Hadhrat Khaalid bin Waleed رضي الله تعالى عنه returned to Rasulullaah ﷺ accompanied by a delegation from the Banu Haarith bin Ka'b tribe. When Rasulullaah ﷺ saw them arriving (in Madinah), he said, "Who are these people who resemble the people of India?" Someone said, "They are the Banu Haarith bin Ka'b tribe."

When they arrived in the presence of Rasulullaah ﷺ, they greeted him and said, "We testify that you are Allaah's Rasul and that there is none worthy of worship but Allaah." **Rasulullaah ﷺ said, "I also testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul."** Addressing them further, Rasulullaah ﷺ asked, "Are you the people who came forward (accepted Islaam) when you were admonished?" They all remained silent without offering a reply. Rasulullaah ﷺ repeated the question a second and third time and still no one replied. When Rasulullaah ﷺ repeated the question the fourth time, Hadhrat Yazeed bin Abdil Madaan رضي الله تعالى عنه said, "Yes, O Rasulullaah ﷺ! It was us who came forward when we were admonished." He repeated the reply four times.

Thereafter Rasulullaah ﷺ said, "If Khaalid had not written to me with the news that you had accepted Islaam without a fight, I would have cast your heads beneath your feet." Hadhrat Yazeed bin Abdil Madaan رضي الله تعالى عنه said, "By Allaah! (When we accepted Islaam) We neither praised you nor Khaalid." "Who then did you praise?" asked Rasulullaah ﷺ. The reply was, "We praised Allaah Who used you to guide us, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "You are quite right." Thereafter, Rasulullaah ﷺ asked them, "How were you able to defeat your enemies during the Period of Ignorance?" They said, "We were unable to defeat our enemies." "Why not!" Rasulullaah ﷺ exclaimed, "You were certainly victorious over those whom you fought." **They said, "O Rasulullaah ﷺ! We would defeat our enemies because we remained united without breaking into factions and never oppressed anyone."** Rasulullaah ﷺ said, "You have spoken the truth." Rasulullaah ﷺ then appointed Hadhrat Qais bin Husayn رضي الله تعالى عنه as their leader. (1)

Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam

Rasulullaah ﷺ invites Hadhrat Jareer رضي الله تعالى عنه towards Imaan, Reciting the Shahaadah and fulfilling the Faraa'idh

Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent for him and (when he arrived) said to him, "O Jareer! What brings you here?" "I have come to accept Islaam at your hands, O Rasulullaah ﷺ!" came the reply.

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.98) as well as Isaaba (Vol.3 Pg.660).

Rasulullaah ﷺ then threw his shawl over Hadhrat Jareer رضي الله تعالى عنه and turned to the Sahabah رضي الله تعالى عنهم and said, "Give due honour to the noble members of a community when they come to you." Rasulullaah ﷺ then said, "O Jareer! I call you to testify that there is none worthy of worship but Allaah, that I am Allaah's Rasul, that you believe in Allaah, in the Last Day, in the predestination of all good and evil, that you perform Fardh salaah and that you pay the Fardh zakaah." Hadhrat Jareer رضي الله تعالى عنه says that he complied with all of this and Rasulullaah ﷺ never failed to smile with him each time he saw him. (1)

Rasulullaah ﷺ Teaches Hadhrat Mu'aadh رضي الله تعالى عنه how to Call people towards the Faraa'idh of Islaam as he Leaves for Yemen

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen, he said to him, "You will certainly meet people from the Ahlul Kitaab. When you come to them, invite them to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. If they obey you in this, inform them that Allaah has made Fardh for them the five salaah during each day and night. If they obey you in this, inform them that Allaah has made Fardh for them zakaah that is taken from the wealthy amongst them and given to the poor amongst them. If they obey you in this, abstain from taking the best of their wealth (as zakaah) and beware of the curses of the oppressed because there is no barrier between it and Allaah." (2)

Rasulullaah ﷺ Calls Hadhrat Howshab Dhi Dhulaym رضي الله تعالى عنه towards Fulfilling the Faraa'idh of Islaam

Hadhrat Howshab Dhi Dhulaym رضي الله تعالى عنه narrates that when Allaah granted dominance to Rasulullaah ﷺ, he sent a letter with Abd Sharr and a band of forty horsemen to Rasulullaah ﷺ. When they arrived in Madinah, Abd Sharr asked, "Which of you is Muhammad?" When someone pointed Rasulullaah ﷺ out to him, he asked "What have you brought to us? I am willing to follow you if it is good." Rasulullaah ﷺ said to him, "You should establish salaah, pay zakaah, safeguard the blood of people, enjoin good and forbid from evil." Abd Sharr, "This is fine indeed. Stretch out your hands so that I may pledge my allegiance to you." Rasulullaah ﷺ then asked him what his name was. When he replied that it was Abd Sharr (servant of evil), Rasulullaah ﷺ said, "No, you are rather Abd Khayr (servant of good)." Rasulullaah ﷺ then accepted his pledge of allegiance to Islaam and replied to the letter of Hadhrat Howshab Dhi Dhulaym رضي الله تعالى عنه, who then also accepted Imaan. (3)

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A similar report is narrated from Hadhrat Jareer رضي الله تعالى عنه in Tabraani and Abu Nu'aym as mentioned in *Kanzul Ummaal* (Vol.7 Pg.19).

(2) Bukhari and others as mentioned in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.100).

(3) Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.5 Pg.325). The narration is also reported by Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.84) as well as by Ibnus Sakan as mentioned in *Isaaba* (Vol.1 Pg.382).

Rasulullaah ﷺ Calls the Abd Qais Delegation towards Fulfilling the Faraa'idh of Islaam

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when a delegation from the Abd Qais tribe met Rasulullaah ﷺ, he said to them, "Welcome to people who shall suffer neither remorse nor humiliation (in both worlds because they had accepted Islaam willingly)." They said, "O Rasulullaah ﷺ! The Mushrikeen tribe of Mudhar (who are famous war-mongers) live between yourself (Madinah) and us. We are therefore able to meet you only during one of the sacred months (during which they do not fight). We request you to inform us of something excellent that will lead us to Jannah when we carry it out and towards which we may call our people who have remained behind."

Rasulullaah ﷺ said to them, "I command you to do four things and forbid you from four things. (The things that I command you to do are) To believe in Allaah by testifying that there is none worthy of worship but Allaah, to establish salaah, to pay zakaah, to fast during the month of Ramadhaan and (an additional thing is) to pay one third of the spoils of war (to the public treasury). I forbid you from the following four things: From the drinks brewed in utensils made from marrow, utensils made from hollowed trunks, utensils that are oiled and green in colour and utensils covered in tar (therefore the drinks brewed in all these utensils cannot be consumed because they become intoxicating)." (1) Another narration(2) mentions that Rasulullaah ﷺ added, "Always bear this in mind and convey the message to those of your people who remained behind."

The Hadith of Hadhrat Alqama رضي الله تعالى عنه Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh

Hadhrat Alqama رضي الله تعالى عنه narrates that he was one of seven people from his tribe who came to meet Rasulullaah ﷺ. Rasulullaah ﷺ replied to their greeting and when they spoke to him, he liked what they said. Rasulullaah ﷺ asked them, "What are you?" "We are Mu'mineen," they replied. Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that you have commanded us to do, five are those that your messengers have commanded us to do and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you forbid us from them O Rasulullaah ﷺ.

Rasulullaah ﷺ asked, "What are the five that I have commanded you to do?" They replied, "You have commanded us to believe in Allaah, in His angels, His books, His Ambiyaa and in the predestination of all good and evil." Rasulullaah ﷺ asked, "What are the five that my messengers have commanded you to do?"

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.46).
(2) Tayaalisi.

They replied, "Your messengers have commanded us to testify that there is none worthy of worship but the One Allaah Who has no partners and that you are Allaah's servant and Rasul. Furthermore, they instructed us to establish the obligatory salaah, to pay the obligatory zakaah, to fast during the month of Ramadhaan and to perform Hajj to the Kabah should we have the ability to do so."

Rasulullaah ﷺ asked, "And what are the attributes that you have adopted during the Period of Ignorance?" They replied, "Expressing gratitude when enjoying good fortune, exercising patience when experiencing difficulty, speaking the truth during occasions of confrontation, being happy with the decrees of fate and not expressing pleasure when an enemy is afflicted by calamity." (Addressing the Sahabah رضي الله تعالى عنهم,) Rasulullaah ﷺ exclaimed, "Intellectuals and well-cultured people! Their manners are close to those of the Ambiyaa because they are so excellent."

Rasulullaah ﷺ then smiled with them and said, "I shall advise you with another five attributes so that Allaah may complete your excellent attributes. Never store that which you cannot eat, never build that which you cannot live in, never compete to achieve that which you shall have to leave behind tomorrow, fear that Allaah to Whom you shall have to go and before Whom you shall be gathered and concern yourselves with that towards which you are heading and where you shall live forever." (1)

Hadhrat Suwayd bin Haarith رضي الله تعالى عنه narrates that he was one of seven person who met Rasulullaah ﷺ as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah ﷺ asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The rest of the Hadith is similar to the one mentioned above except that in place of "predestination of all good and evil", he mentioned, "resurrection after death" and instead of "not expressing pleasure when an enemy is afflicted by calamity", he said, "steadfastness when enemies rejoice at our misfortunes."

A Hadith has already passed earlier in which an unnamed person from the Baladawiyyah tribe narrates the following conversation between his grandfather and Rasulullaah ﷺ: I asked, **"To what are you calling people?" "I am calling**

(1) Haakim as quoted in *Kanzul Ummaal* (Vol.1 Pg.69). Abu Sa'eed Nayshapoori has also reported the narration in Sharful Mustafa from Hadhrat Alqama bin Haarith رضي الله تعالى عنه. Askari and Rashaati have also reported the narration but from Hadhrat Suwayd bin Haarith رضي الله تعالى عنه. This is the more famous narration as mentioned in *Isaaba* (Vol.2 Pg.98). Abu Nu'aym has also reported the narration in *Hilya* (Vol.9 Pg.279).

the servants of Allaah to Allaah," Rasulullaah ﷺ responded. "What have you to say?" I asked further. He said, "That you should testify that there is none worthy of worship but Allaah, that Muhammad is the Rasul of Allaah, that you believe in everything revealed to me, that you renounce Laat and Uzza and that you establish Salaah and pay Zakaah." **"What is Zakaah?" I asked. "Wealth that our rich give to our poor,"** came the reply. I responded by saying, "These are excellent things you are calling towards."

Rasulullaah ﷺ Sends Letters to Various Kings and others, calling them Towards Allaah and Towards Accepting Islaam

Rasulullaah ﷺ Dispatches the Sahabah رضي الله تعالى عنهم to Faraway places and Encourages them to give Da'wah and not to Fall into Disputes

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came to the Sahabah رضي الله تعالى عنهم and said, "Allaah has sent me as a mercy to all of mankind. Execute this responsibility on my behalf and Allaah shall shower you with mercy. Hadhrat Isa عليه السلام also placed a similar request to his disciples (to propagate the message far and wide) so do not fall into disputes as they fell into disputes before him. Those of them who were sent to far places disliked it (while only those sent nearby were prepared to do as asked) so Hadhrat Isa عليه السلام prayed to Allaah about this. The next day, Allaah made each one of them speak the language of the people to whom he had been sent (to propagate the religion). Hadhrat Isa عليه السلام then addressed them saying, "Allaah has made this task incumbent on you, so ensure that you carry it out."

The Sahabah رضي الله تعالى عنهم said, "O Rasulullaah ﷺ! We shall certainly execute the responsibility on your behalf so send us wherever you like. Rasulullaah ﷺ then sent Hadhrat Abdullaah bin Hudhafa رضي الله تعالى عنه to Kisra (the Emperor of Persia) while Hadhrat Saleet bin Amr was sent to Howdha bin Ali the chief of Yamamah, Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه was sent to Mundhir bin Saawa the chief of Hajar and Hadhrat Amr bin Al Aas رضي الله تعالى عنه was sent to Jayfar and Abbaad the two sons of Julunda who both ruled over Ammaan. In addition to these messengers, Hadhrat Dihya Kalbi رضي الله تعالى عنه was sent to the Caesar (Emperor of Rome), Hadhrat Shuja bin Wahab Asadi رضي الله تعالى عنه was sent to Mundhir bin Haarith bin Abi Shimar Ghassaani and Hadhrat Amr bin Umayyah Dhamri رضي الله تعالى عنه was sent to Najaashi (the King of Abyssinia).

All of these messengers returned before the death of Rasulullaah ﷺ except Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه who was still in Bahrain when Rasulullaah ﷺ passed away. (1)

Historians have mentioned that Rasulullaah ﷺ also sent Hadhrat Muhaajir bin Abi Ummayyah رضي الله تعالى عنه to Haarith bin Abd Kulaal while Hadhrat Jareer رضي الله تعالى عنه was sent to Dhul Kulaa, Hadhrat Saa'ib رضي الله تعالى عنه was sent to Musalama and Hadhrat Haatib bin Abi Balta'ah was sent to Maqowqis (the king of Egypt). (2)

Hadhrat Anas رضي الله تعالى عنه narrates that before his death, Rasulullaah ﷺ sent letters

(1) Tabraani. Haythami (Vol.5 Pg.306) has commented on the Hadith.
(2) *Fat'hul Baari* (Vol.8 Pg.89).

to emperors of Persia, Rome and Abyssinia as well as to every dictatorial leader, inviting them towards Allaah The Glorious and Magnificent. The king of Abyssinia referred to here was not the one (who accepted Islaam and) for whom Rasulullaah ﷺ led the funeral prayer. (1)

Hadhrat Jaabir رضي الله تعالى عنه narrates that before his death Rasulullaah ﷺ sent letters to the Emperors of Persia and Rome and to every other dictatorial leader. (2)

The Letter Rasulullaah ﷺ sent to Najaashi the King of Abyssinia

With reference to Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم (who had migrated to Abyssinia), Rasulullaah ﷺ sent the following letter with Hadhrat Amr bin Umayyah Dhamri رضي الله تعالى عنه to Najaashi:

In the name of Allaah the Most Kind, the Most Merciful
From Muhammad the Rasool of Allaah ﷺ
To Najaashi As'ham the king of Abyssinia
Peace be to you. Before you I praise Allaah the Supreme Sovereign, Most Pure, Giver of peace and Protector. I testify that Isa عليه السلام was the spirit that Allaah created and His word that He cast to the chaste, pure and innocent Maryam. She bore Isa عليه السلام whom Allaah created from the spirit and breath from Him just as Allaah created Aadam عليه السلام by His hand and breath from Him.
I call you towards the One Allaah Who has no partner and to dutifully obey Him. I invite you to follow me, to believe in me and in that which I have brought because I am the Rasul of Allaah. I have sent my cousin Ja'far to you together with a group of Muslims. When they arrive, do treat them as your guests without arrogance.
I invite you and your forces to (the worship of) the Glorious and Magnificent Allaah. I have conveyed my message, given you good counsel so do accept my counsel.
Peace be on the one who follows the guidance.

The Letter of Reply that Najaashi sent to Rasulullaah ﷺ

Najaashi sent the following letter in reply to Rasulullaah ﷺ:

In the name of Allaah the Most Kind, the Most Merciful
To Muhammad the Rasool of Allaah ﷺ
From Najaashi As'ham bin Abjar

(1) Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262).
(2) Ahmad, Tabraani. Haythami (Vol.5 Pg.305) has commented on the Hadith.

May the peace from Allaah, His mercy and blessings be showered on you, O Nabi of Allaah. There is none worthy of worship but He Who has guided me to Islaam.

O Rasulullaah ﷺ, your letter concerning Isa عليه السلام has reached me. I swear by the Rabb of the heavens and the earth that Isa عليه السلام himself never said more than what you have mentioned. We understand the letter you have sent to us and we have entertained your cousin and his companions.

I testify that you are the true and accepted Rasul of Allaah. I have pledged my allegiance to you at the hands of your cousin by whose hand I have accepted Islaam for the pleasure of Allaah the Rabb of the universe. I am sending to you (my son) Areeha bin As'ham bin Abjar.

I have control over none but my own self. O Rasulullaah ﷺ! If you wish that I come to you personally, I am prepared to do so for I testify that whatever you say is the absolute truth. (1)

The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome

Hadhrat Dihya Kalbi رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent him with a letter to the Emperor of Rome. When he arrived there and handed over the letter, the emperor's nephew who was a blue-eyed boy with a reddish complexion and straight hair was present with him. When he opened the letter, he read, "From Muhammad the Rasool of Allaah to Heraclius the Roman leader." When he read this much, the Emperor's nephew snorted loudly and exclaimed, "This cannot be read today!" "Why not?" asked the Emperor. His nephew replied, "Because he started the letter with his name and wrote 'the Roman leader' instead of 'the Emperor of Rome.'" The Emperor instructed, "You shall definitely read it!"

When the letter had been read and the people dispersed from the Emperor's court, he summoned Hadhrat Dihya رضي الله تعالى عنه and also sent for the high priest who was his special advisor. The people had informed the high priest about what had happened and the Emperor also informed him and had the letter read out to him. The high priest said, **"He (Rasulullaah ﷺ) is the one whom we have been waiting for and about whom Isa عليه السلام had foretold."** The Emperor asked him, "What do you advise me to do?" The high priest said, "As for myself, I certainly believe him and shall follow him." The Emperor said, "As for myself, I shall lose my kingship if I do so." Thereafter, everyone left the Emperor's court.

The Emperor then sent for Abu Sufyaan who happened to be there at the time (for trade). The Emperor asked Abu Sufyaan, "Tell me about this person who has appeared in your land. How is he?" Abu Sufyaan replied, "He is a young man." The Emperor asked further, "What is his pedigree amongst you?" Abu Sufyaan replied, "He enjoys a pedigree that none can surpass." The Emperor said, "This is a sure

(1) Bayhaqi from Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.83).

sign of prophethood. How is his honesty?" Abu Sufyaan replied, "He has never spoken a lie." The Emperor observed, "This is a sure sign of prophethood." He then asked, "Tell me about those of your people who have joined with him. Have any of them returned to you?" "None," came the reply. The Emperor again remarked, "This is a sure sign of prophethood. Is he ever defeated when he leads his companions to battle?" Abu Sufyaan replied, "His people have done battle with him. Sometimes they have defeated him and at other times he had defeated them." The Emperor said, "This is a sure sign of prophethood." He then sent for Hadhrat Dihya رضي الله تعالى عنه and said to him, **"Tell your leader that although I know well that he is a prophet, I cannot forsake my kingship."**

Hadhrat Dihya رضي الله تعالى عنه narrates further that the people used to gather before the high priest every Sunday when he would deliver lectures to them and advise them. However, when Sunday came, he did not go out to meet the people and remained in his home until the following Sunday. Hadhrat Dihya رضي الله تعالى عنه says that he used to meet with the high priest who would speak to him and ask him many questions. When the next Sunday came, the people again awaited his arrival. However, he did not meet them with the pretext of being ill. This he did for several Sundays until the people eventually delivered the ultimatum and sent a message to him stating, "You will come to us otherwise we shall come to you and kill you. We have noted the change in your attitude since the Arab has arrived."

The high priest then said to Hadhrat Dihya رضي الله تعالى عنه, "Take this letter to your leader. Greet him on my behalf and inform him that I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. I believe in Rasulullaah ﷺ, accept what he says and follow him but my people dislike this. Also inform him about what you have seen." He then went to meet the people and they killed him. (1)

Some scholars of Hadith have narrated that Heraclius said to Hadhrat Dihya رضي الله تعالى عنه, "O dear! I swear by Allaah that I know that your leader is the sent prophet and that he is the one we have been waiting for and who is described in our scriptures. However, I fear that the Romans will take my life. Were it not for this fear, I would have certainly followed him. Go to the high priest Daghaatir and tell him about your leader for he is higher than me in status and more influential in Rome. When Hadhrat Dihya رضي الله تعالى عنه approached the high priest and informed him of matters, he said, **"I swear by Allaah that your leader is a sent prophet. We recognise him by his description and his name."**

The high priest then entered (his rooms), removed his clothing and wore white clothing. He then went out to meet the Roman people and testified to the true Shahaadah. They immediately attacked him and killed him. (2)

(1) Bazzaar, Haythami (Vol.8 Pgs.236,237) has commented on the Hadith. Tabraani has also narrates a similar report from Hadhrat Dihya رضي الله تعالى عنه. Haythami (Vol.5 Pg.306) has commented on this narration. Abu Nu'aym has also narrated a similar Hadith in *Dalaa'il* (Pg.121), which is more brief. A more detailed narration like this has been reported by Abdaan bin Muhammad Marwazi from Abdullaah bin Shaddaad.

(2) Abdaan from Ibn Is'haaq. Yahya bin Sa'eed Umawi has narrated a similar report in his *Maghaazi* as did Tabari who narrates from Ibn Is'haaq as mentioned in *Isaaba* (Vol.2 Pg.216).

Sa'eed bin Abi Raashid narrates that it was in Hims that he once saw the man from the Tanookh tribe whom Heraclius had sent to Rasulullaah ﷺ as an envoy. The man was his neighbour and had was extremely old, close to death. Sa'eed bin Abi Raashid asked the man, "Will you not tell me about the letter that Heraclius sent to Rasulullaah ﷺ and the letter that Rasulullaah ﷺ sent to Heraclius." He readily agreed and related that Rasulullaah ﷺ was in Tabook when he sent Hadhrat Dihya رضي الله تعالى عنه to Heraclius. When the letter of Rasulullaah ﷺ reached Heraclius, he summoned all the priests and learned scholars of Rome to his court and had all the doors locked. He then addressed them saying, "This person has reached the place you see (Tabook) and has sent to me a letter with three options. He invites me to (1) follow him in his religion, (2) to pay him our wealth (Jizya) in which case we keep our land or (3) to prepare for battle. By Allaah! You know from what you have read in the scriptures that he shall definitely take the land from beneath my feet. Come! Let us follow him in his religion or give him part of our wealth to keep our land."

(When those present heard this) They snorted simultaneously like the snort of a single person and threw down their hats shouting, "Are you proposing that we forsake Christianity and become the slaves of a villager from Hijaaz?!" When Heraclius sensed that they would incite a rebellion among the citizens if they left (in that condition), he added, Heraclius "I have said this only to test your steadfastness in your religion."

Thereafter, Heraclius sent for a person from the Tujayb tribe who had been the leader of the Arab Christians and said to him, "Get me someone with a good memory who speaks Arabic so that I may send him to that man (Rasulullaah ﷺ) with a reply to his letter." (The narrator of this report from the Tanookh tribe) says that it was he who was sent to Heraclius, who handed over to him a letter inscribed on the sternum of an animal. Heraclius then said to the man, "Take this letter to that person and from everything you hear him say, take careful note of three things. **See whether he mentions anything about the letter that he wrote to me. See whether he mentions the night when reading my letter and look carefully at his back to see for anything that puts you in doubt."**

The envoy carried the letter to Rasulullaah ﷺ in Tabook and found Rasulullaah ﷺ sitting with the Sahabah رضي الله تعالى عنهم near a watering place. When he asked for their leader, one of the Sahabah رضي الله تعالى عنهم pointed Rasulullaah ﷺ out to him. The envoy walked up to Rasulullaah ﷺ, sat before him and handed over the letter to him. Placing the letter in his lap, Rasulullaah ﷺ asked the man, "Which tribe do you belong to?" When he identified himself as a member of the Tanookh tribe, Rasulullaah ﷺ asked him, "Do you wish to enter into the religion of your father Ibraheem عليه السلام, which is far removed from all deviation and is securely on the straight path?" The envoy replied, "I am an envoy for a nation and follow their religion, I shall not leave their religion until I first return to them."

Rasulullaah ﷺ then recited the following verse of the Qur'aan:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝﴾

(سورة القصص: ٥٦)

Verily you *(O Rasulullaah ﷺ)* cannot guide those whom you love *(to Islaam)*, but Allaah guides whoever He wills. He is best aware of those who are *(deserving to be)* rightly guided *(to Imaan)*. {Surah Qasas, verse 56}

Rasulullaah ﷺ then said, "O my brother from the Tanookh! I have sent a letter to Najaashi[1] but he tore it up. Allaah shall therefore tear him and his kingdom apart likewise. I also wrote a letter to your leader (Heraclius) who held on to the letter (without tearing it up). Therefore, as long as good is destined in his life, people shall continue living in awe of him." The envoy narrates that he said to himself, "This is one of the three things that Heraclius instructed me to take note of." He therefore removed an arrow from his quiver and etched the words on his sheath. Rasulullaah ﷺ then handed over the letter to someone on his left hand side, to which the envoy asked, **"Who is your scribe who reads your letters?" "Mu'aawiya," came the reply. The letter contained the following:**

"Do you invite me to a Jannah the width of which spans the heavens and the earth, which has been prepared for those who have Taqwa? (If the Jannah occupies all this space) Then where is the fire?"

Rasulullaah ﷺ exclaimed, "Subhaanallaah! Then where is the night when the day appears?" Taking an arrow from his quiver, the envoy etched these words on his sheath. After reading the letter, Rasulullaah ﷺ said to the envoy, "You are an envoy and have a right over us. If we had anything with us, we would surely have rewarded you with it, but we are travellers whose provisions have been depleted." Then someone amongst a group called out, "I shall reward him." He then opened his satchel and brought a set of clothing from Safoora (a place in Jordan), which he placed in the envoy's lap. When the envoy asked who the donor of the clothing was, he was told that it was Hadhrat Uthmaan رضي الله تعالى عنه.

Continuing the report, the envoy says, "Thereafter, Rasulullaah ﷺ asked the Sahabah رضي الله تعالى عنهم, 'Who shall entertain the envoy?' A youth from the Ansaar volunteered for the job and stood up. I stood up with him. When I was leaving the gathering, Rasulullaah ﷺ called me back saying, 'O brother from the Tanookh!' I hastened back until I stood in the very place where I had been sitting before him. **Rasulullaah ﷺ then removed the shawl from his back and said, 'Here! Come over and do what you have been ordered.' I went around to his back and saw the seal of prophethood between his shoulder blades, which resembled the egg of a dove."** [2]

(1) Not the Najaashi (king of Abyssinia) who accepted Islaam.

(2) Abdullaah bin Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.235,236) has commented on the Hadith. Ahmad has also reported the Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.15). Ya'qoob bin Sufyaan has also reported it as mentioned in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.27).

Hadhrat Abu Sufyaan رضي الله تعالى عنه and Heraclius

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Abu Sufyaan رضي الله تعالى عنه told him that he went to Shaam with a trade caravan of the Quraysh during the period when Rasulullaah ﷺ had extended a peace treaty to Abu Sufyaan and the Kuffaar of the Quraysh. When they were at a place called Ilyia (Baytul Maqdas) when Heraclius summoned them. When they appeared in his court in the presence of the Roman ministers, Heraclius called for an interpreter.

Heraclius then asked, "Which of you is closest in lineage to the person who clams to be a prophet?" Abu Sufyaan replied, "I am closest to him in lineage." Heraclius then ordered that Abu Sufyaan be brought close to him while the others should be made to sit behind him. He then addressed the others through the interpreter saying, "I shall ask this man about that person (Rasulullaah ﷺ). Point out his lies if he lies to me." Abu Sufyaan thought to himself, "By Allaah! I would have certainly lied had I not feared being called a liar."

The first question Heraclius posed was: "How is his lineage amongst you?" "He is of extremely high lineage amongst us," was the reply. Heraclius asked further, "Has anyone from amongst you made such a claim before?" When Abu Sufyaan replied in the negative, the next question was, "Were there any kings amongst his forefathers?" "No," replied Abu Sufyaan. "Is it the nobles among people who follow him or the weak ones?" Abu Sufyaan replied, "The weak ones."

"Are his followers increasing or decreasing?" Heraclius asked. "They are increasing," replied Abu Sufyaan. Heraclius then asked, "Have any of them turned back to their religion out of displeasure for his religion after entering it?" When Abu Sufyaan replied in the negative, the next question was, "Have any of you accused him of lying before he made his claim?" "No," came the reply. "And has he ever broken a treaty?" came the question. "No," replied Abu Sufyaan, "But we are presently bound by a treaty with him and do not know what he will do." Abu Sufyaan says, "Besides this, there was nothing else I could add."

Heraclius continued, "Have you ever fought against him?" "Yes," replied Abu Sufyaan. "Then how did you fare?" the emperor asked. Abu Sufyaan said, "Wars are like the bucket of a well between us. Sometimes he defeats us and sometimes we defeat him." Heraclius asked, "What does he command you to do?" "He commands us to worship the One Allaah without ascribing partners to Him and to forsake what our forefathers said. He also commands us to perform salaah, to be truthful, to remain chaste and to join family ties."

Heraclius then instructed the interpreter saying, "Tell him that when I asked about his (Rasulullaah ﷺ's) lineage, he maintained that he is of extremely high lineage. Such are the prophets who are of high birth. Then I asked you if anyone had made such a claim (of prophethood) before him and you replied in the negative. Had anyone made such a claim before him, I would have said that he is a man aping what was said before him. You again replied in the negative when I asked whether any of his forefathers were kings. Had there been kings amongst his forefathers, I would have said that he is a man seeking the kingdom of his

father. Then I asked you whether any of you had ever accused him of lying before and you said that none had done so. I do realise that it is impossible for a person to abstain from lying about people and then lie about Allaah. I then asked you whether it is the nobles among people who follow him or the weak and you replied that they were the weak ones. These have always been the followers of the prophets. I also asked you whether his followers are increasing or decreasing and you said that they were increasing. Such is the case with Imaan until it is completed. Thereafter I asked you whether anyone had returned to his former religion out of displeasure after entering into his religion and you informed me that none had done so. Such is the condition of Imaan when it penetrates the depths of the heart. When I asked you whether he ever broke a treaty, you said that he had not. Such are the prophets. They never break their pledges. I then asked you what he commanded and you said that he commanded you to worship the One Allaah without ascribing partners to Him, that he forbade you from worshipping idols and that he commanded you to perform salaah, to speak the truth and to remain chaste. If whatever you say is true then he shall seize control of the ground I stand on. Although I was expecting his appearance, I had no idea that he would appear among you people. If I knew that I could reach him, I would have burdened myself to do so and had I been in his presence, I would have washed his feet."

He then called for the letter that Rasulullaah ﷺ sent with Hadhrat Dihya رضي الله تعالى عنه to the chief of Busra, which the chief of Busra has subsequently forwarded to Heraclius. The letter read:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah the Most Kind, the Most Merciful

From Muhammad the servant and Rasool of Allaah ﷺ

To Heraclius the Emperor of Rome

Peace be on the one who follows the guidance.

I call you with the invitation of Islaam. Accept Islaam, you will live in peace and Allaah shall double your reward. However, should you turn your back, the sin of all your subjects shall be burdened on you.

﴿قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

Say, "O People of the Book! Come to *(unite on)* a word *(a matter of belief)* that is common between us *(Muslims)* and You; that we worship none other but Allaah *(we proclaim that we are Muslims and monotheists)*, that we do not ascribe any as equal *(as partner)* to Him and that we do not take each other as gods besides Allaah *(we do not*

worship any prophet, saint, etc)." If they turn away *(refusing to accept the proposal)* then say, "Be witness that we are certainly Muslims *(we have surrendered ourselves to Allaah's commands).*" (1)

Abu Sufyaan narrates further, "After Heraclius had spoken and read the letter, there was a lot of noise about and people started speaking at the top of their voices. It was then that they sent us out. When we were sent out, I said to one of my companions, 'The affair of Ibn Abi Kabsha (Rasulullaah ﷺ) has grown so powerful that even the king of the yellow skins (the Romans) have begun to fear him.' **Thereafter, I remained convinced that Rasulullaah ﷺ would dominate until Allaah blessed me with Islaam."**

A person by the name of Ibn Naatoor was the governor of Ilyia, a good friend of Heraclius and the high priest of the Christians in Shaam. He narrates that once when Heraclius was visiting Ilyia (Baytul Maqdas) when he appeared extremely unwell and restless one morning. In fact, some of his pastors even told him that he did not seem himself. Heraclius was an astrologer and could read the stars so when they asked him (about the reason for his ill disposition) he said to them, **"When I gazed into the stars, I saw that the king of the circumcised people had made his appearance. Which nation practices circumcision?"** They told him, "It is only the Jews who practise circumcision, but you have nothing to fear from them. Simply circulate a command throughout your kingdom calling for all Jews to be killed."

They were still busy discussing this when an envoy arrived from the governor of Ghassaan, informing them about Rasulullaah ﷺ. When Heraclius had questioned the envoy, he instructed the pastors to investigate whether the envoy was circumcised. When they determined that he had been circumcised, he was asked whether the Arabs practiced circumcision. When he informed them that circumcision was customary amongst the Arabs, Heraclius said, "It is the king of this nation who has made his appearance." Heraclius then wrote a letter to a friend in Rome who was also an expert in astrology as he was. He then left for Hims. He had not yet reached Hims when a reply came from his friend which corresponded with the opinion of Heraclius that Rasulullaah ﷺ had made his appearance and that he was a Nabi.

Heraclius then invited the leading people of Rome to his castle in Hims and had all the doors locked. He then made an appearance and addressed them saying, "O leaders of the Roman people! Do you want to achieve success, good fortune and keep your kingdom? Simply follow this Nabi." When they heard this, everyone present started to flee like wild camels and headed for the doors, which they found locked. When Heraclius noticed their derision and lost hope in their accepting Imaan, he instructed his men to bring everyone back. He then said to them, "I told you this only to test your steadfastness in adhering to your religion. I have now witnessed it." They all prostrated before him and were satisfied with

(1) Surah Aal Imraan, verse 64.

him. This was the final stand of Heraclius (he never accepted Imaan) (1)

The Letter Rasulullaah ﷺ sent to Kisra the Emperor of Persia

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent a messenger with a letter addressed to Kisra, instructing the messenger to hand the letter over to the governor of Bahrain. The governor in turn had it sent to Kisra. However, Kisra tore the letter up and it was probably Ibn Musayyib who narrates that Rasulullaah ﷺ cursed Kisra by saying that Allaah should also tear him apart completely. (2)

Hadhrat Abdur Rahmaan bin Abd Qaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ stood on the pulpit one-day to deliver a sermon. After praising Allaah, and reciting the Shahaadah, he said, "I intend sending some of you to the non-Arab kings so do not dispute before me as the Bani Israa'eel did in front of Isa the son of Maryam عليه السلام." To this, the Muhaajireen said, "O Rasulullaah ﷺ! We shall never ever dispute with you concerning anything. Issue the command and send us (wherever you wish)."

Rasulullaah ﷺ then sent Hadhrat Shujaa bin Wahab to Kisra. (When he arrived) Kisra had his palace decorated and gathered the leading personalities of his kingdom there before admitting Hadhrat Shujaa رضي الله تعالى عنه. When Hadhrat Shujaa رضي الله تعالى عنه entered, Kisra ordered that the letter of Rasulullaah ﷺ should be taken from Hadhrat Shujaa رضي الله تعالى عنه and handed over to him. However, Hadhrat Shujaa رضي الله تعالى عنه refused to surrender the letter and insisted that he wanted to personally hand the letter to Kisra as Rasulullaah ﷺ had commanded him. Kisra permitted him to draw close and when he did, he handed the letter over. Kisra then summoned one of his scribes from Heera who read the letter out. The letter read: "From Muhammad bin Abdillaah the Rasool of Allaah to Kisra the Emperor of Persia."

The fact that Rasulullaah ﷺ begun the letter with his name infuriated Kisra so much that he tore the letter to bits before being informed of what it contained. He then ordered Hadhrat Shujaa رضي الله تعالى عنه out of his court. Mounting his conveyance, Hadhrat Shujaa رضي الله تعالى عنه said, "By Allaah! Now that I have delivered the letter of Rasulullaah ﷺ, I have no concern about which of the two paths I am on (whether Kisra is pleased or not)."

When Kisra's anger had abated, he sent someone to call Hadhrat Shujaa رضي الله تعالى عنه back, but Hadhrat Shujaa رضي الله تعالى عنه had already left by then. The person searched for him until he reached Heera but Hadhrat Shujaa رضي الله تعالى عنه was already far ahead. When Hadhrat Shujaa رضي الله تعالى عنه reported back **Rasulullaah ﷺ and informed him**

(1) Bukhari. Imaam Bukhari رحمه الله تعالى has narrates this incident in several places in his *Saheeh* in different words. The other authors of the six most authentic Hadith compilations with the exception of Ibn Majah have also reported this narration from Zuhri رحمه الله تعالى who in turn narrates from Abaydullaah bin Abdullaah bin Utba bin Mas'ood from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما - *Al Bidaaya wan Nihaaya* (Vol.4 Pg.266). Ibn Is'haaq has also narrated from Zuhri رحمه الله تعالى as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.262). Also narrating from Zuhri رحمه الله تعالى are *Abu Nu'aym in Dalaa'il* (Pg.119) and Bayhaqi (Vol.9 Pg.178).

(2) Bukhari.

that Kisra had torn up the letter, Rasulullaah ﷺ commented, "Kisra has torn up his kingdom." (1)

Abu Salam bin Abdir Rahmaan رضي الله تعالى عنه narrates that after the letter of Rasulullaah ﷺ had reached Kisra and he read it and tore it up, he wrote to Baadhaan the governor of Yemen instructing, "Sent two burly men to this man in Hijaaz with instructions to bring him to me." In compliance with the letter, Baadhaan sent his chief minister Abaanuh in the company of a Persian man called Jadd Jameerah. Abaanuh was a man proficient in Persian letters and numbers. Baadhaan sent a letter with them to Rasulullaah ﷺ, instructing Rasulullaah ﷺ to leave for the court of Kisra with the two of them. Baadhaan also instructed his chief minister to scrutinise Rasulullaah ﷺ, to engage him in discussion and to report the details back to him.

The two left and finally reached Taa'if where they made enquiries about Rasulullaah ﷺ from some businessmen of the Quraysh. They were informed that Rasulullaah ﷺ was in Madinah. (Realising that the two men were out to take Rasulullaah ﷺ to Kisra,) The businessmen became overjoyed and exclaimed, "Now that Kisra has stood up against him (Rasulullaah ﷺ), we have nothing more to do."

When the two reached Madinah, Abaanuh spoke to Rasulullaah ﷺ and said to him, "Kisra has written to Baadhaan with instructions to send someone to take you before him. He has sent me so that you come with me." Rasulullaah ﷺ said to him, "You may leave now and return to see me tomorrow." **When the two arrived the next day, Rasulullaah ﷺ informed them of the precise night of a particular month in which Allaah has killed Kisra and handed the kingdom over to his son Sherway.** The two men said, "Do you know what you are saying? May we write back to Baadhaan with this news?" "Certainly," replied Rasulullaah ﷺ, "and tell him that if he accepts Islaam, I shall hand back to him control of all the lands he presently rules." Rasulullaah ﷺ then gave Jadd Jameerah a belt decorated with gold and silver that had been given to him as a gift.

When the two returned to Yemen and informed Baadhaan about the events, he said, "This is not the speech of some king. We should definitely investigate the truth of what he said." They did not have to wait long before they received a letter from Sherway which after the formalities stated, "With the support of the Persian people, I have killed Kisra in a fit of fury because he saw nothing wrong in killing Persian nobles for no reason. Secure allegiance to me from all the people in Yemen and ensure that you cause no harm to the person (Rasulullaah ﷺ) whom Kisra ordered you to capture."

After reading the letter of Sherway, Baadhaan said, "This man (Rasulullaah ﷺ) must certainly be a Rasul." He then accepted Islaam and so did all the Persians living in Yemen. (2)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

(2) Abu Sa'eed Nayshapuri in his book Sharaful Mustafa where he narrates from Ibn Is'haaq who narrates form Zuhri. Abu Nu'aym has also narrated it in *Dalaa'il* where the name Kharkhusra is mentioned in place of "Jadd Jameerah" while his companion is also named as *Abaanuh - Isaaba* (Vol.1 Pg.259).

Ibn Is'haaq narrates that Rasulullaah ﷺ sent Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه with a letter addressed to Kisra in which Rasulullaah ﷺ invited him to accept Islaam. When he read the letter, he tore it up and wrote to Baadhaan his governor in Yemen. The rest of the Hadith is similar to the one above. However, this narration states that when the two men reached Madinah, Baadhaan spoke to Rasulullaah ﷺ and told him, "Indeed the king of all kings Kisra wrote to the governor Baadhaan instructing him to send someone to him who would bring you to him. If you comply (by going to Kisra), I shall send a letter with you that will benefit you. However, if you refuse, Kisra shall destroy you and your people and turn your land into ruins." Rasulullaah ﷺ said to him, "You may leave and return tomorrow." The rest of the Hadith is similar to the one above. (1)

Hadhrat Zaid bin Abi Habeeb narrates that Rasulullaah ﷺ sent Hadhrat Abdullah bin Hudhaafa رضي الله تعالى عنه with a letter for Kisra bin Hurmuz who was the Emperor of Persia. The letter read:

> In the name of Allaah the Most Kind the Most Merciful
> From Muhammad the Rasool of Allaah ﷺ
> To Kisra the Emperor of Persia
> Peace be on the one who follows the guidance, who believes in Allaah and His Rasool and who testifies that there is none worthy of worship but the One Allaah Who has no partners and that Muhammad ﷺ is Allaah's servant and Rasul.
> I call you with the invitation of Allaah for I am the Rasul of Allaah to all of mankind who warns the living so that the decree (of punishment) becomes binding on the disbelievers. If you accept Islaam, you shall live in peace and if you refuse, then the sin of the fire-worshippers shall be on you.

Kisra tore up the letter when he read it and wrote to Baadhaan. The rest of the Hadith is as mentioned earlier from the narration of Ibn Is'haaq. However, this report adds that when the two men entered the presence of Rasulullaah ﷺ, their faces were shaven off and their moustaches were grown very long. Rasulullaah ﷺ therefore detested even looking at them and said, **"Woe to you! Who instructed you to do this?" Referring to Kisra, they said, "Our Rabb commanded us to do this." Rasulullaah ﷺ said to them, "My Rabb has commanded me to let my beard grow and to trim my moustache."** (2)

Hadhrat Abu Bakrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was sent to propagate the message, Kisra sent a message to his governor over Yemen and the surrounding areas of Arabia, who was called **Baadaam.** He stated in his letter, "It has reached me that a person has surfaced in your district who claims to be a Nabi. Tell him to stop what he is doing otherwise I shall send an army that will

(1) Ibn Abi Dunya in *Dalaa'ilun Nabuwwah.* He also narrates it very briefly from Sa'eed Maqbari *as mentioned in Isaaba* (Vol.1 Pg.169).

(2) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.269).

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kill him and his people."

When Baadaam's envoy conveyed the message to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Had this (propagation) been something that I am doing of my own accord, I shall be able to stop it. However, the Glorious and Magnificent Allaah has sent me (to do it)." The envoy stayed awhile and Rasulullaah ﷺ once said to him, "My Rabb has killed Kisra and there is no Kisra after this day. My Rabb has also killed Caesar and there is no Caesar after this day." The envoy wrote down the statement the moment Rasulullaah ﷺ said it, during the day in which he said it and during the month in which he said it. When he returned to Baadaan, he found out that Kisra had already died and that the Caesar has been killed. (1)

Hadhrat Dihya Kalbi رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent him with a letter addressed to the Caesar. The Hadith is similar to that mentioned under the heading "The Letter Rasulullaah ﷺ sent to Heraclius the Emperor of Rome". However, at the end of this narration of Bazzaar, it is stated that when Hadhrat Dihya رضي الله تعالى عنه returned to Rasulullaah ﷺ, he found envoys of the San'aa governors with Rasulullaah ﷺ. They had sent their envoys to Rasulullaah ﷺ because Kisra had written a threat to the governor of Sa'aa instructing him to deal with the person from his region (Rasulullaah ﷺ) who had written to Kisra saying that he should either embrace his religion or pay Jizya. Kisra threatened the governor with death and other stern measures if he failed in his task. It was in response to this that the governor of San'aa sent the twenty five persons whom Hadhrat Dihya رضي الله تعالى عنه found with Rasulullaah ﷺ.

When their leader read out the letter to Rasulullaah ﷺ, (he gave them no reply) and left them for fifteen nights. **When the fifteen nights** had passed, they came before him and when he saw them, he said, "Go to your governor and inform him that my Rabb has killed his lord (Kisra) this night." When they returned and informed the governor likewise, he said to them, "Take note of that night." He then asked them, "Tell me how you found him?" They replied, **"We have not seen a king as blessed as he. He walks about freely without any fear, dresses most simply, has no bodyguards and no one raises their voice before him."** Hadhrat Dihya رضي الله تعالى عنه mentioned that the news later came that Kisra was killed on the very night that Rasulullaah ﷺ has mentioned. (2)

The Letter Rasulullaah ﷺ sent to Maqoqis the King of Alexandria

Hadhrat Abdullah bin Abd Qaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent Hadhrat Haatib bin Abi Balta'ah رضي الله تعالى عنه with a letter addressed to Maqoqis the king of Alexandria. When Hadhrat Haatib رضي الله تعالى عنه arrived with the letter, Maqoqis kissed the letter and entertained Hadhrat Haatib رضي الله تعالى عنه most excellently. When he sent Hadhrat Haatib رضي الله تعالى عنه back to Rasulullaah ﷺ, he sent gifts for

(1) Tabraani. Haythami (Vol.8 Pg.287) has commented on the Hadith. It is also narrated by Ahmad and Bazzaar.

(2) Bazzaar, Haythami (Vol.5 Pg.309) has commented on the Hadith.

Rasulullaah ﷺ with him that included a suit of clothing, a saddled mule and two slave women. **The one slave woman (Maariya) was the mother of (Rasulullaah ﷺ's son) Ibraheem** and Rasulullaah ﷺ gave the other to Hadhrat Muhammad bin Qais Abdi رضي الله تعالى عنه. (1)

Hadhrat Haatib bin Abi Balta'ah رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent him to Maqoqis the king of Alexandria. When he delivered the letter, Maqoqis hosted Hadhrat Haatib رضي الله تعالى عنه in his palace, where he stayed awhile. Maqoqis then gathered his high priests and called for Hadhrat Haatib رضي الله تعالى عنه. Maqoqis said to him, "I wish to pose a few questions and want you to understand them well." "By all means," replied Hadhrat Haatib رضي الله تعالى عنه.

Maqoqis asked, "Tell me about your leader. Is he really a prophet?" "He certainly is the Rasul of Allaah," replied Hadhrat Haatib رضي الله تعالى عنه. Maqoqis then asked further, "If he really is Allaah's prophet, why did he then not curse his people when they drove him out of his town (Makkah)?" Hadhrat Haatib رضي الله تعالى عنه responded by asking, "Do you not testify that Isa the son of Maryam عليه السلام was Allaah's Rasul?" "Indeed," came the reply. "Then when his people seized him to crucify him," began Hadhrat Haatib رضي الله تعالى عنه, "why did he not pray to Allaah to destroy them when Allaah raised him to the heavens?" Maqoqis said to Hadhrat Haatib رضي الله تعالى عنه, "You are a wise man who has come from the company of a wise man. Here are some gifts that I am sending with you to Muhammad ﷺ. I am also sending some guards with you to protect you until you reach your place of safety." Maqoqis sent two slave women to Rasulullaah ﷺ, one of whom was the mother of Rasulullaah ﷺ's son Ibraheem. Rasulullaah ﷺ gave another to Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه. Besides this, Maqoqis also sent selected gifts that were acclaimed in their land. (2)

The Letter that Rasulullaah ﷺ sent to the People of Najraan

The grandfather of Abd Yasoo who was a Christian before accepting Islaam narrates that Rasulullaah ﷺ sent a letter to the people of Najraan before Surah "TaaSeen Sulaymaan" (Surah Naml) was revealed (the letter therefore does not begin with "Bismillaahir Rahmaanir Raheem" because it was only after the revelation of this Surah that Rasulullaah ﷺ started including "Bismillaah ir Rahmaanir Raheem" in his letters as this Surah mentions Hadhrat Sulaymaan عليه السلام did). The letter read:

> I begin in the name of the Ilaah of Ibraheem عليه السلام, Is'haaq عليه السلام and Ya'qoob عليه السلام.
> From Muhammad the Nabi and Rasool of Allaah
> To the high priest and people of Najraan
> Peace be to you. Before you I praise the Ilaah of Ibraheem عليه السلام,

(1) Bayhaqi.

(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.272). Ibn Shaaheen has also narrated this Hadith as mentioned in *Isaaba* (Vol.1 Pg.300).

Is'haaq عليه السلام and Ya'qoob عليه السلام.
I call you from the worship of Allaah's slaves to the worship of Allaah and from the friendship of Allaah's slaves to the friendship of Allaah. Should you refuse (to accept Islaam), you shall have to pay the Jizya and should you refuse even this, I shall have to declare war against you.
Was Salaam

When the high priest read the letter, he was alarmed and grew extremely frightened. He immediately sent for a person from Najraan called Shurahbeel bin Wadaa'ah who hailed from Hamdaan tribe. Whenever any problem arose, he was summoned even before the heroes, leaders and high-ranking people. The high priest handed over Rasulullaah ﷺ's letter to Shurahbeel, who read it. The high priest then asked, "O Abu Maryam! What is your opinion?" Shurahbeel said, "You know well that Allaah **promised Ibraheem عليه السلام prophethood in the progeny of his son Ismaa'eel عليه السلام**. It would come as no surprise if this is the very person (who has received the promised prophethood). I can offer no opinion in the matter of prophethood. Had the matter been a worldly one, I would have advised you and exerted myself to assist you." The high priest then bade Shurahbeel to step aside and be seated, which he did.
The high priest then sent for a man called Abdullaah bin Shurahbeel who was also from Najraan and belonged to the Dhu Asbah branch of the Himyar tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel. The high priest then bade Abdulaah to step aside and be seated, which he did.
He then sent for a man called Jabbaar bin Faydh who was also from Najraan and belonged to the Banu Haarith bin Ka'b branch of the Banul Himaas tribe. When the high priest read the letter to him and asked his opinion, his reply was similar to that of Shurahbeel and Abdullaah. He also took a seat when asked to do so.
Once they had all agreed on the matter, the high priest called for the bells to be tolled, fires to be lit and flags to be raised in the churches. This was their practice whenever trouble brewed during the day. When there was trouble during the night, they would only toll the bells and light the fires in the churches. Consequently, when the bells were tolled and the flags raised, all the people living on the top and bottom parts of the valley gathered. The valley was so long that it would take a speeding rider a complete day to pass and in it were seventy three villages comprising of one hundred and twenty thousand warriors.
When the high priest read the letter of Rasulullaah ﷺ to them, everyone agreed that Shurahbeel bin Wadaa'ah from the Hamdaan tribe, Abdullaah bin Shurahbeel from the Dhu Asbah tribe and Jabbaar bin Faydh from the Banu Haarith tribe should be sent to gather news about Rasulullaah ﷺ. The delegation left and finally arrived in Madinah. There they removed their traveling clothes and wore decorative long garments made in Yemen, which they had to

drag along. They also wore gold rings. When they approached Rasulullaah ﷺ and greeted him, he did not reply to their greeting. **The entire day they sought an opportunity to speak to Rasulullaah ﷺ but he refused to speak to them as long as they wore those clothes and gold rings.**

They then looked for Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه who knew them and eventually found them sitting with a group of Muhaajireen and Ansaar. They said, "O Uthmaan! O Abdur Rahmaan! Your Nabi wrote a letter to us and we have arrived in response to the letter. However, when we came to him and greeted him, he did not reply to our greeting and although we searched all day for an opportunity to speak to him, we have been unable to do so. What is your opinion? Do you think that we should return?"

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه was also in the gathering, so the two of them asked him, "What do you think of these people, O Abul Hasan?" Addressing Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "I think that they should remove these clothes and these rings and wear their traveling clothes. Thereafter they should return to Rasulullaah ﷺ. When they did this and again greeted Rasulullaah ﷺ, he replied to their greeting and said, "I swear by the Being Who has sent me with the truth that Iblees was certainly with you when you came to me the first time." Rasulullaah ﷺ then asked about them and they asked him questions. During the course of their questioning, they asked, "What have you to say about Isa عليه السلام? We are Christians and will be returning to our people. If you are a Nabi, we would be pleased to hear what you have to say about him."

Rasulullaah ﷺ said to them, "I have nothing much to say about him today. Stay a while longer until I am able to inform you what my Rabb has to say about Isa عليه السلام." By the following morning, the following verses of the Qur'aan had been revealed:

﴿إِنَّ مَثَلَ عِيسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ۝ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ۝ فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ۝﴾ (سورة ال عمران: ٥٩ تا ٦١)

Verily the likeness of Isa عليه السلام *(who was created without a father)* with Allaah is as the likeness of Aadam عليه السلام *(who was created with neither a father nor a mother)*. He *(Allaah)* created him *(Aadam عليه السلام)* from clay then said to him, "Be!" and he became *(a living man)*. This is the truth from your Rabb so do not be of those who doubt. Whoever disputes with you *(O Muhammad ﷺ)* concerning this *(concerning the incident of Isa عليه السلام)* after the knowledge *(revelation)* has come to you, then say to them, "Come! We shall call your sons and our sons, your wives and

our wives, yourselves and ourselves. Then we shall *(collectively)* pray sincerely *(to Allaah)* and place Allaah's curse on the liars." {Surah Aal Imraan, verses 59-61}

(After Rasulullaah ﷺ recited these verses to them,) They refused to accept it (and rather accepted the challenge of Mubaahala[1] offered in the last verse above). **Consequently, Rasulullaah ﷺ arrived the following morning (for the challenge) together with Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه wrapped in his shawl. Behind him came Hadhrat Faatima رضي الله تعالى عنها and his many wives.** (Seeing this) Shurahbeel said to his two companions, "You know well that the people from the entire top and bottom parts of our valley always return content with my decisions. I swear by Allaah that what I see here is an extremely serious and weighty affair. If he is a sent Rasul, we shall be the first Arabs to be an eyesore for him and the first to oppose him. This insult will not leave his heart nor the hearts of his companions until they destroy us. We are also the closest Arabs to them (and are most prone to any pending attacks). If he is a sent Rasul of Allaah, then to engage him in Mubaahala would even destroy the hairs and fingernails of each of us on earth."

The two asked him, "What then is your proposal, O Abu Maryam?" Shurahbeel said, "I propose that we negotiate (a treaty) with him for I do not see him to be one who would ever make futile clauses." The two said to him, "We leave you to do as you see appropriate." Shurahbeel went to see Rasulullaah ﷺ and said, "I propose something better than Mubaahala." "What is that?" asked Rasulullaah ﷺ. Shurahbeel replied, "You have today and tonight to pass judgement (formulate the clauses of a treaty). We are prepared to accept whatever clauses you make." Rasulullaah ﷺ asked him, "Perhaps there are people left behind who may criticise you (for this)." Shurahbeel said, "You may ask my two companions." When Rasulullaah ﷺ asked them, they said, "The people from the entire top and bottom parts of our valley always return content with the decisions of Shurahbeel." Rasulullaah ﷺ then returned home without carrying out the Mubaahala." The next day, they met Rasulullaah ﷺ and wrote the following letter:

> In the name of Allaah the Most Kind the Most Merciful
> This is the treaty that the Nabi and Rasool of Allaah Muhammad has written for the people of Najraan. He has determined that all their fruit crops, their gold, their silver, their produce and their slaves would remain their property on condition that they pay two thousand sets of clothing; a thousand every Rajab and the other thousand every Safar.

Other clauses are also mentioned in the narration. [2]

A narration of *Al Bidaaya wan Nihaaya* (Vol.5 Pg.55) adds that the witnesses to

(1) Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

(2) Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.369).

this treaty were Abu Sufyaan bin Harb, Ghaylaan bin Amr, Maalik bin Auf of the Banu Nasr tribe, Aqra bin Haabis Handhali and Mughiera رضي الله تعالى عنهم. Rasulullaah ﷺ had the treaty written out and the three returned with it to Najraan. With their high priest at the time was his step brother who was also his cousin. His name was Basheer bin Mu'aawiya and he was commonly known as Abu Alqama. When the three handed over the letter of Rasulullaah ﷺ to the high priest. The high priest and Abu Alqama were mounted on their camels at the time and the high priest was busy reading the letter when Abu Alqama's camel tripped and fell. Abu Alqama also fell and without mincing his words, he cursed Rasulullaah ﷺ as he fell.

When this happened, the high priest said to him, "By Allaah! You have cursed a sent prophet!" (Affected by the words of the high priest,) Abu Alqama said, "If he is a true prophet, then I swear by Allaah that I shall not unfasten my satchels until I meet Rasulullaah ﷺ." Saying this, he turned his camel to the direction of Madinah. The high priest also turned his camel in the same direction and said, "Understand well what I have to say. I have said what I did in fear so that the Arabs may hear from me that we have acknowledged the right of Rasulullaah ﷺ, that we accepted his call and have submitted to him as the other Arabs did not even though we are the most noble of the Arabs and have the most homes (the largest population)." Abu Alqama said to him, "No! By Allaah! I shall never accept anything coming from your head!" Abu Alqama then hit his camel and left the high priest behind. As he rode, he spurred the camel on by reciting the following couplets:

(O Rasulullaah ﷺ) To you does the camel run with her rope shaking
In her belly lies her unborn child in a breeched position
Her (master's) religion is now other than Christianity

Abu Alqama met Rasulullaah ﷺ, accepted Islaam and lived his life with Rasulullaah ﷺ until he was finally martyred.

In the meantime, the three man delegation returned to Najraan and approached a monk called Ibn Abi Shimr who lived at the top of his monastery. The told him that a prophet had been sent to the Tihaamah district and told him about the Najraan delegation that met Rasulullaah ﷺ. They also informed him that Rasulullaah ﷺ had challenged them to Mubaahala, that they had declined the challenge and that Basheer bin Mu'aawiya (Abu Alqama) left to meet Rasulullaah ﷺ and had accepted Islaam.

The monk said, "Take me down from here before I throw myself down from this monastery." When they took him down, he took some gifts along with him and left to meet Rasulullaah ﷺ. Among these gifts were the shawl that the Khulafa wore, a cup and a staff. He stayed for some while with Rasulullaah ﷺ, listening to the revelation but he was not destined to accept Islaam. He left Rasulullaah ﷺ, promising to return shortly, but his return was not to be and Rasulullaah ﷺ passed away.

The high priest Abul Haarith came to Rasulullaah ﷺ in the company of several

leaders and high-ranking persons. They stayed some time with Rasulullaah ﷺ, listening to what revelation came to Rasulullaah ﷺ. Rasulullaah ﷺ wrote the following letter to the high priest and to all the priests of Najraan after him:

> In the name of Allaah the Most Kind the Most Merciful
> From Muhammad the Rasool of Allaah
> To the high priest Abul Haarith, the priests, fortune-tellers and monks of Najraan
> Everything they possess in large and small quantities shall enjoy the protection of Allaah and His Rasool. No priest, monk or fortune-teller shall lose his position nor the rights due to him nor any authority he may be enjoying. This protection of Allaah and His Rasool shall remain intact forever as long as they continue doing what is correct and remain well-wishers without supporting oppression or oppressors.

This letter was written by Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه.

The Letter Rasulullaah ﷺ Sent to the Bakr bin Waa'il Tribe

Hadhrat Marthad bin Dhabiyaan رضي الله تعالى عنه narrates that a letter from Rasulullaah ﷺ reached them and that they could find no one in their tribe to read it until a man from the Dabee'ah tribe read it to them. It read:

> From Rasulullaah ﷺ
> To the Bakr bin Waa'il tribe
> Accept Islaam and live in peace. (1)

The Letter Rasulullaah ﷺ Sent to the Banu Judhaama Tribe

Hadhrat Ma'bad Judhaami رضي الله تعالى عنه narrates that when Hadhrat Rifaa'ah bin Zaid Judhaami رضي الله تعالى عنه met with Rasulullaah ﷺ, he wrote the following letter for them:

> From Muhammad the Rasool of Allaah
> (This letter has been) Handed to Rifaa'ah bin Zaid whom I have sent to his people and those included amongst them to invite towards Allaah and His Rasool. Whoever accepts Imaan shall be included in the legion of Allaah and His Rasool. As for those who turn their backs, they shall have only two months respite.

(1) Ahmad. Haythami (Vol.5 Pg.305) has commented on the chain of narrators. Bazzaar, Abu Ya'la and Tabraani have also narrated a similar Hadith from Hadhrat Anas رضي الله تعالى عنه, the narrators of which are reliable according to Haythami (Vol.5 Pg.305).

When Hadhrat Rifaa'ah رضي الله تعالى عنه came to his people, they all accepted Imaan. (1)

Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam

The Conversion to Islaam of Hadhrat Zaid bin Su'na رضي الله تعالى عنه who had been a Jewish Rabbi

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه narrates that when Allaah decreed that Hadhrat Zaid bin Su'na رضي الله تعالى عنه should accept Islaam, Hadhrat Zaid bin Su'na رضي الله تعالى عنه himself said, "When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness."

Hadhrat Zaid bin Su'na رضي الله تعالى عنه narrates further that Rasulullaah ﷺ had just emerged from his rooms one day with Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه when a rider who appeared to be a Bedouin came to him. He said, "O Rasulullaah ﷺ! A few people from a certain tribe have accepted Islaam because I told them that they will receive an abundance in sustenance if they accepted Islaam. However, no rain has fallen and they are afflicted by a drought. O Rasulullaah ﷺ! I fear that they may leave the fold of Islaam out of greed just as they had entered out of greed. If you agree, we could perhaps sent them something to assist them."

Hadhrat Zaid bin Su'na رضي الله تعالى عنه says, "Rasulullaah ﷺ looked at the person beside him whom I assume was Hadhrat Ali رضي الله تعالى عنه. He said, 'O Rasulullaah ﷺ! I do not think that anything is left of that wealth.' I (Hadhrat Zaid bin Su'na رضي الله تعالى عنه) approached Rasulullaah ﷺ and said, 'O Muhammad! Do you wish to sell to me a fixed amount of dates from the orchard of a specific tribe (to be paid) before a specified term?' Rasulullaah ﷺ replied, 'Alright, but do not specify whose orchard it shall be.'" Hadhrat Zaid bin Su'na رضي الله تعالى عنه agreed and the deal was done. Hadhrat Zaid bin Su'na رضي الله تعالى عنه opened his purse and paid eighty Mithqaal(1) of gold for the specified amount of dates on a specified date. Rasulullaah ﷺ handed over the money to the person and said to him, "Take this to assist them."

Hadhrat Zaid bin Su'na رضي الله تعالى عنه narrates further that there were only two or three days left for the expiry of the term, when Rasulullaah ﷺ left his home to perform a funeral prayer. With him were Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and several other Sahabah رضي الله تعالى عنهم When they approached a wall to sit by it, Hadhrat Zaid bin Su'na رضي الله تعالى عنه came to Rasulullaah ﷺ and grabbed hold of Rasulullaah ﷺ's collar. Staring angrily into the face of Rasulullaah ﷺ, he said. "O Muhammad! When are you going to pay my dues? By Allaah! All that the children of Abdul Muttalib have learnt is how

(1) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Umawi has also narrated the Hadith in his *Maghaazi* as reported in *Isaaba* (Vol.3 Pg.441).

(2) Approximately 400 grams.

to procrastinate! By mixing with you people, I now have first-hand knowledge of this!" Hadhrat Zaid bin Su'na رضي الله تعالى عنه says that as he was doing this, his gaze fell on Hadhrat Umar رضي الله تعالى عنه. He noticed that Hadhrat Umar رضي الله تعالى عنه's eyes were starting to roll with anger and he stared with fury. He said, "O enemy of Allaah! Do you speak to Rasulullaah ﷺ like that and treat him in this manner!? Had it not been for respect of being in the company of Rasulullaah ﷺ, I would have cut off your neck!" Hadhrat Zaid bin Su'na رضي الله تعالى عنه says that all the while, Rasulullaah ﷺ looked at him in a most calm and unruffled manner. Rasulullaah ﷺ then said to Hadhrat Umar رضي الله تعالى عنه, **"O Umar! All that the two of us need is for you to tell me to pay him quickly and to tell him to place his demands in a better manner. O Umar! Go with him and give him his dues. Also give him twenty Saa of dates extra in lieu of the threat you gave him."**

Hadhrat Zaid bin Su'na رضي الله تعالى عنه says that Hadhrat Umar رضي الله تعالى عنه took him along, paid him what was due and added another twenty Saa to it. When Hadhrat Zaid bin Su'na رضي الله تعالى عنه asked Hadhrat Umar رضي الله تعالى عنه what he twenty Saa extra were for, Hadhrat Umar رضي الله تعالى عنه said that it was the command of Rasulullaah ﷺ because of the threat he had made. Hadhrat Zaid bin Su'na رضي الله تعالى عنه then asked, "O Umar! Do you recognise me?" "No," replied Hadhrat Umar رضي الله تعالى عنه. Hadhrat Zaid bin Su'na رضي الله تعالى عنه said, "I am Zaid bin Su'na." "The Rabbi?" asked Hadhrat Umar رضي الله تعالى عنه. "Yes, the Rabbi," was the reply. Hadhrat Umar رضي الله تعالى عنه then asked, "But why did you behave as you did? Why did you speak as you did?"

Hadhrat Zaid bin Su'na رضي الله تعالى عنه replied, "O Umar! When I looked at Muhammad ﷺ, I recognised all the signs of Nabuwaat except for two signs that I had not tested; (1) that his self-control should outstrip his anger and (2) that his tolerance should conquer a display of extreme foolishness. I have now tested both these attributes. **O Umar! I make you witness to the fact that I am content with Allaah as Rabb, with Islaam as the true religion and with Muhammad ﷺ as the Nabi.** I also make you witness to the fact that I give half of my wealth - and I am one of the wealthiest people - as charity to the entire Ummah of Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه said, "Say that it is for a part of the Ummah because you will be unable to give all of them." "Alright," said Hadhrat Zaid bin Su'na رضي الله تعالى عنه, "then for a part of the Ummah."

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Zaid bin Su'na رضي الله تعالى عنه then returned to Rasulullaah ﷺ and Hadhrat Zaid bin Su'na رضي الله تعالى عنه exclaimed, "I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." He therefore accepted Imaan and pledged his allegiance to Rasulullaah ﷺ. He participated in many expeditions with Rasulullaah ﷺ and was eventually martyred during the expedition to Tabook as he was advancing and not retreating. May Allaah shower His mercy on Hadhrat Zaid bin Su'na رضي الله تعالى عنه. (1)

(1) Tabraani. Haythami (Vol.8 Pg.240) has commented on the chain of narrators. Ibn Hibbaan, Haakim, Abu Shaykh and others have also reported the Hadith. This is mentioned in *Isaaba* (Vol.1 Pg.566) together with commentary on the chain of narrators and an addition which states that a Jew said, "I have seen every description of Muhammad ﷺ as mentioned in the Torah except for

The Incident of the Treaty of Hudaybiyyah

The Quraysh Prevent Rasulullaah ﷺ from Visiting the Kabah

Hadhrat Miswar bin Makhrama ﷺ narrates that when Rasulullaah ﷺ left Madinah on the occasion of the Treaty of Hudaybiyyah, he said to the Sahabah ﷺ when they had reached a particular place, "Khaalid bin Waleed and a group of horsemen have arrived at a place called Umaym to gather intelligence. Therefore, alter your course towards the right." Hadhrat Miswar ﷺ swears by Allaah that Khaalid bin Waleed did not notice them until (the Muslims were almost on top of him) and he saw their dust fly. He then hastily returned to warn the Quraysh.

Rasulullaah ﷺ continued riding until he reached a valley that fell on the road to Makkah. It was there that his camel sat down. The camel's name was Qaswa. (According to their custom) When the Sahabah ﷺ shouted, "Hal! Hal!" (to get her moving), she refused to budge. The Sahabah ﷺ started saying, "Qaswa has become stubborn! Qaswa has become stubborn!" Rasulullaah ﷺ pointed out to them that she was not being stubborn for she normally never behaved in this manner. He then added, "The Being that stopped the people of the elephants from entering Makkah has stopped her as well." Thereafter, Rasulullaah ﷺ commented, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then scolded his camel and she stood up again. He moved away from the road and settled at the end of the valley of Hudaybiyyah where there was a spring. The spring contained so little water that the Sahabah ﷺ could only draw very little. They were hardly there long when all the water was finished. When the Sahabah ﷺ complained about this to Rasulullaah ﷺ, he took out an arrow from his quiver and instructed them to fix it at the spring (which they did). **Hadhrat Miswar ﷺ says, "By Allaah, the water of the spring then gushed forth for the Sahabah ﷺ until they left the place."**

Budayl's Meeting with Rasulullaah ﷺ

While the Muslims were camped at Hudaybiyyah, Budayl bin Warqa Khuzaa'ee arrived with a group of his tribesmen from the Banu Khuzaa'a. This was the tribe who were well-wishers of the Muslims from the people of Tihaama. This tribe was from the Tihaamah region and was the friendliest tribe of the region towards the Muslims. He told Rasulullaah ﷺ that they had just passed by the tribes of Aamir bin Luway and Ka'b bin Luway, who were camped at some of the springs of Hudaybiyyah. They informed Rasulullaah ﷺ that these tribes were ready to engage in battle with the Muslims and prevent them from coming to the Kabah.

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the trait that his self-control..." The rest of the incident is as mentioned above. Abu Nu'aym has also quoted the narration in *Dalaa'il* (Pg.23).

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In fact they were so intent on fighting the Muslims that they had arrived with (all their resources and even) those camels that were close to giving birth and those that had just given birth.

Rasulullaah ﷺ said, "I have not come to fight anyone, but wish only to perform Umrah. (It is surprising that the Quraysh want to fight because) Fighting has already weakened them and caused them much harm. If they want, we are prepared to enter into a treaty with them for a period. During this period, they should not interfere with my efforts on the people. If I dominate over the people (if they accept Islaam), the Quraysh have the choice of entering into the Deen which the others have entered into. On the other hand, if people get the upper hand over me, the Quraysh will have no worries. **However, if the Quraysh refuse (to accept Islaam and insist on fighting), then I swear by the Being in Whose control my life lies, I shall fight them for the sake of this Deen until either my head is separated from my neck or this Deen of Allaah flourishes."**

Budayl told Rasulullaah ﷺ that he would convey this message to the Quraysh. He then left and when he met with the Quraysh. He said to them, "We have just come from that man and have heard him say something. If you wish us to convey it to you, I shall oblige." Some foolish persons present said, "We have no need to be told anything about him." However, some intelligent ones said, "Tell us what you heard." Budayl then continued to tell them everything Rasulullaah ﷺ had told him.

Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ

Urwa bin Mas'ood then stood up and said, "O people! Am I not like a father unto you?" "Indeed," they replied. He added, "And are you not like my children?" "Certainly," they responded. He asked further, "Do you have any doubts about me?" "Of course not," they asserted. Urwa asked, "Are you not aware of the fact that I mustered the support of the people of Ukaaz to assist you but when they refused, I presented myself with my family, my children and all who would obey me?" "We are well aware of that," they agreed.

Urwa then said to them, "He (Rasulullaah ﷺ) has presented a fine proposal. Accept it and allow me to negotiate with him." When they agreed that he negotiate with Rasulullaah ﷺ, Urwa met with Rasulullaah ﷺ and started the negotiation process. When Rasulullaah ﷺ told Urwa what he had told Budayl, Urwa said, "O Muhammad! If you ever annihilate your people, have you ever heard of any Arab before you who has annihilated his family? Nevertheless, if matters take the other course (if the Quraysh get the upper hand) then I do not see a group of loyal and trustworthy people around you. I see a mixed lot around who are prone to desert you and leave you all alone." At this, Hadhrat Abu Bakr رضي الله تعالى عنه said to Urwa, "Go suck Laat's genitals! Will we ever desert Rasulullaah ﷺ and leave him by himself!" "Who is this?" asked Urwa. "He is Abu Bakr," was the reply. Urwa responded by saying, "I swear by the Being in whose control is my life! Had it not been for a favour that I owe you and which I have not yet

repaid, I would have certainly replied to you."

Urwa then continued speaking with Rasulullaah ﷺ and would repeatedly touch the beard of Rasulullaah ﷺ as he spoke. Standing by Rasulullaah ﷺ's headside was Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه (Urwa's nephew) who was wearing a helmet at the time and carrying a sword. When Urwa raised his hand to touch Rasulullaah ﷺ's beard, Hadhrat Mughiera رضي الله تعالى عنه struck Urwa's hand with the handle of his sword saying, "Keep your hand away from Rasulullaah ﷺ's beard." Raising his gaze, Urwa asked, "Who is this?" When he was informed that it was Hadhrat Mughiera رضي الله تعالى عنه, Urwa said, "O betrayer! Have I not borne the brunt of your betrayal!" During the Period of Ignorance, Hadhrat Mughiera رضي الله تعالى عنه had befriended some people whom he later killed and robbed of their possessions. He later came to Rasulullaah ﷺ with all the stolen goods and accepted Islaam. However, Rasulullaah ﷺ said to him, "I shall accept your conversion to Islaam, but will have nothing to do with the wealth." (Urwa was referring to this incident).

Urwa then started observing the Sahabah رضي الله تعالى عنهم very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any command the Sahabah رضي الله تعالى عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ﷺ are to him. By Allaah! Even when he spits, someone would catch it and rub it on his face and body. Whenever he issues any command the Sahabah رضي الله تعالى عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him. He had indeed forwarded a fine proposal to you so accept it."

A man from the Kinaana Tribe Meets with Rasulullaah ﷺ

Thereafter, someone from the Kinaana tribe said, "Allow me to meet him." "Go see him," the others said. When the man came to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم, Rasulullaah ﷺ said, "Here comes a man belonging to a tribe that honours sacrificial animals, so put some of them in front for him." When the animals were sent forward to him and the people met him reciting the Talbiya, he said, "Subhaanallaah! It is not correct to prevent these people from the Kabah." When he returned to his people, he said, "I saw the sacrificial animals already garlanded and marked for sacrifice. I do not think that they should be prevented from the Kabah."

Thereafter, another person by the name of Mikraz bin Hafs stood up and requested leave to meet with Rasulullaah ﷺ, which was granted. When he arrived to meet Rasulullaah ﷺ, Rasulullaah ﷺ said, "He is Mikraz who is an evil person." Mikraz started negotiating with Rasulullaah ﷺ and was still in the process of doing so when Suhayl bin Amr arrived.

Suhayl bin Amr's Meeting with Rasulullaah ﷺ and the Clauses of the treaty

Hadhrat Ma'mar رحمه الله تعالى narrates from Ayyoob and Ikrama that when Suhayl bin Amr arrived, Rasulullaah ﷺ (took a good omen from his name and) said, "Allaah has now made matters easier." Hadhrat Ma'mar رحمه الله تعالى further states that according to the narration of Zuhri رحمه الله تعالى, when Suhayl bin Amr arrived he said, "Come, let us write a treaty between ourselves." Rasulullaah ﷺ sent for a scribe and instructed him to write:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

To this Suhayl bin Amr objected, "By Allaah! We do not know what 'Ar Rahmaan' is. As we usually do, why do you not rather write:

بِاسْمِكَ اللّٰهُمَّ

"(We begin) In Your name O Allaah"

The Muslims protested against writing anything but:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

"(We begin) In the name of Allaah the Most Kind the Most Merciful"

However, Rasulullaah ﷺ instructed the scribe to write:

بِاسْمِكَ اللّٰهُمَّ

"(We begin) In Your name O Allaah"

Thereafter, Rasulullaah ﷺ instructed the scribe to write, "This is what Muhammad the Rasool of Allaah has decided." Suhayl bin Amr again objected by saying, "By Allaah! Had we known that you are truly the Rasul of Allaah, we would not have prevented you from visiting the Kabah, nor would we have fought against you. Rather write, 'Muhammad the son of Abdullaah.'" To this, Rasulullaah ﷺ said, "By Allaah! I am certainly the Rasool of Allaah even though you people deny it." Addressing the scribe, Rasulullaah ﷺ said, "Write, 'Muhammad the son of Abdullaah.'"

Zuhri رحمه الله تعالى stated that these compromises were on account of what Rasulullaah ﷺ had stated earlier when he said, "I swear by the Being in Whose control is my life that I shall grant the Kuffaar any request they make as long as it sanctifies those things that Allaah has made sacred."

Rasulullaah ﷺ then said, "(The first clause is) that you allow us to perform Tawaaf of the Kabah." Suhayl bin Amr interjected by saying, "Never! By Allaah,

then the Arabs would say that we bowed before you. This will only be during the following year." Consequently, this was written (that the Muslims will be allowed to perform Umrah during the following year). (Proposing the next clause) Suhayl bin Amr said, "Should any man from our ranks join you, he would be returned to us even though he follows your religion." The Muslims exclaimed, "Subhaanallaah! How can he be returned to the Mushrikeen when he has come as a Muslim?"

The incident of Abu Jandal رضي الله تعالى عنه

Negotiations were still underway when Hadhrat Abu Jandal رضي الله تعالى عنه the son of Suhayl bin Amr arrived there chained in fetters. He had just left the lower part of Makkah and handed himself over to the Muslims. "This man O Muhammad," said Suhayl bin Amr, "is the first person I am demanding that you return to me in accordance with the treaty." "But we have not yet concluded the treaty," said Rasulullaah ﷺ. Suhayl bin Amr adamantly said, "Then I shall never negotiate any treaty with you!" Rasulullaah ﷺ said, "At least leave him to me." "I shall never leave him to you!" Suhayl bin Amr bellowed. "Why not? I am sure you can," Rasulullaah ﷺ requested. "I shall not," Suhayl bin Amr said stubbornly. Mikraz however said, "We shall not leave him to you." Hadhrat Abu Jandal رضي الله تعالى عنه addressed the Muslim saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal رضي الله تعالى عنه had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar رضي الله تعالى عنه then approached Rasulullaah ﷺ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ﷺ. "Then," asked Hadhrat Umar رضي الله تعالى عنه, "why do we have to submit?" Rasulullaah ﷺ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrat Umar رضي الله تعالى عنه asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ﷺ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrat Umar رضي الله تعالى عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ﷺ assured him.

Hadhrat Umar رضي الله تعالى عنه then approached Hadhrat Abu Bakr رضي الله تعالى عنه and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr رضي الله تعالى عنه. "Then," asked Hadhrat Umar رضي الله تعالى عنه, "why do we have to submit?" Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar رضي الله تعالى عنه asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar رضي الله تعالى عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr رضي الله تعالى عنه assured

him. After narrating this incident, Hadhrat Umar رضي الله تعالى عنه says that he later carried out numerous good deeds to make amends for this behaviour.

After the treaty had been written, Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah ﷺ thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." **When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife Hadhrat Umm Salma رضي الله تعالى عنها. When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off."** Rasulullaah ﷺ then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah رضي الله تعالى عنهم saw this, they all stood up, slaughtered their animals and started shaving each others' hair. In fact, they were so sad that it appeared that they could almost kill each other out of grief.

Thereafter, some Muslim women arrived there (to join the Muslims) and the following verse of the Qur'aan was revealed:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۭ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ۭ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۭ وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ۭ وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ۭ وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَسْـَٔـلُوْا مَآ اَنْفَقْتُمْ وَلْيَسْـَٔـلُوْا مَآ اَنْفَقُوْا ۭ ذٰلِكُمْ حُكْمُ اللّٰهِ ۭ يَحْكُمُ بَيْنَكُمْ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝﴾

(سورة الممتحنه: ١٠)

O you who have Imaan! When Mu'mineen women come to you *(in a Muslim country)* as immigrants, then *(instead of sending them back)* examine them *(test whether they are sincere Muslims). (Of course, you can only judge the sincerity of their Imaan superficially because only)* Allaah best knows the *(true)* condition of their Imaan. If *(after examining them,)* you determine that they really are Mu'mineen women *(and not impostors),* then do not return them to the Kuffaar. Neither are these women lawful *(as wives)* for the Kuffaar men nor are the Kuffaar men lawful *(as husbands)* for these women. Return to them *(to their Kuffaar-husbands)* what they have spent *(as dowry because the marriage has terminated). (Thereafter,)* There is no harm if you *(Muslim men)* marry these women when you give them their dowry. *(O Muslim husbands!)* Do not stubbornly cling to your Kuffaar wives *(who do no want to accept Islaam after you have accepted).* {Surah Mumtahina, verse 10}

In conformance with the above verse, Hadhrat Umar رضي الله تعالى عنه divorced two of his wives whom he had married as a Mushrik. Consequently, Mu'aawiya bin Abi Sufyaan married one of them while the other was married to Safwaan bin Umayyah.

The Incident of Hadhrat Abu Baseer رضي الله تعالى عنه and the Two Men who were sent after him

After the incident at Hudaybiyyah, Rasulullaah ﷺ returned to Madinah where a Muslim from the Quraysh called Abu Baseer رضي الله تعالى عنه came to him. However, the Quraysh had dispatched two men after him to remind Rasulullaah ﷺ about the treaty. Rasulullaah ﷺ therefore handed him over to the two men. The two men left with him and when they stopped to eat some dates at Dhul Hulayfah, Hadhrat Abu Baseer رضي الله تعالى عنه said to one of them, "By Allaah! I see that you have an extremely fine sword." The man drew the sword from the sheath and said, "By Allaah! It is fine indeed. I have tried it again and again." Hadhrat Abu Baseer رضي الله تعالى عنه said, "Let me have a look at it." When the man handed it over, Hadhrat Abu Baseer رضي الله تعالى عنه struck him, killing him instantly.

The other person dashed for Madinah and when he came running into the Masjid, Rasulullaah ﷺ commented, "It seems as if something terribly frightful has occurred to him." When the person reached the Rasulullaah ﷺ, he exclaimed, "My companion has been killed and I will also be killed." Following close behind him came Hadhrat Abu Baseer رضي الله تعالى عنه. He said, "O Rasulullaah ﷺ! Allaah has absolved you of your responsibility when you returned me. Allaah has now freed me from my captors." Rasulullaah ﷺ said, "Oh dear! This man is a true warmonger. If only there was someone who could do something for him." Hadhrat Abu Baseer رضي الله تعالى عنه understood from this that Rasulullaah ﷺ would return him again. He therefore left Madinah and settled along the coast.

Hadhrat Abu Jandal رضي الله تعالى عنه Joins up with Hadhrat Abu Baseer رضي الله تعالى عنه and they attack the Caravans of the Quraysh

Hadhrat Abu Jandal رضي الله تعالى عنه the son of Suhayl bin Amr managed to escape from the Quraysh and joined up with Hadhrat Abu Baseer رضي الله تعالى عنه. Thereafter, every man who accepted Islaam and left the Quraysh joined up with Hadhrat Abu Baseer رضي الله تعالى عنه until they grew into a large group. The narrator states, "By Allaah! Every caravan of the Quraysh travelling to Shaam that they heard about, they attacked, killing the people and taking their goods." The Quraysh eventually (grew weary and) sent a message to Rasulullaah ﷺ, imploring him in the name of Allaah and by the family ties they shared that he should call this group to Madinah. They also added that whoever came to Rasulullaah ﷺ (from Makkah) as a Muslim afterwards would be left in peace (without having to return to Makkah). Rasulullaah ﷺ then called them to Madinah. It was then that Allaah revealed the following verses of the Qur'aan:

﴿بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ۭ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝ هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ۭ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَاۗءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَــــُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ يَّشَاۗءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ۝ اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ.﴾ (سورة الفتح: ٢٤ تا ٢٦)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them *(when the Muslims captured fifty Mushrikeen who intended to attack them)*. Allaah is always Watchful over what you do *(and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place)*. They *(the Mushrikeen of Makkah)* are the ones who committed kufr, prevented you *(Muslims)* from *(performing Umrah at)* the Masjidul Haraam and *(prevented)* the sacrificial animals *(which the Muslims brought to be sacrificed after Umrah), (leaving them)* restrained *(prevented)* from reaching their destination *(Makkah, where they were to be sacrificed)*. If it were not for your trampling *(unintentionally harming)* many Muslim men and many Muslim women *(in Makkah)* about whom you were unaware and then unknowingly suffering harm on their account *(for harming them)*, the matter would have been concluded *(you would have been allowed to fight the Mushrikeen). (However, a battle did not take place)* So that Allaah enters whoever He wills into His mercy *(by allowing them to accept Islaam)*. If they *(these Muslim men and women still in Makkah)* were to separate *(from the Mushrikeen of Makkah)*, We would inflict a painful punishment on the Kuffaar of Makkah *(by allowing the Muslims to kill or capture them in battle)*. When the Kuffaar *(of Makkah)* took the prejudice within their hearts, *(which was)* the prejudice of the period of ignorance *(because of which they did not permit the writer of the treaty to write "Muhammad the Rasool of Allaah ﷺ", but "Muhammad the son of Abdullaah" instead)*. {Surah Fatah, verses 24-26}(1)

Rasulullaah ﷺ Sends Hadhrat Uthmaan رضي الله تعالى عنه to Makkah after Setting up Camp in Hudaybiyyah

Recounting Rasulullaah ﷺ's stay at Hudaybiyyah, Hadhrat Urwa رضي الله تعالى عنه narrates

(1) Bukhari. Ibn Katheer رحمه الله تعالى states in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.177) that there are valuable additions and elucidations in this narration which are not found in the narration Ibn Is'haaq narrates from Zuhri رحمه الله تعالى. Bayhaqi (Vol.9 Pg.218) has also narrated the Hadith in detail.

that the Quraysh became very scared when Rasulullaah ﷺ camped at Hudaybiyyah. Rasulullaah ﷺ decided to send one of the Sahabah رضي الله تعالى عنهم to the Quraysh so he called for Hadhrat Umar bin Khattaab رضي الله تعالى عنه for this ask. Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! (Although I am willing to fulfil your command) I am the most detested person in their sight and if they cause me any harm, there shall be none from (my tribe) the Bani Ka'b who will stand up for me. Rather send Hadhrat Uthmaan رضي الله تعالى عنه because he has family in Makkah and he will be able to convey exactly what you want."

Rasulullaah ﷺ therefore called for Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and sent him to the Quraysh. Rasulullaah ﷺ briefed him saying, **"Tell them that we have not come to fight but have come only to perform Umrah. Invite them to Islaam as well." Rasulullaah ﷺ also instructed him to meet the Muslim men and women in Makkah and to give them the glad tidings of victory and that Allaah shall soon make His Deen dominant in Makkah so that none would have to keep their Imaan a secret.** Rasulullaah ﷺ sent Hadhrat Uthmaan رضي الله تعالى عنه with this message to give the Muslims courage.

Hadhrat Uthmaan رضي الله تعالى عنه left for Makkah and passed a group of the Quraysh at a place called Baldah. When they asked him where he was headed, he informed them that Rasulullaah ﷺ had sent him to invite them towards Allaah and towards Islaam and to tell them that the Muslims have not come to fight but only to perform Umrah. Hadhrat Uthmaan رضي الله تعالى عنه then gave them the Da'wah to Islaam as Rasulullaah ﷺ had instructed him. They said, "We hear what you say. You may proceed to fulfil your task." Abaan bin Sa'eed bin Al Aas then stood up, welcomed Hadhrat Uthmaan رضي الله تعالى عنه and guaranteed his safety. He saddled his horse and allowed Hadhrat Uthmaan رضي الله تعالى عنه to sit in front as they rode to Makkah.

Thereafter, the Quraysh sent Budayl bin Waraqaa and someone from the Banu Kinaana to meet Rasulullaah ﷺ. After this, they sent Urwa bin Mas'ood Thaqafi. The Hadith still continues further. (1)

The Words of Hadhrat Umar رضي الله تعالى عنه Concerning the Treaty of Hudaybiyyah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه said, "Rasulullaah ﷺ entered into a peace treaty with the people of Makkah and conceded to many things. Had Rasulullaah ﷺ appointed an Ameer over me who did as Rasulullaah ﷺ did, I would have not listened to or obeyed him. Amongst the clauses in their favour was that anyone from the ranks of the Kuffaar who joined the Muslims was to be returned while anyone who joined the Kuffaar would not have to be returned." (2)

(1) Ibn Asaakir and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.5 Pg.288). Ibn Abi Shayba has also narrated it in detail from another source but also on the authority of Hadhrat Urwa رضي الله تعالى عنه. This is also quoted in *Kanzul Ummaal* (Vol.5 Pg.290). Bayhaqi (Vol.5 Pg.286) has also quoted it from Moosa bin Aqba.

(2) Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.286). The narration is authentic.

The Words of Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Treaty of Hudaybiyyah

Hadhrat Abu Bakr رضي الله تعالى عنه used to say, "There has never been a victory in Islaam greater than the victory at Hudaybiyyah but the people on that day were unable to understand what Muhammad ﷺ and his Rabb were doing. While man is hasty, Allaah does not have the haste man has because of which matters condense to what Allaah has intended. On the occasion of the Farewell Hajj I have seen Suhayl bin Amr standing at the place where animals were being slaughtered, taking Rasulullaah ﷺ's camel closer to him. Rasulullaah ﷺ slaughtered it with his own hand and then called for someone who shaved off his hair. I then saw Suhayl snatching up the hair of Rasulullaah ﷺ and even saw him placing it on his eyes. I then thought that it was the same Suhayl who on the occasion of Hudaybiyyah had refused to allow the writing of بسم الله الرحمن الرحيم and had refused the writing of 'Muhammad the Rasool of Allaah'. I then praised Allaah Who had guided him to Islaam." (1)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Accepts Islaam

Hadhrat Amr bin Al Aas رضي الله تعالى عنه narrates that when they left the trench after the Battle of Ahzaab, he gathered some people from the Quraysh who usually shared his opinions and who did as he said. He said to them, "As you know, I am of the opinion that the Deen of Muhammad shall dominate all others in a very unpleasant manner. However, I see a solution so tell me what you think." When the people asked what he thought, Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "I think that we should join Najaashi (in Abyssinia) and remain there. If Muhammad is victorious, we shall be with Najaashi and being under his rule is better than being under the rule of Muhammad. On the other hand, if our people are victorious, then they would still know us and we can expect only good from them." "This is an excellent opinion," they all agreed. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then told them to collect some articles to offer as gifts to Najaashi and because Najaashi liked most the leather from these parts, they collected a large amount of leather. Taking this along, they finally reached Najaashi.

Hadhrat Amr bin Al Aas رضي الله تعالى عنه narrates further. He says, "By Allaah! We had reached the court of Najaashi when Amr bin Umayyah Damri arrived. Rasulullaah ﷺ had sent him to Najaashi to speak to him about Ja'far رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم (who had migrated to Abyssinia). Amr bin Umayyah entered Najaasjhi's court and then came out again. I said to my companions, 'This is Amr bin Umayyah. If I go to Najaashi and ask request that he (Amr bin Umayyah) be handed over to me so that I could kill him, the Quraysh would feel that I have avenged them by killing the envoy of Rasulullaah ﷺ.' I then entered the court of Najaashi and bowed before him as I always did. He said, 'A hearty welcome to my friend. Have you brought me any gifts from your land?' 'Yes, O King,' I replied, 'I have brought you plenty leather.' I then brought it before him. He was well

(1) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.286).

pleased because it was what he liked. I then said to him, 'O King! I happened to see someone leaving your presence who is an envoy of our enemy. Hand him over to me so that I may kill him because he has caused harm to our leaders and nobles.'"

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "Najaashi became extremely angry. He extended his hand and hit his nose so hard that I thought he had broken it. Had the ground opened up just then, I would have certainly dived into it out of fear. I said to him, 'O King! I would have never mentioned this had I known that you would dislike it.' He said, 'You are asking me to hand over to you the envoy of that person who is visited by the great spirit (Hadhrat Jibra'eel عليه السلام) who visited Moosa so that you could kill him!?' I said, 'O King! Is he really?' Najaashi replied, 'Shame on you, O Amr! Listen to me. Follow him for I swear by Allaah that he is certainly on the truth. He shall definitely conquer those who oppose him just as Moosa the son of Imraan عليه السلام defeated Fir'oun and his armies.'"

Hadhrat Amr bin Al Aas رضي الله تعالى عنه then asked Najaashi, "Will you accept my pledge of allegiance on his behalf?" "Certainly," replied Najaashi. He then stretched out his hands and Hadhrat Amr bin Al Aas رضي الله تعالى عنه pledged his allegiance to Islaam. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then met with his companions with a changed frame of mind and kept secret his conversion to Islaam. He later left to meet Rasulullaah ﷺ and to accept Islaam at his hands and met Hadhrat Khaalid bin Waleed who was travelling from Makkah. This occurred not long before the conquest of Makkah.

Hadhrat Amr رضي الله تعالى عنه asked Hadhrat Khaalid رضي الله تعالى عنه, "Where are you heading, O Abu Salmaan?" Hadhrat Khaalid رضي الله تعالى عنه replied, "By Allaah! Matters are now crystal clear. The man is certainly a Nabi. By Allaah! I am going to accept Islaam. Until when (will we continue avoiding the issue)?" Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "By Allaah! I have also come to accept Islaam." The two then arrived in Madinah to meet Rasulullaah ﷺ. Hadhrat Khaalid رضي الله تعالى عنه went forward, accepted Islaam and pledged his allegiance to Rasulullaah ﷺ. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then drew close to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! May I pledge my allegiance to you on condition that all my past sins be forgiven. I am also unaware of what sins may occur in the future." Rasulullaah ﷺ said to him, "O Amr! You may pledge your allegiance because Islaam surely obliterates all past sins and Hijrah also obliterates all past sins." Hadhrat Amr bin Al Aas رضي الله تعالى عنه then pledged his allegiance to Rasulullaah ﷺ and left. (1)

In a more detailed and appealing narration of Bayhaqi reported from Waaqidi, Hadhrat Amr bin Al Aas رضي الله تعالى عنه is stated to have said, "I travelled (from Abyssinia) until I reached a place called Hada where I noticed two men not far ahead of me who were pitching camp there. One of them was inside the tent while the other was holding on to the conveyances. When I looked carefully, I saw that it was Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. When I asked him where he was headed, he

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.142). Ahmad and Tabraani have also reported the Hadith in detail from Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Haythami (Vol.9 Pg.351) has mentioned that both chains of narrators are authentic.

replied, 'To Muhammad. Everyone is accepting Islaam and there is none with any discernment who has not. By Allaah! If I were to remain (a Mushrik), our necks would be grabbed just as a badger is grabbed from its den by the neck.' I said to him, 'By Allaah! I also intend meeting Muhammad ﷺ and accepting Islaam.' Hadhrat Uthmaan bin Talha رضي الله تعالى عنه then emerged from the tent and welcomed me. We all then settled down together. We travelled together until we reached Madinah."

Hadhrat Amr bin Al Aas رضي الله تعالى عنه continues the story saying, "I shall never forget the words of a person we met at Abu Utba well. (Calling for his slave) He shouted, 'O Rabaah!, O Rabaah! O Rabaah!' (Because Rabaah means success) We took a god omen from his call, which made us very happy. He then looked at us and I heard him say, 'After these two, Makkah has already given us her leadership.' I guessed that he was referring to myself and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. He then turned and rushed towards the Masjid to give Rasulullaah ﷺ the news of our arrival, I assumed. It was as I assumed. We then settled our camels at a place called Harra and wore the best of our clothing. the Adhaan was then called out for the Asr salaah and we left to meet Rasulullaah ﷺ. When we reached him, his face was resplendent like the full moon and the Muslims around him were delighted that we had come to accept Islaam."

"Hadhrat Khaalid bin Waleed رضي الله تعالى عنه went forward and pledged his allegiance to Rasulullaah ﷺ. Thereafter, Hadhrat Uthmaan bin Talha رضي الله تعالى عنه pledged his allegiance to Rasulullaah ﷺ. I then went forward and sat before him. By Allaah! I was unable to lift my gaze out of respect for him. I then pledged my allegiance to him on condition that all my past sins be forgiven and that I am unaware of what sins may occur in the future. Rasulullaah ﷺ said, 'Islaam surely obliterates all past sins and Hijrah also obliterates all past sins.' By Allaah! After accepting Islaam Rasulullaah ﷺ never equated any of the other Sahabah رضي الله تعالى عنهم with myself and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه when it concerned matters that worried him (military matters)." (1)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Accepted Islaam

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه says that when Allaah decided that good head his way, Allaah created the desire within his heart to accept Islaam and opened many avenues to him. He says, "I said to myself, 'I fought every battle against Rasulullaah ﷺ but after each battle I got the feeling that all this running about was futile because there was no doubt that Rasulullaah ﷺ would eventually emerge victorious. When Rasulullaah ﷺ arrived at Hudaybiyyah, I led a contingent of Mushrikeen horsemen and faced Rasulullaah ﷺ at a place called Usfaan where we intended launching an attack. Rasulullaah ﷺ led the Sahabah رضي الله تعالى عنهم in the Zuhr salaah and we saw a perfect opportunity to attack. However, we were undecided and did not attack, which was best. Rasulullaah

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.237)

ﷺ was aware of our intention (through revelation) and when he led the Asr salaah, he performed Salaatul Khowf[1]. This had an impact upon us and we were left saying, 'This man is certainly protected (by Allaah).' Rasulullaah ﷺ then steered clear of us and took a path towards the right that led away from the path of our horses."

Continuing the story, Hadhrat Khaalid bin Waleed ﷺ says, "Rasulullaah ﷺ then entered into a treaty with the Quraysh at Hudaybiyyah when the Quraysh managed to save their necks (by opting for a treaty rather than a battle). I then said to myself, 'What is left now? Where shall I run? To Najaashi? He is already a follower of Muhammad ﷺ and the Sahabah ﷺ are living peacefully with him. Should I go to Heraclius where I will have to forsake my religion for Christianity or Judaism and live with foreigners? Should I rather stay at home with those left here?' I was still in this dilemma when Rasulullaah ﷺ came to Makkah to perform the Umrah they had missed the previous year. I made myself scarce and did not see them enter Makkah. My brother Waleed bin Waleed also arrived in Makkah with Rasulullaah ﷺ and looked for me. He was unable to find me and left a letter for me which read:

> In the name of Allaah the Most Kind the Most Merciful
> I have seen nothing more astonishing than the fact that someone as intelligent as you has not yet decided to accept Islaam. How can anyone remain in the dark about a religion as great as Islaam? When Rasulullaah ﷺ asked where you were, I told him that Allaah will soon bring you. He said, "How can a person like Khaalid remain unaware of a religion like Islaam? It would be best for him to spend his efforts and energies with the Muslims and we shall put him ahead of others."
> O my brother! You have missed tremendous opportunities so please make amends.

Hadhrat Khaalid bin Waleed ﷺ says, "After reading this letter, I was inspired to leave for Madinah and my inclination towards Islaam increased. It pleased me to think that Rasulullaah ﷺ had actually asked about me. During this time, I dreamt that I was in a constricted and drought-stricken land after which I went to a land that was vast and fertile. This, I thought, is certainly a true dream. I thought that I should definitely relate this dream to Hadhrat Abu Bakr ﷺ when I reached Madinah. (When he related it to Hadhrat Abu Bakr ﷺ,) Hadhrat Abu Bakr ﷺ said, 'Your leaving the place was the guidance Allaah gave you towards Islaam and the constricted place was the Shirk you had been

(1) This is a special method of performing salaah during threatening situations in which a part of the congregation faces the enemy while the other part performs the salaah. During the salaah, the group facing the enemy will join the congregation while the group that had already performed part of the salaah will stand facing the enemy. The details of this salaah can be found in the detailed books of Islaamic jurisprudence.

involved with.'"

"When I made up my mind to leave for Rasulullaah ﷺ, I wondered who would accompany me. I approached Safwaan bin Umayyah and said to him, 'O Abu Wahab! Do you not see the situation we find ourselves in? We are as few as the molars (in the mouth). Muhammad ﷺ has dominated the Arabs and non-Arabs. I feel that we should meet him and follow him then his honour shall be ours.' Safwaan vehemently rejected the offer and said, 'I shall never follow him even though I am the last person left!' Leaving him, I said to myself, 'Both his brother and father had been killed in the Battle of Badr (because of which he is so reluctant to accept Islaam).' I then met Ikrama bin Abi Jahal and told him what I had mentioned to Safwaan. His response was similar to that of Safwaan. Nevertheless, I told him to keep it a secret and he agreed not to breathe a word to anyone."

"I then went home and had my conveyance prepared. As I was riding out, I met Uthmaan bin Talha and said to myself, 'He is a good friend of mine. Perhaps I should tell him what I intend doing.' I then remembered that many of his relatives had been killed (by the Muslims in battle) and it would not be appropriate to mention it to him. However, it occurred to me that here was no harm in telling him since I was already on my way. I therefore spoke to him about the (unfavourable) results of our efforts (against the Muslims) and said, 'We are just like a fox in his hole who will have to emerge as soon as a bucket of water is thrown down the hole.' I also told him what I had mentioned to my two friends earlier. He immediately accepted what I said. I told him that I was leaving that very day and that my transport was ready and waiting at a place called Faj. We then decided to meet at a place called Yajuj where I was to wait for him if I arrived first, otherwise he would wait for me if he arrived first."

"We left our homes very early in the morning and met at Yajuj before the break of dawn. We then proceeded together from there and when we reached Hada, we met Hadhrat Amr bin Al Aas رضي الله تعالى عنه. After he had welcomed us and we had welcomed him, he asked us where we were heading. We asked him what had brought him from his home and he asked us the same question. We then said to him, 'We intend entering the fold of Islaam and following Muhammad ﷺ.' He responded by saying, 'That is exactly what has brought me.' We then joined forces until we reached Madinah where we left our conveyances at a place called Harra. Rasulullaah ﷺ was already informed about our arrival and was very pleased. I wore my best clothes and headed for Rasulullaah ﷺ."

"My brother met me and said, 'Hurry! Rasulullaah ﷺ has been informed about you and is pleased about your arrival. He is eagerly waiting for you." We walked hastily until we arrived and Rasulullaah ﷺ smiled with me until I came in front of him. I greeted him as the Nabi of Allaah and he replied to my greeting with a smiling face. I then said, 'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul.' He called me closer and said, 'All praise belongs to Allaah Who has guided you. When I saw your intelligence I hoped that it would

inspire you only to do good.' I then said, "O Rasulullaah ﷺ! I keep thinking of the battles I fought against you in opposition to the truth. Pray to Allaah to forgive me.' Rasulullaah ﷺ said, **'Accepting Islaam obliterates all previous sins.'** I said, 'O Rasulullaah ﷺ! Despite that (still pray for me).' He prayed, 'O Allaah! Forgive Khaalid bin Waleed for all the efforts he exerted to prevent people from the path of Allaah.' Thereafter, Hadhrat Uthmaan bin Talha ﷺ and Hadhrat Amr ﷺ came forward and pledged their allegiance to Rasulullaah ﷺ. **We had arrived in Madinah during the month of Safar, eight years after the Hijrah. By Allaah! Rasulullaah ﷺ never equated any of the other Sahabah ﷺ with me when it concerned matters that worried him (military matters)."** (1)

The Conquest of Makkah

(زَادَهَا اللّٰهُ تَشْرِيْفًا)

Rasulullaah ﷺ Leaves Madinah and Camps at Marruz Zahraan

Hadhrat Abdullaah bin Abbaas ﷺ narrates that when Rasulullaah ﷺ left Madinah (for Makkah), **he appointed Abu Ruhm Kulthoom bin Husayn Ghifaari ﷺ as the Ameer of Madinah. He left on the tenth of Ramadhaan** while he and the Sahabah ﷺ were fasting. They broke their fasts when they reached Kudayd which was an oasis between Usfaan and Amj. Rasulullaah ﷺ then proceeded with the **ten thousand Sahabah** ﷺ until they set up camp at Marruz Zahraan. There were **also a thousand** people from the Muzayna and Sulaym tribes and every tribe had brought provisions and weapons. Every one of the Muhaajireen and Ansaar left with Rasulullaah ﷺ without anyone remaining behind.

The Leaders of the Quraysh Spy on the Muslims

By the time Rasulullaah ﷺ reached Marruz Zahraan, the Quraysh were still in the dark. No news about Rasulullaah ﷺ had reached them and they had no idea what he was doing. That night Abu Sufyaan bin Harb, Hakeem bin Hizaam and Budayl bin Warqa left Makkah on a spying expidition to see if they could see or hear any news.

Hadhrat Abbaas ﷺ had joined Rasulullaah ﷺ on the road and it was also on the road from Madinah to Makkah that Abu Sufyaan bin Haarith bin Abdil Muttalib (Rasulullaah ﷺ's cousin) and Abdullaah bin Abi Umayyah bin Mughiera (Rasulullaah ﷺ's cousin and brother-in-law) came to meet Rasulullaah ﷺ to seek permission to join him. Hadhrat Umm Salma ﷺ interceded on their behalf saying, "The one is your cousin (father's brother's son) and the other is your cousin (father's sister's son) as well as your brother-in-law

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.238). Ibn Asaakir has also narrated a similar Hadith in much detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.30).

(my brother)." Rasulullaah ﷺ said, "I have no need for either of them. As for my father's brother's son, he humiliated me in Makkah and my father's sister's son and brother-in-law is the one who made (derogatory) statements about me."

When the news reached the two, Abu Sufyaan who had a child with him said, "By Allaah! If Rasulullaah ﷺ does not permit me (to join him), I shall have to take this child in my hands and set out with him in the wilderness until we die of thirst and hunger." When Rasulullaah ﷺ heard about this statement, he felt them sorry and permitted them to join. They both joined the Muslims and accepted Islaam.

Hadhrat Abbaas رضي الله تعالى عنه Encourages the Quraysh to Appeal for Amnesty

When the Muslims camped at Marruz Zahraan, Hadhrat Abbaas رضي الله تعالى عنه said, "The Quraysh are destroyed! By Allaah! If Rasulullaah ﷺ were to enter Makkah by force before the Quraysh seek amnesty from him, it would signal the eternal destruction of the Quraysh." He then mounted the white mule belonging to Rasulullaah ﷺ and set out towards Makkah until he reached a place called Araak, thinking that he may meet some woodcutter, someone milking an animal or anyone else who had come out for some need. He could then inform them of where Rasulullaah ﷺ was so that they could seek amnesty from him before he entered Makkah by force.

The Incident of Abu Sufyaan with Hadhrat Abbaas and Hadhrat Umar رضي الله تعالى عنهما

Hadhrat Abbaas رضي الله تعالى عنه continues to say that he was still searching for someone when he heard the voices of Abu Sufyaan and Budayl bin Waraqa, who were talking to each other. Abu Sufyaan was saying, "By Allaah! To this day I have never seen such a large concentration of campfires nor as large an army." Budayl bin Waraqa said, "By Allaah! These are the campfires of the Khuzaa'ah tribe. It appears as if a war has lit them." Abu Sufyaan commented, "By Allaah! The Khuzaa'ah tribe is smaller than this. This cannot be their fires and army."

Recognizing the voice of Abu Sufyaan, Hadhrat Abbaas رضي الله تعالى عنه called out, "O Abu Handhala!" Recognising Hadhrat Abbaas t's voice, Abu Sufyaan called out, "O Abul Fadhl!" When Hadhrat Abbaas رضي الله تعالى عنه confirmed that it was he, Abu Sufyaan asked, "May my parents be sacrificed for you! What are you doing here?" Hadhrat Abbaas رضي الله تعالى عنه replied, "Shame on you, O Abu Sufyaan! Here is Rasulullaah ﷺ with the people! By Allaah! The Quraysh shall surely be destroyed!" Abu Sufyaan asked, "May my parents be sacrificed for you! What is the way out?" Hadhrat Abbaas رضي الله تعالى عنه replied, "If Rasulullaah ﷺ gets hold of you, he will surely have your head. Mount this mule with me so that I may take you to Rasulullaah ﷺ to seek amnesty from him." Consequently, Abu Sufyaan's two companions returned and he mounted the mule with Hadhrat Abbaas رضي الله تعالى عنه, who speedily took him to Rasulullaah ﷺ.

Whenever they passed by any Muslim campfire, people would ask, "Who goes there?" However, when they saw the mule of Rasulullaah ﷺ, they would say, "The uncle of Rasulullaah ﷺ on his mule." However, when they passed the campfire of Hadhrat Umar رضي الله تعالى عنه, he challenged, "Who goes there?" and stood up before them. When he saw Abu Sufyaan on the back of the mule, he called out, "The enemy of Allaah! All praise belongs to Allaah who has handed you over without any truce or amnesty." He then ran to Rasulullaah ﷺ and Hadhrat Abbaas رضي الله تعالى عنه spurred the mule on until he beat Hadhrat Umar رضي الله تعالى عنه as animals usually beat people on foot. Hadhrat Abbaas رضي الله تعالى عنه then leapt from the mule and met Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه also arrived just then and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan. Allaah has handed him over without any truce or amnesty. Allow me to execute him."

Hadhrat Abbaas رضي الله تعالى عنه intervened by saying, "O Rasulullaah ﷺ! I have granted him amnesty." Hadhrat Abbaas رضي الله تعالى عنه then sat with Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! There was none but I who spoke in confidence with Abu Sufyaan tonight." As Hadhrat Umar رضي الله تعالى عنه increased his protests concerning Abu Sufyaan, Hadhrat Abbaas رضي الله تعالى عنه said to him, "That will do. By Allaah! Had he been from (your tribe) the Banu Adi bin Ka'b, you would have not spoken like this. You are saying these things only because you know that he belongs to the Banu Abd Manaaf tribe." To this, Hadhrat Umar رضي الله تعالى عنه replied, "Take it easy, O Abbaas! Your entry into Islaam pleased me more than if my own father had accepted Islaam. This was only because I knew that your entry into Islaam pleased Rasulullaah ﷺ more than if Khattaab (my father) had accepted Islaam." Rasulullaah ﷺ then said to Hadhrat Abbaas رضي الله تعالى عنه, "Take him to your tent and bring him back in the morning." Hadhrat Abbaas رضي الله تعالى عنه then took Abu Sufyaan to his tent where he spent the night. The next morning, they proceeded to Rasulullaah ﷺ.

Abu Sufyaan Testifies to the Perfect Nature of Rasulullaah ﷺ and Enters the Fold of Islaam

When Rasulullaah ﷺ saw Abu Sufyaan, he said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that there is none worthy of worship but Allaah?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! I am now convinced that had there been any deity besides Allaah, he would have surely been of some help to me." Rasulullaah ﷺ then said, "Shame on you, O Abu Sufyaan! Has the time not come for you to testify that I am Allaah's Rasul?" Abu Sufyaan replied, "May my parents be sacrificed for you! You are so noble, lenient and good towards relatives! Until now, I have always had reservations about this." Hadhrat Abbaas رضي الله تعالى عنه then said, "Shame on you, O Abu Sufyaan! Accept Islaam and testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul before you are executed." Hadhrat Abbaas رضي الله تعالى عنه narrates that it was then that Abu Sufyaan testified to the true Shahaadah and accepted Islaam.

Those to Whom Rasulullaah ﷺ Granted Amnesty on the Day the Muslims Conquered Makkah

Hadhrat Abbaas رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! Abu Sufyaan enjoys fame, so allow him some." Rasulullaah ﷺ agreed and said, **"Whoever enters the house of Abu Sufyaan shall be safe. Whoever locks his door shall be safe.** Whoever enters the Masjid shall be safe." As Abu Sufyaan was leaving, Rasulullaah ﷺ said, "O Abbaas! Keep him in the valley at the point where the mountain protrudes so that he may witness the armies of Allaah marching by." Hadhrat Abbaas رضي الله تعالى عنه says that in compliance with the instruction of Rasulullaah ﷺ, he took Abu Sufyaan to the point where the valley narrowed.

The various tribes then began passing by him, each bearing their flags. When a tribe passed by, Abu Sufyaan asked, "Who are they, O Abbaas?" "They are the Banu Sulaym tribe," came the reply. To this, Abu Sufyaan would say, "What have I to do with the Banu Sulaym (Why should they be marching against us)?" When another tribe passed, Abu Sufyaan asked, "Who are they, O Abbaas?" When Hadhrat Abbaas رضي الله تعالى عنه informed him that they were the Muzaynah tribe, Abu Sufyaan said, "What have I to do with the Muzaynah tribe?" This continued until all the tribes had passed. Each time a tribe passed, Abu Sufyaan would ask, "Who are they, O Abbaas?" When informed, Abu Sufyaan would say, "What have I to do with them?"

Eventually, Rasulullaah ﷺ passed by with a large group that included the Muhaajireen and Ansaar. (Because of their armour and helmets) Nothing but the whites of their eyes were visible. Abu Sufyaan exclaimed, "Subhaanallaah! Who are they, O Abbaas!" "That," replied, Hadhrat Abbaas رضي الله تعالى عنه, "is Rasulullaah ﷺ with the Muhaajireen and the Ansaar." Abu Sufyaan said, "None has the power or capacity to resist them. O Abul Fadhl! I swear by Allaah! The empire of your nephew has certainly become enormous." Hadhrat Abbaas رضي الله تعالى عنه said, "O Abu Sufyaan! This is Nabuwaat (an not the average kingly empire)." Abu Sufyaan acknowledged this by saying, "Indeed, now that you mention it." Hadhrat Abbaas رضي الله تعالى عنه then said to him, "Go to your people (and inform them about what is happening)."

Abu Sufyaan then left and came to the people of Makkah, shouting at the top of his voice, "O Quraysh! Muhammad is on his way with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe." His wife Hind bint Utba stood before him and grabbed hold of his moustache saying, "Kill this dark wretch! He brings ill news!" Abu Sufyaan said, "Shame on you people! Do not let this woman mislead you because Rasulullaah ﷺ is certainly approaching with an army that you have no power to restrain. Whoever enters the house of Abu Sufyaan shall be safe."

The people said, "Shame on you! Your house shall never accommodate all of us." Abu Sufyaan then said, "Whoever locks the door of his house shall be safe and whoever enters the Masjid shall be safe." The people then dispersed towards their

homes and the Masjid. (1)

The Manner in which Rasulullaah ﷺ Entered Makkah

Ibn Asaakir has narrated from Waaqidi a narration just like that of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه that Tabraani has narrated above. It also mentions that when Abu Sufyaan left (the presence of Rasulullaah ﷺ), Rasulullaah ﷺ said to Hadhrat Abbaas رضي الله تعالى عنه, "Take him to the point where the valley narrows as the mountain protrudes so that he may witness the armies of Allaah passing by." Hadhrat Abbaas رضي الله تعالى عنه then left the main road and took Abu Sufyaan to the point where the valley narrowed as the mountain protruded.

When Hadhrat Abbaas رضي الله تعالى عنه held Abu Sufyaan at this point, Abu Sufyaan protested, "Is this betrayal, O family of Haashim?" Hadhrat Abbaas رضي الله تعالى عنه replied by saying, "Verily, the people of Nabuwaat never betray. I have brought you here for a reason." Abu Sufyaan said, "Then why did you not do this at the beginning and inform me that you needed to bring me here. This would have put me at ease." Hadhrat Abbaas رضي الله تعالى عنه replied, "It did not occur to me and that you would look at it this way."

Rasulullaah ﷺ had already arranged the lines of the Sahabah رضي الله تعالى عنهم and each tribe began passing by with their leaders. **Each battalion also passed by carrying their flags.** The first battalion that Rasulullaah ﷺ sent forward was the Banu Sulaym tribe under the leadership of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. They numbered a thousand strong. They bore a small flag carried by Hadhrat Abaas bin Mirdaas رضي الله تعالى عنه as well as another carried by Hadhrat Khufaaf bin Nudba رضي الله تعالى عنه. The large flag was held high by Hadhrat Hajaaj bin Ilaat رضي الله تعالى عنه. Abu Sufyaan asked, "Who are they?" "That is Khaalid bin Waleed," replied Hadhrat Abbaas رضي الله تعالى عنه. "The youngster?" asked Abu Sufyaan. "Yes," was the response. When Hadhrat Khaalid bin Waleed رضي الله تعالى عنه drew alongside Hadhrat Abbaas رضي الله تعالى عنه with Abu Sufyaan at his side, the soldiers cried out, "Allaahu Akbar!" thrice before passing by.

Thereafter Hadhrat Zubayr bin Awaam رضي الله تعالى عنه passed by leading a battalion of five hundred men comprising of Muhaajireen and many unknown people. They carried a black flag and when Hadhrat Zubayr bin Awaam رضي الله تعالى عنه passed Abu Sufyaan, he called out "Allaahu Akbar!" thrice. His battalion echoed after him. Abu Sufyaan asked, "Who are they?" "That is Zubayr bin Awaam," replied Hadhrat Abbaas رضي الله تعالى عنه. "Your sister's son?" asked Abu Sufyaan. "Yes," was the reply.

Carrying their flag, Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه then passed with three hundred soldiers of the Ghifaar tribe. According to other scholars, it was Hadhrat Imaa bin Rahdah رضي الله تعالى عنه who carried the flag. They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Ghifaar," replied Hadhrat Abbaas رضي الله تعالى عنه. "What have I to do with the Ghifaar tribe?" responded Abu Sufyaan.

(1) Tabraani. Haythami (Vol.6 Pg.167) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith in detail as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.291).

Next followed the Aslam tribe. They comprised of four hundred soldiers and bore two flags. One was carried by Hadhrat Buraydah bin Husayb رضي الله تعالى عنه while Hadhrat Naajiya bin A'jam رضي الله تعالى عنه carried the other. **They also called out "Allaahu Akbar!" thrice as they passed Abu Sufyaan.** Abu Sufyaan asked, "Who are they, O Abul Fadhl?" "That is the tribe of Aslam," replied Hadhrat Abbaas رضي الله تعالى عنه. "What have I to do with the Aslam tribe?" responded Abu Sufyaan, "There has never been any dispute between us." Hadhrat Abbaas رضي الله تعالى عنه said to him, "They are a nation who have entered the fold of Islaam."

Thereafter, five hundred men belonging to the Banu Ka'b bin Amr tribe passed by with Hadhrat Bishr bin Shaybaan رضي الله تعالى عنه carrying their flag. Abu Sufyaan asked, "Who are they?" "They are the Ka'b bin Amr tribe," replied Hadhrat Abbaas MM. "O yes," acknowledged Abu Sufyaan, "they are the allies of Muhammad ﷺ." They also procalimed "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

The Muzayna tribe passed next. They were a thousand strong who included a hundred horsemen and they carried three flags. Their flag bearers were Hadhrat Nu'maan bin Muqarrin, Hadhrat Bilaal bin Haarith and Hadhrat Abdullaah bin Amr رضي الله تعالى عنهم. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is the Muzayna tribe," replied Hadhrat Abbaas رضي الله تعالى عنه. "What have I to do with the Muzayna tribe?" responded Abu Sufyaan, "They have also come to me from the peaks of their mountains with their weapons clattering."

The Juhayna tribe passed next with their leader. They consisted of eight hundred soldiers and bore four flags. There was a flag with Hadhrat Abu Zur'ah Ma'bad bin Khaalid رضي الله تعالى عنه, another with Hadhrat Suwayd bin Sakhr, a third with Hadhrat Raafi bin Makeeth رضي الله تعالى عنه and the fourth with Hadhrat Abdullaah bin Badr رضي الله تعالى عنه. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan.

Thereafter, came the Kinaana tribe that consisted of the Banu Layth, the Banu Dhamra and Banu Sa'd bin Bakr families. They numbered two hundred and Hadhrat Abu Waaqid Laythi رضي الله تعالى عنه bore their flag. They also cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. Abu Sufyaan asked, "Who are they?" "That is Banu Bakr tribe," replied Hadhrat Abbaas رضي الله تعالى عنه. Abu Sufyaan said, "Oh yes! By Allaah! They are a tribe of misfortune. It is because of them that Muhammad ﷺ is attacking us. [1] Swear by Allaah that they (the Quraysh) did not consult with me and I had no knowledge of the matter. When the news of what happened reached me, I was most disgusted. Nevertheless, the matter was predestined." Hadhrat Abbaas رضي الله تعالى عنه said to Abu Sufyaan, "Allaah has destined good in this offensive of Rasulullaah ﷺ against you as you all enter the fold of Islaam."

Waaqidi has mentioned that he was informed by Abdullaah bin Aamir who narrates from Abu Amr bin Himaas that the Banu Layth marched all by themselves. They numbered two hundred and fifty and Hadhrat Sa'b bin

(1) After the Treaty of Hudaybiyyah, the Banu Bakr tribe struck up an allegiance with the Quraysh while the Banu Khuzaa'ah aligned with the Muslims. However, a joint attack on the Banu Khuzaa'ah by the Banu Bakr and the Quraysh led to the annulment of the Treaty, allowing the Muslims the opportunity to march on to Makkah. Abu Sufyaan was referring to this incident.

Juthaama رضي الله تعالى عنه carried their flag. They cried "Allaahu Akbar!" thrice as they passed Abu Sufyaan. When Abu Sufyaan asked who they were, Hadhrat Abbaas رضي الله تعالى عنه informed him that they were the Banu Layth tribe. The last battalion to pass was that of the Banu Ash'ja tribe who numbered three hundred. They had a flag carried by Ma'qal bin Sanaan رضي الله تعالى عنه and another carried by Hadhrat Nu'aym bin Mas'ood رضي الله تعالى عنه. Abu Sufyaan remarked, "Of all the Arabs, they were the staunchest opponents of Muhammad ﷺ." Hadhrat Abbaas رضي الله تعالى عنه commented, "Allaah has entered Islaam into their hearts. That is the grace of Allaah." Abu Sufyaan then remained silent for awhile.

Abu Sufyaan then asked, "Has the battalion of Rasulullaah ﷺ not passed?" Hadhrat Abbaas رضي الله تعالى عنه replied, "He has not yet passed. If you see the battalion of Rasulullaah ﷺ, you will see only steel, horses, brave men and an army that none has the power to withstand." Abu Sufyaan said, "O Abul Fadhl! By Allaah! I am now convinced of this. Who has the capacity to resist them?" When the battalion of Rasulullaah ﷺ appeared, all that could be seen was large masses and dust rising from the hooves of horses. As they marched by in a successive chain, Abu Sufyaan kept asking, "Has Muhammad ﷺ not passed yet?" Hadhrat Abbaas رضي الله تعالى عنه kept informing him that Rasulullaah ﷺ had not yet passed. Eventually, Rasulullaah ﷺ passed riding his camel Qaswa. He was between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and speaking to the two of them.

Hadhrat Abbaas رضي الله تعالى عنه then said, "That is Rasulullaah ﷺ amongst a powerful battalion of Muhaajireen and Ansaar." The battalion carried many large and small flags. Every hero of the Ansaar carried a large and small flag. They were clad in steel armour and only the whites of their eyes were visible. Hadhrat Umar رضي الله تعالى عنه was also covered in armour and he was busy arranging the lines of the army with his booming voice. Abu Sufyaan asked, "O Abul Fadhl! Who is that man talking?" "He is Umar bin Khattaab," replied Hadhrat Abbaas رضي الله تعالى عنه. Abu Sufyaan remarked, "The Banu Adi (the tribe of Hadhrat Umar رضي الله تعالى عنه) were very few in number and possessed little honour. By Allaah! They have now assumed great prominence." Hadhrat Abbaas رضي الله تعالى عنه said, "O Abu Sufyaan! Allaah elevates whoever He wills as He wills. Umar is indeed amongst those whom Islaam has elevated." **The narrator of this report mentions that there were two thousand coats of armour in this battalion.**

Rasulullaah ﷺ had given his flag to Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه who was at the head of the battalion. When Hadhrat Sa'd رضي الله تعالى عنه passed by Abu Sufyaan with the flag of Rasulullaah ﷺ, he shouted to Abu Sufyaan, **"Today is the day of bloodshed!** Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the Quraysh!" As Rasulullaah ﷺ approached and drew alongside Abu Sufyaan, he called out, "O Rasulullaah ﷺ! Have you commanded that your people be killed as Sa'd and those with seemed to think as they passed us? He called out saying, 'O Abu Sufyaan! Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted! Today Allaah shall disgrace the

Quraysh!' Taking the name of Allaah, I plead with you on behalf of your people for you are the best of all people."

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه both said, "O Rasulullaah ﷺ! We fear that the Quraysh may suffer an attack from Sa'd." Rasulullaah ﷺ then said, "O Abu Sufyaan! Today is a day of mercy. **On this day shall Allaah give honour to the Quraysh.**" Then he sent a message that **Hadhrat Sa'd** رضي الله تعالى عنه be relieved of the post (as flagbearer) and assigned the task of bearing the **flag to Hadhrat Qais** رضي الله تعالى عنه **(Hadhrat Sa'd's son).** (In this way) Rasulullaah ﷺ intended that the flag would really not leave the hands of Hadhrat Sa'd رضي الله تعالى عنه when it went to his son (and he would therefore not feel offended). However, Hadhrat Sa'd رضي الله تعالى عنه refused to surrender the flag until he received a signal from Rasulullaah ﷺ. **Consequently, Rasulullaah ﷺ sent his turban to Hadhrat Sa'd** رضي الله تعالى عنه**, by which he acknowledged the command and handed the flag over to his son Hadhrat Qais** رضي الله تعالى عنه. (1)

Hadhrat Abu Layla رضي الله تعالى عنه who reports that they were with Rasulullaah ﷺ when he informed them that Abu Sufyaan was at a place called Araak. The Sahabah رضي الله تعالى عنهم then went there and captured him. With their swords still sheathed, they surrounded him and brought him before Rasulullaah ﷺ. Rasulullaah ﷺ said to him, "Shame on you, O Abu Sufyaan! I have brought to you the world as well as the Aakhirah. Accept Islaam and live in peace."

Hadhrat Abbaas رضي الله تعالى عنه had been a friend of Abu Sufyaan, so he said, "O Rasulullaah ﷺ! Abu Sufyaan loves glory, so grant him some." Rasulullaah ﷺ therefore sent a crier to Makkah to announce, "Whoever locks his door shall be safe! **Whoever throws down his weapons shall be safe!** Whoever enters the house of Abu Sufyaan shall be safe!" Rasulullaah ﷺ then sent Abu Sufyaan with Hadhrat Abbaas رضي الله تعالى عنه and they both sat at the edge of the valley. When the Banu Sulaym tribe marched by, Abu Sufyaan asked, "Who are they?" "They are the Banu Sulaym tribe," replied Hadhrat Abbaas رضي الله تعالى عنه. Abu Sufyaan then said, "What have I to do with the Banu Sulaym tribe?"

Thereafter, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه came at the head of the Muhaajireen. It was when Rasulullaah ﷺ arrived amongst the Ansaar that Abu Sufyaan asked, "O Abbaas! Who are they?" Hadhrat Abbaas رضي الله تعالى عنه said, "They are the red death (people unafraid to spill the blood of their enemies). That is Rasulullaah ﷺ with the Ansaar." Abu Sufyaan commented, "I have seen the kingdom of the Kisra and the kingdom of the Caesar but I have never seen anything like the kingdom of your nephew." Hadhrat Abbaas رضي الله تعالى عنه said, "This is (not a mere kingdom but the greater kingdom of) Nabuwaat." (2)

Hadhrat Urwa رضي الله تعالى عنه narrates that Rasulullaah ﷺ left (Madinah) with an army of twelve thousand comprising of the Muhaajireen, the Ansaar, the Aslam tribe, the Ghifaar tribe, the Juhayna tribe and the Banu Sulaym tribe. They led with horses and (were so fast that) they reached Marruz Zahraan (close to Makkah) without the Quraysh even knowing about them. The Quraysh sent Hakeem bin

(1) *Kanzul Ummaal* (Vol.5 Pg.295).

(2) Tabraani. Haythami (Vol.6 Pg.170) has commented on the chain of narrators.

Hizaam and Abu Sufyaan to Rasulullaah ﷺ with instructions to either secure a peace treaty with Rasulullaah ﷺ or declare war against him. Abu Sufyaan and Hakeem bin Hizaam left (for Madinah). On the way they met Budayl bin Waraqa and asked him to accompany them.

When they reached an area of Makkah called Araak at the time of Isha, they noticed many tents and an army. They also heard the neighing of horses. This frightened them and they grew scared. They said, "This is the Banu Ka'b tribe whom war has gathered here." Budayl observed, "They are more than the Banu Ka'b. All of them combined cannot equal this number. Could the Hawaazin tribe be searching for grass in our territory? By Allaah! We cannot even say this. **These numbers are like those of people performing Hajj."**

Rasulullaah ﷺ had sent horsemen ahead of the army to capture spies. (In addition to this,) The Banu Khuzaa'ah tribe lived along the road and were not allowing anyone to pass. As soon as Abu Sufyaan and his companions entered the Muslim army, the horsemen captured them in the darkness of the night and took them to Rasulullaah ﷺ. Abu Sufyaan and his companions now feared that they would surely lose their lives. Hadhrat Umar رضي الله تعالى عنه stood up before Abu Sufyaan and slapped him on his neck. The people stuck close to Abu Sufyaan and took him away to be presented before Rasulullaah ﷺ. Abu Sufyaan feared that he would now be killed. Since Hadhrat Abbaas رضي الله تعالى عنه had been a close friend of Abu Sufyaan during the Period of Ignorance, he called out at the top of his voice, "Will you not hand me over to Abbaas?" Hadhrat Abbaas رضي الله تعالى عنه arrived and dispersed everyone from Abu Sufyaan. Hadhrat Abbaas رضي الله تعالى عنه requested Rasulullaah ﷺ to make Abu Sufyaan over to him. In the meantime, the news of Abu Sufyaan being there spread throughout the army. **Hadhrat Abbaas رضي الله تعالى عنه mounted his animal with Abu Sufyaan that night and rode around the army with him until they had seen him.**

When he slapped Abu Sufyaan on his neck, Hadhrat Umar رضي الله تعالى عنه told him, "By Allaah! You shall die before you even draw near to Rasulullaah ﷺ." He therefore sought help from Hadhrat Abbaas رضي الله تعالى عنه and said, "I shall surely be killed." Hadhrat Abbaas رضي الله تعالى عنه therefore protected him from assaulting him. When Abu Sufyaan saw the large numbers of people and their great discipline, he commented, "Never before have I seen a concentration of people as I see tonight." After rescuing him from the people, Hadhrat Abbaas رضي الله تعالى عنه said to Abu Sufyaan, "You will certainly be killed if you do not accept Islaam and do not testify that Muhammad ﷺ is Allaah's Rasool. As much as Abu Sufyaan wanted to say what Hadhrat Abbaas رضي الله تعالى عنه had told him, he could not get his tongue to do so. He then spent the night with Hadhrat Abbaas رضي الله تعالى عنه. As for Hakeem bin Hizaam and Budayl bin Waraqa, they both went to Rasulullaah ﷺ and accepted Islaam. Rasulullaah ﷺ then asked them about the people of Makkah.

When the Fajr Adhaan was called out, everyone gathered and waited for the salaah to begin. Abu Sufyaan became alarmed and asked, "O Abbaas! What are you people going to do?" Hadhrat Abbaas رضي الله تعالى عنه replied, "The Muslims are

awaiting the arrival of Rasulullaah ﷺ." Hadhrat Abbaas رضي الله تعالى عنه took Abu Sufyaan along with him outside. When Abu Sufyaan saw the Muslims, he asked, "Do they do anything that Rasulullaah ﷺ commands them?" "Yes," replied Hadhrat Abbaas رضي الله تعالى عنه, **"they will even stop eating and drinking if Rasulullaah ﷺ commands them." Abu Sufyaan then asked, "Ask him if he will forgive his people."** Hadhrat Abbaas رضي الله تعالى عنه then took him along to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is Abu Sufyaan."

Abu Sufyaan said, "O Muhammad! I prayed to my god for help and you prayed to yours for help. By Allaah! It is evident to me that you have defeated me. Had my god been true and yours false, I would have certainly defeated you." He then testified that that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. Hadhrat Abbaas رضي الله تعالى عنه then requested, "O Rasulullaah ﷺ! Permit me to go to your people (the Quraysh in Makkah) to warn them about what is about to befall them and to invite them towards Allaah and His Rasool." When Rasulullaah ﷺ granted him permission, Hadhrat Abbaas رضي الله تعالى عنه asked, "What shall I tell them, O Rasulullaah ﷺ? Give me some assurance of safety so that they may rest at ease." Rasulullaah ﷺ said, "Tell them that the person will be safe who testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. The person who throws down his weapons and **sits near the Kabah shall also be safe** and the person who locks his door will also remain safe."

Hadhrat Abbaas رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! Abu Sufyaan is our cousin and he wishes to return with me. Allow him something that will give him repute." Rasulullaah ﷺ said, "(Also tell the people that) Whoever enters the house of Abu Sufyaan will be safe and whoever enters the house of Hakeem bin Hizaam will also be safe." Rasulullaah ﷺ said this because **Abu Sufyaan's house was in the upper end of Makkah and the house of Hakeem bin Hizaam was in the lower end.** Abu Sufyaan understood these announcements well. Rasulullaah ﷺ then gave Hadhrat Abbaas رضي الله تعالى عنه the white mule that Hadhrat Dihya Kalbi رضي الله تعالى عنه had given him as a gift and he left on it with Abu Sufyaan mounted behind him.

When Hadhrat Abbaas رضي الله تعالى عنه had left, Rasulullaah ﷺ sent some of the Sahabah رضي الله تعالى عنهم after him with instructions to catch up with him and call him back. Rasulullaah ﷺ also informed them about his fears concerning Abu Sufyaan. When the messenger conveyed the message to Hadhrat Abbaas رضي الله تعالى عنه, he did not like to return and said, "Does Rasulullaah ﷺ fear that Abu Sufyaan would forsake Islaam to join the few people (in Makkah) and commit kufr after accepting Imaan?" The messenger then told Hadhrat Abbaas رضي الله تعالى عنه to keep Abu Sufyaan there, which he did. When he did this, Abu Sufyaan asked, "Is this betrayal, O family of Haashim?" To this Hadhrat Abbaas رضي الله تعالى عنه replied, "We never betray anyone. I just need you to do something." "Tell me what it is so that I may do it for you," complied Abu Sufyaan. Hadhrat Abbaas رضي الله تعالى عنه responded by

saying, "You will know what it is when Khaalid bin Waleed and Zubayr bin Awaam arrive."

Hadhrat Abbaas رضي الله تعالى عنه waited by a narrow pass just ahead of Araak and Marruz Zahraan. Abu Sufyaan kept the words of Hadhrat Abbaas رضي الله تعالى عنه in mind as Rasulullaah ﷺ dispatched the various battalions of horsemen one after the other. Rasulullaah ﷺ divided the horsemen into two sections, the first with Hadhrat Zubayr bin Awaam رضي الله تعالى عنه (and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه), followed by another comprising of soldiers from the Aslam, Ghifaar and Qudhaa'ah tribes. Abu Sufyaan asked, "O Abbaas! Is this Rasulullaah ﷺ?" "No," replied Hadhrat Abbaas رضي الله تعالى عنه, this is Khaalid bin Waleed."

Ahead of him, Rasulullaah ﷺ had sent Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه together with a regiment of the Ansaar. Hadhrat Sa'd رضي الله تعالى عنه called out, "Today is the day of bloodshed! Today, the sacredness of the Haram shall be lifted!" Thereafter, Rasulullaah ﷺ arrived with the battalion of Imaan, namely the Muhaajireen and Ansaar. When Abu Sufyaan saw so many faces that he did not recognise, he said, "O Rasulullaah ﷺ! You have given preference to these people over your people?" Rasulullaah ﷺ replied, **"This is the result of your people's doings. These people believed in me when you people called me a liar and it was them who assisted me when you people expelled me (from Makkah)."**

On that day, Hadhrat Aqra bin Haabis, Hadhrat Abbaas bin Mirdaas and Hadhrat Uyayna bin Hisn Fazaari were with Rasulullaah ﷺ. When he saw them around Rasulullaah ﷺ, Abu Sufyaan asked, "Who are these people, O Abbaas?" Hadhrat Abbaas رضي الله تعالى عنه replied, "These are the battalion of Rasulullaah ﷺ. With them is the red death. They are the Muhaajireen and the Ansaar. Abu Sufyaan then said, "Come on, O Abbaas! I have never seen an army or group as large as I have seen today."

Hadhrat Zubayr bin Awaam رضي الله تعالى عنه proceeded with his battalion until they reached Hajoon while **Hadhrat Khaalid bin Waleed رضي الله تعالى عنه penetrated further and entered the lower end of Makkah.** There he encountered some ruffians from the Banu Bakr tribe and had to fight them. Allaah granted Hadhrat Khaalid رضي الله تعالى عنه victory over them and **while some were killed at a place called Hazwara,** others fled to their homes. Those who were mounted on horseback climbed the Handama hill as the Muslims followed in pursuit. Rasulullaah ﷺ eventually entered Makkah with the last group of people.

A crier announced, "Whoever locks himself in his house without fighting shall be safe." Abu Sufyaan was also calling out in Makkah, "Accept Islaam and remain safe." It was really through Hadhrat Abbaas رضي الله تعالى عنه that Allaah had protected the people of Makkah. Hind bint Utba (Abu Sufyaan's wife) grabbed hold of his beard and shouted, "O family of Ghaalib! Kill this madman!" He shouted at her, "Let go of my beard! I swear by Allaah that you will definitely be executed if you do not accept Islaam. Woe to you! Rasulullaah ﷺ has come with the truth. Go home and hide." (1)

(1) Tabraani. Haythami (Vol.6 Pg.173) has commented on the chain of narrators. Ibn Aa'idh has also narrated the Hadith as quoted in *Fat'hul Baari* (Vol.8 Pg.4). Bukhari has also narrated it in brief from Hadhrat Urwa رضي الله تعالى عنه. Bayhaqi (Vol.9 Pg.119) has also narrated the same.

Suhayl bin Amr Accepts Islaam and Testifies to the Noble Character of Rasulullaah ﷺ

Hadhrat Suhayl bin Amr رضي الله تعالى عنه narrates that he entered his house and locked the doors when Rasulullaah ﷺ arrived victoriously in Makkah. He then sent his son Abdullaah bin Suhayl to secure amnesty for him from Rasulullaah ﷺ because he feared being killed. Abdullaah went and said, "O Rasulullaah ﷺ! Will you grant amnesty to my father?" "Certainly," replied Rasulullaah ﷺ, "he has the protection of Allaah. He may leave the house."

Addressing those around him, Rasulullaah ﷺ then said, "Whoever meets Suhayl should not even look at him sternly so that he may leave his house in peace. **I swear by my life[1] that Suhayl surely possesses intelligence and esteem. Someone like him cannot be ignorant about (the beauty of) Islaam. He has already come to know that whatever his efforts (against Islaam) have been, they have borne no fruit."**

Abdullaah bin Suhayl reported back to his father what Rasulullaah ﷺ had said. Suhayl said, "By Allaah! He is an excellent person in youth and in old age. Suhayl would then go to and forth (to meet Rasulullaah ﷺ) and even accompanied Rasulullaah ﷺ in the Battle of Hunayn as a Mushrik. He eventually accepted Islaam at Ji'irrana and Rasulullaah ﷺ gave him a hundred camels from the booty.[2]

Rasulullaah ﷺ's Speech to the People of Makkah on the day Makkah was Conquered

Hadhrat Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was in Makkah on the day that Makkah was conquered, he sent for Safwaan bin Umayyah, Abu Sufyaan bin Harb and Haarith bin Hishaam. Hadhrat Umar رضي الله تعالى عنه then said, "Allaah has given us power over them today. I shall certainly remind them of what they had done in the past." As he was still saying this, Rasulullaah ﷺ said to them, "My example and yours is like that of Yusuf عليه السلام and his brothers." Rasulullaah ﷺ then recited (the following verse of the Qur'aan that quotes the words Hadhrat Yusuf عليه السلام said to his brothers):

﴿لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ۝﴾ (سورة اليوسف: ٩٢)

There shall be no blame on you today *(no revenge will be taken)*. May Allaah forgive you. He is the Most Merciful of those who show mercy."
{Surah Yusuf, verse 92}

Hadhrat Umar رضي الله تعالى عنه says that he covered his head in embarrassment before Rasulullaah ﷺ because it would look very bad if he had to say something without thinking whereas Rasulullaah ﷺ had mentioned what he already did.[3]

(1) Taking oaths in the name of anyone besides Allaah was not yet prohibited at that stage.
(2) Waaqidi, Ibn Asaakir and Ibn Sa'd as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). haakim has also narrated the Hadith in his *Mustadrak* (Vol.3 Pg.281).
(3) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.292).

Hadhrat Ibn Abi Husayn narrates that when Rasulullaah ﷺ conquered Makkah, he entered the Kabah and when he came out, he placed his hands on the frames of the door and said (to the people gathered there), "What have you people to say?" Suhayl bin Amr said, "We say and we anticipate good from you. You are a big-hearted brother and the son of a big-hearted brother. You now have control over us." Rasulullaah ﷺ said, "I shall say as my brother Yusuf عليه السلام said:

﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۚ﴾

'There shall be no blame on you today *(no revenge will be taken).*'" (1)

Part of a lengthy Hadith narrated by Hadhrat Abu Hurayra رضي الله تعالى عنه states that Rasulullaah ﷺ came to the Kabah and while holding the doorframe, asked, "What do you people have to say? What are your expectations?" The people responded, "We say that you are our nephew and a most lenient and merciful son of our uncle." This they repeated thrice. Rasulullaah ﷺ said, "I shall say as Yusuf عليه السلام said:

﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ۝﴾

'There shall be no blame on you today *(no revenge will be taken).* May Allaah forgive you. He is the Most Merciful of those who show mercy.'"

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates further that the people then dispersed as if they had been revived from their graves and they accepted Islaam.

Imaam Bayhaqi states that in a narration of this incident that Imaam Shafi'ee رحمه الله تعالى narrated from Imaam Abu Yusuf رحمه الله تعالى it is mentioned that when the people gathered in the Masjidul Haraam, Rasulullaah ﷺ asked them, **"What do you think I shall do with you?" They said, "(You will do only) Good, for you are a big-hearted brother and the son of a big-hearted brother." Rasulullaah ﷺ then said to them, "Go! You are all free."** (2)

Hadhrat Ikrama bin Abi Jahal Accepts Islaam

Hadhrat Ikrama رضي الله تعالى عنه is Granted Amnesty on the Request of his Wife

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه narrates that on the day that Makkah was conquered, Ummu Hakeem bint Haarith bin Hishaam accepted Islaam. She was the wife of Hadhrat Ikrama bin Abi Jahal and therefore said, "O Rasulullaah ﷺ! Ikrama has run away from you to Yemen, fearing that you would execute him. Would you please grant him amnesty." Rasulullaah ﷺ said, "He has amnesty." Hadhrat Umm Hakeem رضي الله تعالى عنها therefore left in search of Hadhrat Ikrama in the company of her Roman slave. The slave tried to seduce her and she continuously gave him hope until they reached a tribe of the Uk from whom she sought assistance. The people caught him and tied him up.

She eventually managed to catch up with Hadhrat Ikrama who had already

(1) Ibn Zanjway in *Kitaabul Amwaal* as quoted in *Isaaba* (Vol.2 Pg.93).
(2) Bayhaqi (Vol.9 Pg.118).

reached one of the Tihaama coasts where he had boarded a ship. One of the sailors said to him, "Recite the words of sincerity." Hadhrat Ikrama asked him, "What should I say, "He replied, **"Say that there is none worthy of worship but Allaah." Hadhrat Ikrama said to him, "It is from this that I am fleeing."** As they spoke, Umm Hakeem arrived and started waving a cloth (to attract their attention) as she shouted, "O my cousin! I have come to you from he who best maintains family ties, who is the most pious of people and the best of people. Do not destroy yourself." He waited for her until she caught up with him. She then said to him, "I have secured amnesty for you from Rasulullaah ﷺ." "Have you really?" he asked. "Yes," she replied, "I spoke to Rasulullaah ﷺ and he granted you amnesty." Hadhrat Ikrama then returned with Umm Hakeem when she informed him about the details of her experiences with the Roman slave. (In a fit of rage) He killed the slave but had not yet accepted Islaam.

Hadhrat Ikrama Accepts Islaam and Testifies to the Perfect Excellence of Rasulullaah ﷺ

When Hadhrat Ikrama drew close to Makkah, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "Ikrama the son of Abu Jahal is coming to you as a Mu'min and a Muhaajir so do not curse his father because cursing the dead only hurts the living without ever reaching the dead." **Hadhrat Ikrama kept making efforts to cohabit with his wife but she refused saying, "You are Kaafir while I am a Muslim." Hadhrat Ikrama رضي الله تعالى عنه remarked, "That which prevents you from me must be something very great."**

When Rasulullaah ﷺ saw Hadhrat Ikrama رضي الله تعالى عنه, **he hastened towards him without wearing his upper shawl out of happiness** at seeing Hadhrat Ikrama رضي الله تعالى عنه. Rasulullaah ﷺ then sat down while Hadhrat Ikrama رضي الله تعالى عنه stood before him alongside **his wife who donned a veil.** Hadhrat Ikrama رضي الله تعالى عنه said, "O Muhammad! This lady has informed me that you have granted me amnesty. Rasulullaah ﷺ responded by saying, "She has spoken the truth. Your safety is assured." Hadhrat Ikrama رضي الله تعالى عنه then asked, "Towards what do you invite?" Rasulullaah ﷺ replied, "I invite you to testify that that there is none worthy of worship but Allaah and that I am Allaah's Rasul. I also invite you towards establishing salaah and paying zakaah." Rasulullaah ﷺ then mentioned several other things that he was to do. Hadhrat Ikrama رضي الله تعالى عنه said, "By Allaah! You have invited to nothing but the truth and excellent and beautiful actions. By Allaah! Even before you started inviting towards your invitation, you had been the most truthful of us and the most righteous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." This pleased Rasulullaah ﷺ tremendously.

Hadhrat Ikrama رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Teach me the best thing to say." Rasulullaah ﷺ told him to say:

"اَشْهَدُاَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ"

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and messenger"

Hadhrat Ikrama رضي الله تعالى عنه then asked what else he could say. Rasulullaah ﷺ told him to say, **"I make Allaah and all present witness to the fact that I am a Muslim, Mujaahid and Muhaajir."** Hadhrat Ikrama رضي الله تعالى عنه then said what Rasulullaah عليه السلام told him.

The Da'wah that Rasulullaah ﷺ gave to Hadhrat Ikrama رضي الله تعالى عنه

Rasulullaah ﷺ then said to Hadhrat Ikrama رضي الله تعالى عنه, "I shall grant you anything you ask for if I am able to." Hadhrat Ikrama رضي الله تعالى عنه asked, "I ask you to seek forgiveness from Allaah for every type of enmity I have shown towards you, for every journey I have undertaken to oppose you, for every battle I have fought against you and for every harsh word I have said in your face or behind your back." Rasulullaah ﷺ made du'aa this, "O Allaah! Forgive him for every type of enmity he has displayed and for every journey he undertook to any place with the intention of extinguishing Your light. Also forgive him for every defamatory remark he has made in my face or behind my back." Hadhrat Ikrama رضي الله تعالى عنه remarked, "I am pleased, O Rasulullaah ﷺ."

Hadhrat Ikrama رضي الله تعالى عنه then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that **every expense I bore opposing the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah."** (True to his word) Hadhrat Ikrama رضي الله تعالى عنه exerted every effort to fight in Jihaad until he was martyred. Rasulullaah ﷺ upheld the marriage of Hadhrat Ikrama رضي الله تعالى عنه to his wife without renewing the Nikah.

Waaqidi has narrated that during the Battle of Hunayn (when the Muslims were suffering a temporarily defeat at the beginning), Suhayl bin Amr remarked, "The Muslims have never before experienced the likes of these two tribes (the Thaqeef and Hawaazin) before." To this, Hadhrat Ikrama رضي الله تعالى عنه responded by saying, "One should not speak like this. Everything lies in the control of Allaah and Muhammad ﷺ has no control over things. If he is defeated today, tomorrow shall hold promising results[1]." Suhayl mocked, "By Allaah! It was not long before this that you opposed Rasulullaah ﷺ!" Hadhrat Ikrama رضي الله تعالى عنه then replied by saying, "By Allaah! All our previous efforts have been futile. **Considering ourselves to be intelligent people, we used to worship stones that could neither harm nor give any benefit."** [2]

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه has also narrated their incident but in fewer words. He says that when Hadhrat Ikrama رضي الله تعالى عنه reached the door of Rasulullaah ﷺ, Rasulullaah ﷺ was so overjoyed at his arrival that he jumped up into a standing position. A narration of Hadhrat Urwa bin Zubayr

(1) The Muslims shall either win victory or at least they shall learn that they ought to place all their trust in Allaah rather than in their superior numbers.

(2) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.75).

رضي الله تعالى عنه quotes from Hadhrat Ikrama رضي الله تعالى عنه that when he met Rasulullaah ﷺ he said, "O Muhammad! This woman has informed me that you have granted me amnesty." Rasulullaah ﷺ replied, "Indeed. You have been granted amnesty." Hadhrat Ikrama رضي الله تعالى عنه then said, "I testify that there is none worthy of worship but the one Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul. I also would testify that you are the best of people, the most truthful person and one who best fulfils his promises." Hadhrat Ikrama رضي الله تعالى عنه says that out of embarrassment, his head was bowed as he said this.

He then said, "O Rasulullaah! Do seek forgiveness from Allaah for every type of enmity I displayed towards you and for every journey I undertook to promote Shirk." Rasulullaah ﷺ made the following du'aa, "O Allaah! Forgive Ikrama for all the enmity he displayed towards me and for every journey he undertook with the intention of preventing people from the Deen." Hadhrat Ikrama رضي الله تعالى عنه then said, "O Rasulullaah! Teach me the best that you know so that I may learn it (and practise)." **Rasulullaah ﷺ advised him that together with striving in the path of Allaah,** he should recite:

"اَشْهَدُاَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ"

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul"

Hadhrat Ikrama رضي الله تعالى عنه then went on to say, "O Rasulullaah ﷺ! I swear by Allaah that every expense I bore to oppose the Deen of Allaah, I shall spend double that amount in the path of Allaah. I swear also that every battle I fought opposing the Deen of Allaah, I shall fight double the number of battles in the path of Allaah."

Hadhrat Ikrama رضي الله تعالى عنه strives in Jihaad and is martyred

Hadhrat Ikrama رضي الله تعالى عنه continued fighting in Jihaad and in turn he was martyred in the Battle of Ajnaadeen during Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ appointed Hadhrat Ikrama رضي الله تعالى عنه to collect the zakaah of the Hawaazin tribe during the year that Rasulullaah ﷺ performed the farewell Hajj. When Rasulullaah ﷺ passed away, Hadhrat Ikrama رضي الله تعالى عنه was in a place called Tabaalah (in Yemen).[1]

Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه Accepts Islaam

Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه is Granted Amnesty at the request of Hadhrat Umayr bin Wahab رضي الله تعالى عنه

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه narrates that when Makkah was

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.241). The incident of how Hadhrat Ikrama رضي الله تعالى عنه accepted Islaam has also been reported by Tabraani as quoted in Majma (Vol.6 Pg.174).

conquered, the wife of Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه accepted Islaam. Her name was Baghoom bint Mu'addal رضي الله تعالى عنها and she belonged to the Kinaanah tribe. Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه had run away from Makkah and reached some valley. (As they sat there) He said to his slave Yasaar who was alone with him, "O dear! What do you see?" Yasaar replied, "That is Umayr bin Wahab." "What am I to do with Umayr? By Allaah! He has come to kill me and has assisted Rasulullaah ﷺ against me." When Hadhrat Umayr bin Wahab رضي الله تعالى عنه met him, Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه said, "Are you not satisfied with what you have already done to me? You placed the burden of settling your debts and caring for your family on me and now you have come to kill me?"

Hadhrat Umayr bin Wahab رضي الله تعالى عنه said to him, "O Abu Wahab! May my life be sacrificed for you! I have come to you from the best of people and the one who best maintains family ties." (Before coming to Hadhrat Safwaan رضي الله تعالى عنه) Hadhrat Umayr bin Wahab رضي الله تعالى عنه had mentioned to Rasulullaah ﷺ, "O Rasulullaah ﷺ! The leader of our people (Safwaan bin Umayyah) has run away from Makkah to throw himself into the ocean fearing that you shall not grant him amnesty. May my parents be sacrificed for you! Do grant him amnesty." Because Rasulullaah ﷺ had granted the amnesty, Hadhrat Umayr bin Wahab رضي الله تعالى عنه had now come to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه to inform him that he had been granted amnesty.

Rasulullaah ﷺ sends his Turban to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه to Confirm his Amnesty

Hadhrat Safwaan رضي الله تعالى عنه then said, "By Allaah! I shall never return with you (to Makkah) until you bring me a sign which I may identify." (When Hadhrat Umayr رضي الله تعالى عنه returned to Rasulullaah ﷺ with this request) Rasulullaah ﷺ said, "Take this turban of mine." Hadhrat Umayr رضي الله تعالى عنه then returned to Hadhrat Safwaan رضي الله تعالى عنه with the turban **which was actually a striped shawl that Rasulullaah ﷺ tied on his head as a turban on the day the Muslims conquered Makkah.** Searching for Hadhrat Safwaan رضي الله تعالى عنه the second time, Hadhrat Umayr رضي الله تعالى عنه found him and bringing him the turban said, "O Abu Wahab! I have come to you from the best of people, the one who best maintains family ties, the most righteous of people and the most tolerant. His honour is yours, his dignity is yours and his kingdom is yours for his forefathers and yours are the same. I advise you to fear Allaah for your own good."

Hadhrat Safwaan رضي الله تعالى عنه said, "I fear that I shall be killed." Hadhrat Umayr رضي الله تعالى عنه said, "Rasulullaah ﷺ invites you to accept Islaam. It would be best if you accept willingly. If not, **you have two month's grace.** Of all people, he best keeps his word and had even sent to you the shawl he wore as a turban when he entered Makkah. Do you recognise it?" "Certainly," replied Hadhrat Safwaan رضي الله تعالى عنه. When Hadhrat Umayr رضي الله تعالى عنه took out the turban, Hadhrat Safwaan رضي الله تعالى عنه said, "That it certainly is."

Hadhrat Safwaan رضي الله تعالى عنه then returned and reached Rasulullaah ﷺ as he was busy leading the Asr salaah in the Masjidul Haraam. While the two stood waiting, Hadhrat Safwaan رضي الله تعالى عنه asked, "How many salaahs do the Muslims perform each day and night." When Hadhrat Umayr رضي الله تعالى عنه informed him that they performed five salaahs daily, he asked, "Is Muhammad ﷺ leading them in salaah?" "Yes," came the reply.

When Rasulullaah ﷺ said the Salaam (to end the salaah), Hadhrat Safwaan رضي الله تعالى عنه called out, "O Muhammad! Umayr bin Wahab has brought me here with your shawl and says that you have asked me to come to you. He says that it would be best if I accept Islaam willingly otherwise you shall allow me two month's grace." Rasulullaah ﷺ said, "Dismount, O Abu Wahab." "By Allaah!" exclaimed Hadhrat Safwaan رضي الله تعالى عنه, "I shall never dismount until you verify this for me." Rasulullaah ﷺ said, "In fact, **you may have a grace period of four months.**" Hadhrat Safwaan رضي الله تعالى عنه then dismounted.

Hadhrat Safwaan رضي الله تعالى عنه Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam

When Rasulullaah ﷺ marched against the Hawaazin tribe, **Hadhrat Safwaan رضي الله تعالى عنه marched with him while still a Kaafir.** Rasulullaah ﷺ sent someone to him to request that he loan some weapons to the Muslims. Hadhrat Safwaan رضي الله تعالى عنه **sent a hundred coats of armour** together with all the equipment that went with it and asked, "Shall this be taken with my permission or by force?" When Rasulullaah ﷺ told him that it was on loan and that it would be returned, he loaned it. According to the request of Rasulullaah ﷺ, he loaded it on his animal and took it to Hunayn. He therefore witnessed the Battles of Hunayn and Taa'if. He then accompanied Rasulullaah ﷺ to Ji'irraanah.

As Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan رضي الله تعالى عنه was with him. Hadhrat Safwaan رضي الله تعالى عنه then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he repiied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan رضي الله تعالى عنه accepted Islaam on the spot and said, "It is only be the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." (1)

Another narration quotes from Hadhrat Safwaan رضي الله تعالى عنه that Rasulullaah ﷺ asked him to give some weapons on loan. He said, "Are you taking it away from me by force?" Rasulullaah ﷺ answered, "I wish to borrow them and **damages shall be paid back.**" It so happened that some of the coats of armour were destroyed. Rasulullaah ﷺ therefore approached Hadhrat Safwaan رضي الله تعالى عنه to

(1) Waaqidi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.294). Ibn Is'haaq and Mhammad ibn Ja'far bin Zubayr have also narrated the Hadith from Hadhrat Urwa رضي الله تعالى عنه who narrates from Hadhrat Aa'isha رضي الله تعالى عنها as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.308).

pay for the damages. Hadhrat Safwaan رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Today I have a greater desire to accept Islaam (than to be reimbursed)." (1)

Hadhrat Huwaytib bin Abdil Uzza رضي الله تعالى عنه Accepts Islaam

Hadhrat Abu Dharr رضي الله تعالى عنه invites Hadhrat Huwaytib bin Abdil Uzza رضي الله تعالى عنه to Islaam and he Accepts

Hadhrat Mundhir bin Jahm رضي الله تعالى عنه narrates from Hadhrat Huwaytib bin Abdil Uzza رضي الله تعالى عنه that he was terrified when Rasulullaah ﷺ entered Makkah when it was conquered. He left his house and scattered his family in various places where they would be safe. He then hid himself in an orchard belonging to the Auf clan. He narrates, "One day, Abu Dharr suddenly arrived. We had been good friends before and friendship always bears fruit. However, as soon as I saw him, I started to run away." Hadhrat Abu Dharr رضي الله تعالى عنه called out, "O Abu Muhammad!" When Hadhrat Huwaytib رضي الله تعالى عنه responded, Hadhrat Abu Dharr رضي الله تعالى عنه asked, "What is the matter?" "Fear," replied, Hadhrat Huwaytib رضي الله تعالى عنه. "Have no fear," said Hadhrat Abu Dharr رضي الله تعالى عنه, "You have amnesty in the protection of Allaah." Hadhrat Huwaytib رضي الله تعالى عنه then went back and greeted Hadhrat Abu Dharr رضي الله تعالى عنه.

"You may go home," said Hadhrat Abu Dharr رضي الله تعالى عنه. "How am I to go home?" asked Hadhrat Huwaytib رضي الله تعالى عنه, "By Allaah! I do not see myself returning home alive. I shall be met on the street and killed or be killed by someone barging into my house. In addition, my family are scattered in various places." Hadhrat Abu Dharr رضي الله تعالى عنه said, "Then gather your family in one place and I shall escort you home." Hadhrat Abu Dharr رضي الله تعالى عنه then took Hadhrat Huwaytib رضي الله تعالى عنه home and announced, "Huwaytib has been granted amnesty and may not be harmed." When Hadhrat Abu Dharr رضي الله تعالى عنه went to Rasulullaah ﷺ and informed him about the events, he said, "Has everyone not been granted amnesty besides those whose execution I have ordered?" This statement put Hadhrat Huwaytib t's heart at ease and he took his family home.

Hadhrat Abu Dharr رضي الله تعالى عنه again came to Hadhrat Huwaytib رضي الله تعالى عنه and said, "O Abu Muhammad! Until when? Where to? You have participated in all the battles. Although you have lost tremendous good, much good is still left for you. Go to Rasulullaah ﷺ and accept Islaam. You will then be able to live in peace. **Rasulullaah ﷺ is the most righteous of people, the one who best maintains family ties and the most tolerant of all people. His honour is yours and his dignity is yours.**" Hadhrat Huwaytib رضي الله تعالى عنه then said to Hadhrat Abu Dharr رضي الله تعالى عنه, "I am prepared to accompany you to Rasulullaah ﷺ." The two then met Rasulullaah ﷺ at Bat'haa while Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were with him. Hadhrat Huwaytib رضي الله تعالى عنه then asked Hadhrat Abu

(1) Ahmad (Vol.6 Pg.465).

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Dharr رضي الله تعالى عنه, "What should be said when Rasulullaah ﷺ's is greeted?" Hadhrat Abu Dharr رضي الله تعالى عنه told him to say:

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

"May peace, the mercy of Allaah and His blessings be showered on you, O Nabi of Allaah"

When Hadhrat Huwaytib رضي الله تعالى عنه greeted Rasulullaah ﷺ with these words, Rasulullaah ﷺ replied, "Peace be to you too, O Huwaytib." Hadhrat Huwaytib رضي الله تعالى عنه then said, "I testify that that there is none worthy of worship but Allaah and that you are Allaah's Rasul." Rasulullaah ﷺ then said, "All praise belongs to Allaah Who has guided you." Hadhrat Huwaytib رضي الله تعالى عنه narrates that Rasulullaah ﷺ was happy that he accepted Islaam. Rasulullaah ﷺ asked him for a loan and he borrowed forty thousand Dirhams. He then participated in the Battles of Hunayn and Taa'if after which Rasulullaah ﷺ gave him a hundred camels from the booty received from the Battle of Hunayn. (1)

In a narration reported by Hadhrat Ja'far bin Mahmood bin Muhammad bin Salma رضي الله تعالى عنه, it is mentioned that Hadhrat Huwaytib رضي الله تعالى عنه said, "Amongst the elders of the Quraysh who remained on their religion up to the conquest of Makkah, there was none who disliked the conquest more than myself. However, whatever is predestined must take place. I was present with the Mushrikeen during the Battle of Badr when I witnessed many eye-opening lessons. **I saw the angels descending from the heavens to the earth and killing and shackling the Kuffaar.** I then said to myself that Rasulullaah ﷺ is a protected person, but I did not mention this to anyone. We were defeated and returned to Makkah where people gradually started accepting Islaam. I was also present when the Treaty of Hudaybiyyah was signed and was one of the people who took part in the negotiations until it was completed. However, it served only to promote Islaam further because Allaah does as He wills. Being the last witness when the treaty was signed, I said (to myself), 'Although the Quraysh are pleased to have forced Rasulullaah ﷺ to leave, they shall be seeing from him only what displeases them.'"

"When Rasulullaah ﷺ arrived to complete the missed Umrah and the Quraysh left Makkah, Suhayl bin Amr and myself were amongst those who remained behind to expel Rasulullaah ﷺ as soon as their time **(of three days) expired.** When the third day was over, Suhayl and myself approached Rasulullaah ﷺ and said, 'Your term has expired, so leave our town.' Rasulullaah ﷺ then called out, **"O Bilaal! (Announce that) No Muslim who has come with us should be in Makkah after the sun has set."** (2)

Hadhrat Haarith bin Hishaam رضي الله تعالى عنه Accepts Islaam

Hadhrat Abdullaah bin Ikrama رضي الله تعالى عنه narrates that when Makkah was

(1) Haakim (Vol.3 Pg.493) as well as Ibn Sa'd in his *Tabaqaat* as mentioned in *Al Bidaaya wan Nihaaya* (Vol.1 Pg.364).

(2) Haakim (Vol.3 Pg.492).

conquered, Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah went to Hadhrat Ummu Haani رضي الله تعالى عنها the daughter of Abu Taalib to seek protection. When they requested her protection, she granted amnesty to them both. Hadhrat Ali رضي الله تعالى عنه (her brother) then arrived, saw the two of them and drew his sword. When Hadhrat Ummu Haani رضي الله تعالى عنها came between them and grabbing Hadhrat Ali رضي الله تعالى عنه around the neck, she said, "From all people, you do this to me? You shall have to kill me before you get to them!" Hadhrat Ali رضي الله تعالى عنه said, "You give protection to the Mushrikeen!" He then left.

Hadhrat Ummu Haani رضي الله تعالى عنها herself narrates that she then went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! From the treatment I received from my own mother's son Ali, I seem unable to escape him. I granted amnesty to two of my Mushrikeen brothers-in-law and he attacked them to kill them." Rasulullaah ﷺ said, "He should not have done that. We shall protect whoever you protect and we grant amnesty to whoever you grant amnesty." When Hadhrat Ummu Haani رضي الله تعالى عنها returned and informed the two about this, they returned to their homes.

When Rasulullaah ﷺ was informed that Haarith bin Hishaam and Abdullaah bin Abi Rabee'ah were wearing saffron coloured clothing and sitting without fear, he said, "You can do nothing to harm them because we have already granted them amnesty." Hadhrat Haarith bin Hishaam رضي الله تعالى عنه says that he then started feeling shy when Rasulullaah ﷺ saw him because he remembered that Rasulullaah ﷺ also saw him in all the battles the Mushrikeen fought (against the Muslims). Then calling to mind the kind and merciful nature of Rasulullaah ﷺ, he met Rasulullaah ﷺ in the Masjid. Rasulullaah ﷺ met him with a smile and waited for him. He then went to Rasulullaah ﷺ, greeted him and recited the Shahaadah. Rasulullaah ﷺ then said, "All praise is for Allaah Who has guided you. It was not possible that someone like you could ever remain in the dark about Islaam." Haarith bin Hishaam رضي الله تعالى عنه says, "By Allaah! The likes of Islaam can never be unknown." (1)

Hadhrat Nudhayr bin Haarith رضي الله تعالى عنه Accepts Islaam

Muhammad bin Shurahbeel Abdari narrates that Hadhrat Nudhayr bin Haarith رضي الله تعالى عنه was amongst the most learned of people and used to say, "All praises belong to Allaah Who has honoured us with Islaam, has blessed us with Muhammad ﷺ and saved us from dying as our forefathers died (as Mushrikeen). I used to apply myself with the Quraysh every effort (against the Muslims) until the year arrived when Rasulullaah ﷺ conquered Makkah and then went to Hunayn. We left with him with the intention that should Muhammad ﷺ be defeated, we would assist (the enemy) against him. However, we never got the opportunity. By Allaah! I was still as I was (planning against the Muslims) when Rasulullaah ﷺ left for Ji'irraanah and I saw none

(1) Haakim (Vol.3 Pg.277).

but he meet me with a smiling face. He asked, 'Is it Nudhayr?' 'It is I,' I replied. He said, 'This opportunity is better than the one (which you lost) during the Battle of Hunayn?' I jumped up and drew closer to him. He said, 'The time has come for you to think about your religion.' When I told him that I had been thinking about this, he said, "O Allaah! Increase his steadfastness.'"

"By the Being Who sent Rasulullaah ﷺ with the truth! (The effect of this du'aa was that) My heart became a rock of steadfastness in Deen and in assisting the cause of the true Deen. I had just returned to my tent when a man from the Banu Duwal came to me and said, 'O Abu Haarith! Rasulullaah ﷺ has ordered that a hundred camels be given to you. Would you please give me some because I have debts.' I decided not to take the camels thinking to myself that it was being given to me only to win me over and I would not want to be bribed to accept Islaam. **However, I then thought to myself that I had not wanted it nor asked for it. So I accepted the camels and gave ten to the man from the Banu Duwal tribe."** (1)

The Banu Thaqeef tribe of Taa'if Accept Islaam

Rasulullaah ﷺ Leaves the Thaqeef Tribe and Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Accepts Islaam

Ibn Is'haaq narrates that when Rasulullaah ﷺ left the Thaqeef tribe, Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه (who belonged to the Thaqeef) followed him and caught up with him just before he reached Madinah. He accepted Islaam and requested permission to take the message of Islaam to his people. Rasulullaah ﷺ said to him; **"They would kill you."** (Rasulullaah ﷺ said this because) He knew from his experience with them that they were extremely proud and obstinate. However, Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه said to Rasulullaah ﷺ, **"I am more beloved to them than their virgins."** The fact was that he was greatly loved and obeyed by the Thaqeef.

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Invites his people to Islaam and is Martyred

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه then left to invite his people to Islaam expecting that they would not oppose him because of his high status among them. However, when he invited them to Islaam standing on the balcony of his house and made his Deen clear to them, they fired arrows at him from every angle. He was martyred when one of the arrows struck him. He was asked, "What have you to say about your blood?" He replied, "Allaah has blessed me with great honour and brought to me the rank of martyrdom. I have also attained the rank of those martyrs who were killed while fighting with Rasulullaah ﷺ before leaving this world. Bury me with them." He was therefore buried with those Sahabah رضي الله تعالى عنهم. The Sahabah رضي الله تعالى عنهم believed that it was concerning him that Rasulullaah ﷺ said, **"His example amongst his people is like that of the**

(1) Waaqidi as mentioned in *Isaaba* (Vol.3 Pg.558).

person of Surah Yaaseen[1]."

The Thaqeef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah ﷺ, who is Informed of their Arrival

It was only a few months after killing Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه that the Thaqeef tribe consulted with each other and decided that they did not have the strength to fight all the Arabs around them who had already pledged allegiance to Rasulullaah ﷺ and accepted Islaam. They decided to send one of their people to Rasulullaah ﷺ. The person they sent was Abd Yaaleel bin Amr together with two persons from their allies and a third person from the Banu Maalik tribe. When they came close to Madinah and camped at a spring, they met Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه who was taking his turn to graze the riding animals of the Sahabah رضي الله تعالى عنهم. After meeting them, he rushed to Rasulullaah ﷺ to give him that glad tidings of their arrival.

He first met Hadhrat Abu Bakr رضي الله تعالى عنه and informed him that some riders from the Thaqeef had arrived and were prepared to pledge their allegiance and accept Islaam if Rasulullaah ﷺ accepted a few of their conditions and if a letter is written to their people. Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Mughiera رضي الله تعالى عنه, "I ask you on oath not to go to Rasulullaah ﷺ before me so that I may be the first to inform him." Hadhrat Mughiera رضي الله تعالى عنه allowed this. Hadhrat Abu Bakr رضي الله تعالى عنه then went to Rasulullaah ﷺ and be informed him about their arrival. In the meanwhile, Hadhrat Mughiera رضي الله تعالى عنه went back to the delegation and brought them together with the grazing animals. Although Hadhrat Mughiera رضي الله تعالى عنه taught the delegation how to greet Rasulullaah ﷺ, they still greeted him like people greeted during the Period of Ignorance.

When the delegation arrived at the Masjid, a tent was pitched for them. The person who conducted negotiations between them and Rasulullaah ﷺ was Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه. Whenever he brought food to them, they would not touch it until he had eaten from it himself. It was also he who wrote the letter to their people. Amongst the conditions that they made with Rasulullaah ﷺ was that he leaves their **idol (Laat)** alone for three years. However, Rasulullaah ﷺ and refused to allow this and they **continued reducing the number** of years until they requested for a single month starting from the day they arrived in Madinah. They requested for this period so that foolish people amongst them could gradually be won over. Rasulullaah ﷺ refused to allow them this period and decided to send **Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه and Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه with them to destroy their idol.** Another condition was that they should **not be required to perform salaah** and that they should not have to **break their idols with their own hands.** Rasulullaah ﷺ said to them, "As for the breaking of your idols with your own hands, we

(1) A person known as Habeeb Najjaar who was also killed by his people when he exhorted them to accept the message of the Ambiyaa. His story is mentioned in Surah Yaaseen.

shall overlook this (we shall send people to it for you). However, as for the salaah, there is no good in a religion without salaah." They gave in saying, "We shall grant you this even though it is humiliating."

Hadhrat Uthmaan bin Abil Aas رضي الله تعالى عنه narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. They made the conditions that they should not be conscripted for Jihaad, that Ushr (zakaah on crops) should not be taken from them, that they should not be required to perform salaah and that a person from outside their tribe should not be appointed as their leader. Rasulullaah ﷺ said to them, "Granted that you will not be conscripted for Jihaad, that Ushr shall not be taken from you and that a person from outside your tribe should not be appointed as your leader. However, there is no good in a religion without Ruku (without salaah. This condition will therefore not be accepted)." Hadhrat Uthmaan bin Abil Aas رضي الله تعالى عنه said, "O Rasulullaah ﷺ!` Teach me the Qur'aan and appoint me as the Imaam of my people." (1)

Hadhrat Wahab رحمه الله تعالى narrates that he asked Hadhrat Jaabir رضي الله تعالى عنه about the Thaqeef (delegation) when they pledged their allegiance to Rasulullaah ﷺ. He replied by saying that they made the conditions that they should not be required to pay zakaah or to fight in Jihaad. (Rasulullaah ﷺ accepted their conditions and) Hadhrat Jaabir رضي الله تعالى عنه says that he later heard Rasulullaah ﷺ say, "Soon when they accept Islaam, they will pay zakaah and wage Jihaad (without being told to do so)." (2)

Hadhrat Aws bin Hudhayfa رضي الله تعالى عنه narrates, "We came to meet Rasulullaah ﷺ with the Thaqeef delegation. While the allies of the Thaqeef stayed with Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه, Rasulullaah ﷺ accommodated the delegates of the Banu Maalik tribe in a tent of his. **He would meet us daily after Isha and address us while standing. He stood so long that he had to lean on each foot.** He often told us about the treatment that he received from his tribe the Quraysh and would say, 'I have no anguish about it. In Makkah we were regarded as the weak ones and were looked down upon. When we reached Madinah, victory in battles alternated between us and the Quraysh.' One night when Rasulullaah ﷺ arrived later that he usually did, we asked, 'You are late tonight?' He replied, **'A part of the portion of the Qur'aan I recite daily was not rendered and I disliked coming to you without completing it.'"** (3)

The Da'wah that The Sahabah رضي الله تعالى عنهم Gave to Individuals

Hadhrat Abu Bakr رضي الله تعالى عنه Gives Da'wah to Individuals

Ibn Is'haaq رحمه الله تعالى narrates, "When Hadhrat Abu Bakr رضي الله تعالى عنه accepted Islaam

(1) Ahmad and Abu Dawood.

(2) Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.29).

(3) Ahmad, Abu Dawood, Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.32). Ibn Sa'd (Vol.5 Pg.510) has also narrated it.

and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: **Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf رضي الله تعالى عنهم.**

They all came to Rasulullaah ﷺ with Hadhrat Abu Bakr رضي الله تعالى عنه and Rasulullaah ﷺ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. **These eight persons[1] were the forerunners in Islaam who believed in Rasulullaah ﷺ and believed everything he brought from Allaah."** [2]

The Da'wah that Hadhrat Umar bin Khattaab رضي الله تعالى عنه Gave

Hadhrat Asbaq narrates that he was a slave of Hadhrat Umar bin Khattaab رضي الله تعالى عنه and a Christian. Hadhrat Umar رضي الله تعالى عنه used to present Islaam to him saying, "If you accept Islaam, I could take assistance from you in safeguarding my trusts because **it is not permissible for me to use you to safeguard the trusts of the Muslims when you do not belong to their religion.**" However, when Asbaq refused to accept Islaam, Hadhrat Umar رضي الله تعالى عنه would say, "There is no compulsion in Deen." Hadhrat Asbaq narrates further, "When Hadhrat Umar رضي الله تعالى عنه was on his deathbed, he freed me while I was still a Christian and said, 'You may go wherever you please.'" (Asbaq did accept Islaam afterwards.) [3]

Hadhrat Aslam (also a slave of Hadhrat Umar رضي الله تعالى عنه) narrates that when they were in Shaam, he brought some water for Hadhrat Umar رضي الله تعالى عنه to make wudhu with. Hadhrat Umar رضي الله تعالى عنه asked, "Where have you brought this water from? I have never seen any sweet water nor any rainwater as good as this." Hadhrat Aslam informed him that he had obtained the water from the house of an old Christian lady. When Hadhrat Umar رضي الله تعالى عنه had completed his wudhu, he approached the old lady and said, "O lady! Accept Islaam for Allaah has sent Muhammad ﷺ with the truth." The old lady then opened her hair which was as

(1) The five named together with Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zaid bin Haaritha رضي الله تعالى عنه.

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

(3) Ibn Sa'd, Sa'eed bin Mansoor, Ibn Abi Shayba, Ibn Mundhir and Ibn Abi Haatim have all narrated similar reports in brief as mentioned in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Nu'aym has reported a similar narration in *Hilya* (Vol.9 Pg.34) from a Roman slave called Wasaq. The only difference in this narration is that Hadhrat Umar رضي الله تعالى عنه said, "...in safeguarding the trusts of the Muslims because it is not befitting for me to use anyone to safeguard their trusts who does not belong to their religion."

white as the blossoms on a tree. She then said, "I am an extremely old woman and shall die at any moment." Hadhrat Umar رضي الله تعالى عنه said, "O Allaah! You be witness." (1)

The Da'wah that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه Gave

The Da'wah that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه gave to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه who Accepts Islaam

Hadhrat Abdullaah bin Abi Bakr bin Muhammad bin Amr bin Hazm and many others narrate that Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه took Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه to the locality of the Banu Abdil Ash'hal and the Banu Zafar tribes. They entered one of the orchards of the Banu Zafar tribe where there was a well called Bir Maraq. The two of them sat in the orchard and many Muslims gathered there with them. During those days, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه were two leaders of the Banu Abdil Ash'hal tribe and were still Mushrikeen steadfast on the religion of their forefathers. Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه also happened to be the cousin of Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه.

When these two leaders heard about the gathering, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه said to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه, "Have you no father (no self-respect)?! Go to those two men who have come to our locality to make fools of our gullible people. Admonish and reprimand them for coming to our area. I would have done this for you had it not been for the relation As'ad bin Zuraarah has with me as you know. He is my cousin and I cannot confront him." Hadhrat Usayd رضي الله تعالى عنه took his spear and went to them. When Hadhrat As'ad رضي الله تعالى عنه saw him approach, he said to Hadhrat Mus'ab رضي الله تعالى عنه, "He is the leader of his people. **He is coming to you so be sincere to Allaah when speaking to him." Hadhrat Mus'ab رضي الله تعالى عنه said, "I shall speak to him if he is willing to sit down."**

Hadhrat Usayd رضي الله تعالى عنه stood in front of them and began swearing them. He said, "Why have you come to us? Have you come to make fools of our gullible people? You will leave us alone if of you want to preserve your lives!" Hadhrat Mus'ab رضي الله تعالى عنه said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrat Usayd رضي الله تعالى عنه said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrat Mus'ab رضي الله تعالى عنه then spoke to him about Islaam and recited the Qur'aan to him. Hadhrat Mus'ab رضي الله تعالى عنه and Hadhrat As'ad رضي الله تعالى عنه say that from the radiance and gentleness they saw in the face of Hadhrat Usayd رضي الله تعالى عنه, they recognised that he would accept Islaam before he could even mention it.

Hadhrat Usayd رضي الله تعالى عنه said, "How excellent and beautiful this is! What do you do

(1) Daar Qutni and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.5 Pg.142).

when you want to enter the fold of this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrat Usayd رضي الله تعالى عنه stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then said to the two, "Behind me is a man whom I shall soon send to you. If he follows you, not a soul from his people will fail to follow him. He is Sa'd bin Mu'aadh."

Hadhrat Mus'ab رضي الله تعالى عنه Gives Da'wah to Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Usayd رضي الله تعالى عنه then took his spear and went to the place where Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and his people were sitting in a gathering. When Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه saw Hadhrat Usayd رضي الله تعالى عنه approaching, he said, "I swear by Allaah that Usayd is coming to you with a look that is very much different from the one he left you with." When Hadhrat Usayd رضي الله تعالى عنه stopped by the gathering, Hadhrat Sa'd رضي الله تعالى عنه asked, "What did you do?" Hadhrat Usayd رضي الله تعالى عنه replied, "I have spoken to the two men and see nothing wrong with what they say. I have also forbidden them from what they do and they accepted to do as I tell them. I have also found out that the Banu Haaritha tribe have left to kill As'ad bin Zuraarah because they have learnt that he is your cousin and thereby wish to insult you." Fearing the news that had reached him about the Banu Haaritha, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه filled with fury. He stood up and quickly grabbed hold a spear saying, "By Allaah! You have done nothing!"

He then went to Hadhrat As'ad رضي الله تعالى عنه and when he saw Hadhrat As'ad رضي الله تعالى عنه and Hadhrat Mus'ab رضي الله تعالى عنه sitting in peace, he realised that Hadhrat Usayd رضي الله تعالى عنه had wanted him to listen to them. He also stood in front of the two and swore them. He said to Hadhrat As'ad رضي الله تعالى عنه, "O Abu Umaamah! By Allaah! If it were not for the relationship between you and I, you would have never thought of doing this. You dare to introduce into our locality something that we detest!" Already before his arrival, Hadhrat As'ad رضي الله تعالى عنه had mentioned to Hadhrat Mus'ab رضي الله تعالى عنه, "O Mus'ab! By Allaah! Here comes the leader of all those behind him. Should he follow you, no two persons of his community would remain behind."

Hadhrat Mus'ab رضي الله تعالى عنه said to him, "Will you not be seated and listen awhile. If you like what you hear, you may accept it. Otherwise, we shall stop doing what you dislike." Hadhrat Sa'd رضي الله تعالى عنه said, "That is a fair proposition." He then stuck his spear into the ground and sat down. Hadhrat Mus'ab رضي الله تعالى عنه then spoke to him about Islaam and recited the Qur'aan to him. One of the narrators by the name of Moosa bin Aqba says that Hadhrat Mus'ab رضي الله تعالى عنه recited the beginning of Surah Zukhruf. Hadhrat Mus'ab رضي الله تعالى عنه and Hadhrat As'ad رضي الله تعالى عنه say that from the radiance and gentleness they saw in the face of Hadhrat Sa'ad رضي الله تعالى عنه, they recognised that he would accept Islaam before he could even mention it.

Hadhrat Sa'ad رضي الله تعالى عنه said, "What do you do when you want to enter the fold of

this religion?" They said to him, "Take a bath, cleanse yourself well, purify your two (upper and lower) clothes, recite the Shahaadah of truth and perform salaah." Hadhrat Sa'ad رضي الله تعالى عنه stood up, took a bath, washed his clothes, recited the Shahaadah and then stood up to perform two Rakaahs salaah. He then took his spear and returned to the gathering of his people who were still in the company of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه.

Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه Gives Da'wah to the Banu Abdil Ash'hal Tribe

When his people saw him return, they said, "We swear by Allaah that Sa'd is returning to you with a look very different to the one he left you with." When Hadhrat Sa'd رضي الله تعالى عنه stopped by them, he said, "O Banu Abdil Ash'hal! How do you rate my status amongst you?" They replied, "You are our leader, the one with the best opinions and the most far-sighted." He then said, "It is now forbidden for me to speak to any of your men or women until you all believe in Allaah and His Rasool ﷺ." **The narrator says, "By Allaah! There was not a man or woman amongst the Banu Abdil Ash'hal tribe that did not accept Islaam by the evening."**

Hadhrat As'ad رضي الله تعالى عنه and Hadhrat Mus'ab رضي الله تعالى عنه then returned to Hadhrat As'ad t's house where Hadhrat Mus'ab رضي الله تعالى عنه continued calling people to Allaah. Eventually, there was not a single Ansaar household that was devoid of Muslim men or women. The only exceptions were the homes of the Banu Umayyah bin Zaid, the Khatma, the Waa'il and Waaqif, all of whom belonged to the Aws tribe.(1)

Tabraani and Abu Nu'aym in *Dalaa'ilun Nubuwwah* have narrated a lengthy report from Hadhrat Urwa رضي الله تعالى عنه mentioning the Da'wah Rasulullaah ﷺ gave to the Ansaar and how they accepted Islaam. This will appear in the chapter concerning the condition of the Ansaar at the beginning, Inshaa Allaah. The narration then continues to mention that the Ansaar then secretly invited their people to Islaam and finally asked Rasulullaah ﷺ to send someone to give Da'wah to the people. Rasulullaah ﷺ complied by sending Hadhrat Mus'ab رضي الله تعالى عنه. This has already been mentioned in the chapter entitled, "Rasulullaah ﷺ Dispatches Individuals to give Da'wah". The narration then continues to state that Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه and Hadhrat Mus'ab رضي الله تعالى عنه once came to the well of Bir Maraq or close to it. There they sat and sent a message that the people of the area should come secretly.

As Hadhrat Mus'ab رضي الله تعالى عنه was speaking to the people and reciting the Qur'aan to them, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was informed about them. Taking his weapons and spear along, he came and stood before them. He said, "Why have you come to us in our locality with this lonesome man who is an outcast and a stranger? With falsehood he is making fools of our gullible ones and inviting them. I do not want to see you two again in our vicinity." The people all returned.

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.152).

However, they returned a second time to Bir Maraq or nearby. When Hadhrat Sa'd رضي الله تعالى عنه was again informed about them, he gave them another warning which was less harsh than the first. When Hadhrat As'ad رضي الله تعالى عنه noticed that he had somewhat softened, he said to him, "O cousin! Give him a hearing at least. If you hear anything unpleasant, O Sa'd, you may refuse to accept it from him (another narration states, "You may rebut it with something better"). However, if you hear something good, then respond to this call from Allaah."

Hadhrat Sa'd رضي الله تعالى عنه said, "What has he to say?" Hadhrat Mus'ab رضي الله تعالى عنه then recited the following verses of the Qur'aan:

﴿حٰمٓ ۝ وَالْكِتٰبِ الْمُبِيْنِ ۝ اِنَّا جَعَلْنٰهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝﴾

(سورة الزخرف: ١ تا ٣)

HaaMeem. By the oath of the Clear Book (the Qur'aan)! *We have made it an Arabic Qur'aan so that you* (O people of Arabia, who are the first recipients of the Qur'aan) *understand.* {Surah Zukhruf, verses 1-3}

Hadhrat Sa'd رضي الله تعالى عنه said, "I can certainly relate to what I hear." Allaah guided him and he returned to his people without announcing his acceptance of Islaam until he reached them. When he returned to his people, he invited the Banu Abdil Ash'hal to Islaam, thereby disclosing his acceptance of Islaam. He said, "Any young or old person, male or female **who has doubts should present something better** and we shall readily accept it. By Allaah! Such a thing had appeared before which necks are forced to bow." When Hadhrat Sa'd رضي الله تعالى عنه accepted Islaam and gave Da'wah to his people, the entire Banu Abdil Ash'hal accepted Islaam besides a negligible number of people. **The Banu Abdil Ash'hal were therefore the first family of the Ansaar whose members all accepted Islaam.** The rest of the narration is the same as appeared in the chapter entitled, "Rasulullaah صلى الله عليه وسلم Dispatches Individuals to give Da'wah". The last part of the narration states that Hadhrat Mus'ab رضي الله تعالى عنه then returned to Rasulullaah صلى الله عليه وسلم i.e. to Makkah.

Hadhrat Tulayb bin Umayr رضي الله تعالى عنه Gives Da'wah to his Mother Arwa bint Abdil Muttalib

Hadhrat Muhammad bin Ibraheem bin Haarith رضي الله تعالى عنه narrates that when Hadhrat Tulayb bin Umayr رضي الله تعالى عنه accepted Islaam, he went to his mother Arwa who was the daughter of Abdul Muttalib (Rasulullaah صلى الله عليه وسلم's maternal aunt). He said to her, "I have accepted Islaam and am the follower of Muhammad صلى الله عليه وسلم." Relating the incident, he also mentioned to her, "What prevents you from accepting Islaam and following Muhammad صلى الله عليه وسلم? Even your brother Hamza has accepted Islaam." She replied, "I am waiting to see what my sisters do. I shall then do as they do." Hadhrat Tulayb رضي الله تعالى عنه states that he then said to his mother, "In the name of Allaah I beseech you to go to Rasulullaah صلى الله عليه وسلم, to greet him, to believe in him and to testify that that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is Allaah's Rasul."

She immediately uttered:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Thereafter, she continuously assisted Rasulullaah ﷺ with her words and encouraged her son to assist Rasulullaah ﷺ and to establish the Deen. (1)

Abu Salma bin Abdir Rahmaan رضي الله تعالى عنه narrates that Hadhrat Tulayb bin Umayr رضي الله تعالى عنه accepted Islaam in the house of Hadhrat Arqam رضي الله تعالى عنه. After leaving, he went to his mother who was Arwa bint Abdil Muttalib. He said to her, "I follow Muhammad ﷺ and have submitted to Allaah the Rabb of the universe Whose mention is most exalted." His mother said, "Your maternal uncle's son (Rasulullaah ﷺ) is certainly most deserving of your assistance. **By Allaah! If we women had the strength of men, we would certainly follow him and defend him.**" Hadhrat Tulayb رضي الله تعالى عنه says that he then asked her, "O beloved mother! Then what is it that prevents you from accepting Islaam?" The rest of the narration is the same as the one quoted above. (2)

Hadhrat Umayr bin Wahab Jumhi رضي الله تعالى عنه gives Da'wah and His Acceptance of Islaam

Umayr bin Wahab and Safwaan bin Umayyah

Hadhrat Urwa bin Zubayr narrates that shortly after their defeat at Badr, Umayr bin Wahab Jumhi who had been a Shaytaan from amongst the Shayaateen of the Quraysh was sitting with Safwaan bin Umayyah in the Hateem. Umayr bin Wahab رضي الله تعالى عنه used to harm Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم, who suffered tremendous difficulty at his hands when in Makkah. His son Wahab bin Umayr was also one of the captives whom the Muslims had captured during the Battle of Badr. When Umayr bin Wahab mentioned what had happened to the people of the well (the well in Badr in which the corpses of seventy Mushrikeen were thrown), Safwaan bin Umayyah commented, "By Allaah! There is no enjoyment in life after their deaths." Umayr bin Wahab remarked, "That is true. By Allaah! Had it not been for the debts I have which I am unable to settle, and for my family whom I fear shall be destroyed without me, I would certainly ride to Muhammad ﷺ and kill him. In fact, I have an excuse to see him, my son is a captive in the hands of the Muslims."

Taking advantage of the situation, Safwaan bin Umayyah said, "I take the responsibility of settling your debts and I shall care for your family with my own and I shall do everything in my capacity to care for them as long as they live." Umayr bin Wahab said to him, "Keep this matter a secret between us." Safwaan bin Umayyah agreed and Umayr bin Wahab proceeded to have his sword sharpened and poisoned. He then left on his journey until he reached Madinah.

(1) Waaqidi as quoted in *Isti'aab* (Vol.4 Pg.225).

(2) Haakim in his *Mustadrak* (Vol.3 Pg.239). Ibn Sa'd has also reported a similar narration in his *Tabaqaat* (Vol.3 Pg.123). Comments on the chain of narrators have been made by Haakim (Vol.3 Pg.239) as well as in *Isaaba* (Vol.2 Pg.234).

In the meanwhile, Hadhrat Umar رضي الله تعالى عنه was in the company of a group of Sahabah رضي الله تعالى عنهم who were busy discussing the Battle of Badr. They spoke about the victory that Allaah had blessed them with and the defeat of their enemy that Allaah had shown them. As they spoke, Hadhrat Umar رضي الله تعالى عنه noticed Umayr bin Wahab settling his camel at the door of the Masjid and carrying a sword around his neck. Hadhrat Umar رضي الله تعالى عنه exclaimed, "That dog and enemy of Allaah Umayr bin Wahab is up to no good. It was he who caused trouble during the Battle of Badr and who estimated our numbers for the enemy."

Umayr bin Wahab With Rasulullaah صلى الله عليه وسلم

Hadhrat Umar رضي الله تعالى عنه then came to Rasulullaah صلى الله عليه وسلم and said, "O Nabi of Allaah! The enemy of Allaah Umayr bin Wahab has come with a sword hanging from his neck. Rasulullaah صلى الله عليه وسلم said, "Allow him to meet me." Hadhrat Umar رضي الله تعالى عنه grabbed hold of the handle of Umayr bin Wahab's sword and pulled him towards Rasulullaah صلى الله عليه وسلم by the collar. He then said to the men of the Ansaar who were with him, "Go to Rasulullaah صلى الله عليه وسلم and sit with him. Watch this wretch closely for he cannot be trusted." He then brought Umayr bin Wahab to Rasulullaah صلى الله عليه وسلم. When Rasulullaah صلى الله عليه وسلم saw him with Hadhrat Umar رضي الله تعالى عنه pulling him by the handle of his sword at his collar, Rasulullaah صلى الله عليه وسلم said, "Leave him, O Umar! You may come closer, O Umayr."

When Umayr bin Wahab came closer to Rasulullaah صلى الله عليه وسلم he greeted with the words, "Blessed is your morning." This was the manner in which people greeted during the Period of Ignorance. Rasulullaah صلى الله عليه وسلم said, "Allaah has blessed us with a greeting better than your greeting, O Umayr. He has blessed us with the greeting of Salaam which is the greeting of the people of Jannah." "Well," said Umayr, "By Allaah! This is new to me, O Muhammad." Rasulullaah صلى الله عليه وسلم asked, "What brings you here, O Umayr?" Umayr replied, "I have come regarding this prisoner that you have with you. Please be kind to him." Rasulullaah صلى الله عليه وسلم asked, "Why then the sword around your neck?" Umayr cursed, "These swords! Have they ever done us any good?!" Rasulullaah صلى الله عليه وسلم said, "Tell me the truth. What have you come for?" "I have come only for this," lied Umayr.

Rasulullaah صلى الله عليه وسلم then said to him, "You and Safwaan bin Umayyah were sitting in the Hateem and discussing what had happened to the people of the well when you said, 'Had it not been for my debts and the family I have, I would have gone to kill Muhammad صلى الله عليه وسلم.' Safwaan then assumed responsibility for your debts and your family if you would kill me. However, Allaah stands between you and I."

Umayr bin Wahab Accepts Islaam and Gives Da'wah to the People of Makkah

Umayr exclaimed, "I testify that you are certainly the Rasool of Allaah. O Rasulullaah صلى الله عليه وسلم! We used to treat as a lie everything that you brought to us from the heavens and the revelation that descended on you. However, this is a matter that none witnessed but Safwaan and I. By Allaah! I am convinced that

none besides Allaah could have brought you this news. All praises belong to Allaah Who has guided me to Islaam and has pulled me in this way." He then recited the Shahaadah of truth. Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, **"Educate your brother about his Deen, teach him the Qur'aan and free his prisoner."**

When the Sahabah رضي الله تعالى عنهم had done as they were commanded, Hadhrat Umayr رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I made tremendous efforts to extinguish the Deen of Allaah and I used to cause great harm to those who followed the Deen of Allaah. I would now like you to permit me to go to Makkah and invite the people towards Allaah, His Rasool ﷺ and Islaam. Perhaps Allaah shall guide them. If they do not accept, I shall cause harm to them because of their religion as I used to cause harm to your companions because of their Deen." Rasulullaah ﷺ gave his permission and he arrived in Makkah.

After Hadhrat Umayr رضي الله تعالى عنه had left Makkah, Safwaan bin Umayyah had been telling the people, "Rejoice at the news that will come to you in a few days, which will make you forget the incident of Badr." Safwaan used to enquire about Hadhrat Umayr رضي الله تعالى عنه from every traveller (coming from Madinah) someone arrived and informed him that Hadhrat Umayr رضي الله تعالى عنه had accepted Islaam. Safwaan then took an oath saying that he will never speak to Umayr again and will never do him any good turn. (1)

A Large Number of People Accept Islaam at the Hands of Hadhrat Umayr رضي الله تعالى عنه

Ibn Jareer has also narrated this incident from Hadhrat Urwa رضي الله تعالى عنه but with the addition that when Hadhrat Umayr رضي الله تعالى عنه arrived in Makkah, he stayed there inviting people to Islaam and harassing those who opposed him. A large number of people accepted Islaam at his hands. (2)

The Comment of Hadhrat Umar رضي الله تعالى عنه Concerning the Conversion of Hadhrat Umayr t

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه has also reported a narration which states that the Muslims were overjoyed when Hadhrat Umayr bin Wahab رضي الله تعالى عنه accepted Islaam. Hadhrat Umar رضي الله تعالى عنه used to say, "There is no doubt that I liked a pig more than him the day he arrived. However, today he is more beloved to me than some of my own children." (3)

Hadhrat Amr bin Umayyah رضي الله تعالى عنه narrates that when Hadhrat Umayr رضي الله تعالى عنه returned to Makkah after accepting Islaam, he proceeded straight to his house without meeting Safwaan bin Umayyah. He made it public that he had accepted

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.313).

(2) *Kanzul Ummaal* (Vol.7 Pg.81). Tabraani has narrated a similar report and Haythami (Vol.8 Pg.286) has verified that the chain of narrators is sound.

(3) Tabraani has also narrated a similar report from Hadhrat Anas رضي الله تعالى عنه. Haythami (Vol.8 Pg.287) has commented on the chain of narrators. Ibn Mandah has also narrated it but *Isaaba* (Vol.3 Pg.36) has commentary on the chain of narrators.

Islaam and started inviting people to Islaam. When this news reached Safwaan, he said, "When he went to his family before coming to me, I knew that Umayr had become involved in the very thing he feared and had forsaken his religion. I shall never speak to him again and never do a good turn to him or his family."

As Safwaan stood in the Hateem one day, Hadhrat Umayr رضي الله تعالى عنه called for him. When Safwaan ignored him, Hadhrat Umayr رضي الله تعالى عنه said to him, "You are one of our leaders. Tell me. When we worshipped stones and sacrificed animals for them, was this any religion? I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." Safwaan did not utter a word in response. (1) The effort Hadhrat Umayr رضي الله تعالى عنه made to get Safwaan to accept Islaam has already been mentioned. (2)

Hadhrat Abu Hurayra رضي الله تعالى عنه Gives Da'wah to his Mother and She Accepts Islaam

Hadhrat Abu Hurayra رضي الله تعالى عنه says that he used to invite his mother to Islaam when she was still a Mushrik. One day as he was giving her the Da'wah, she told him things about Rasulullaah ﷺ that he did not like. He went crying to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! When I invite my mother to Islaam, she refuses to accept. When I did so today, she told me things about you that I did not like. Pray to Allaah to guide the mother of Abu Hurayra." Rasulullaah ﷺ made du'aa saying, "O Allaah! Guide the mother of Abu Hurayra."

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates further, "Happy with the du'aa of Rasulullaah ﷺ, I left but when I tried to open the door of the house, I found it locked. Hearing my footsteps, my mother shouted, 'Stay where you are, O Abu Hurayra.' I then heard the pattering of water (as my mother took a bath to accept Islaam). She then wore her clothes and hastily donned a scarf. She opened the door and said, 'O Abu Hurayra!

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

'I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul.'"

Hadhrat Abu Hurayra رضي الله تعالى عنه says that he then returned to Rasulullaah ﷺ and informed him about what had happened. **Rasulullaah ﷺ praised Allaah and made du'aa in their favour.** (3)

According to another narration, Hadhrat Abu Hurayra رضي الله تعالى عنه used to say, **"By Allaah! Whenever any male or female Muslim hears my name, they take a liking to me."** "How do you know this?" the narrator asked. He then mentioned that he used to invite his mother to Islaam and the narration continues like the one mentioned above. However, this narration states at the end, "I then hurried

(1) Waaqidi as quoted in *Isti'aab* (Vol.2 Pg.486).

(2) Refer to the subheading "Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه accepts Islaam" in the chapter concerning the conquest of Makkah.

(3) Muslim as well as Ahmad as mentioned in *Isaaba* (Vol.4 Pg.241)

back to Rasulullaah ﷺ crying out of happiness as I had been crying out of sorrow earlier. I said, 'Hear the good news. Allaah has accepted your du'aa and has guided the mother of Abu Hurayra to Islaam.' I then added, 'O Rasulullaah ﷺ! Pray to Allaah to make my mother and I beloved to every Mu'min male and female.' Rasulullaah ﷺ made du'aa saying, **'O Allaah! Make this little servant of Yours and his mother beloved to every Mu'min male and female.'** Therefore whenever any male or female Muslim hears my name, they take a liking to me."(1)

Hadhrat Ummu Sulaym Gives Da'wah

Hadhrat Ummu Sulaym رضي الله تعالى عنها Invites Hadhrat Abu Talha to Islaam when he Proposes to Her and he Accepts Islaam

Hadhrat Anas رضي الله تعالى عنه narrates that before he accepted Islaam, Hadhrat Abu Talha رضي الله تعالى عنه proposed for Hadhrat Ummu Sulaym رضي الله تعالى عنها. She said to him, "O Abu Talha! Do you not know that the god you worship is a tree growing from the ground?" He replied, "I do indeed." She then said, "Do you not feel ashamed to worship a tree? If you accept Islaam, I require no other dowry from you." Hadhrat Abu Talha رضي الله تعالى عنه said that he would ponder over the matter and left. He later came back and said:

اَشْهَدُاَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ummu Sulaym رضي الله تعالى عنها then said (to her son), "O Anas! Get Abu Talha married." Hadhrat Anas رضي الله تعالى عنه then conducted the Nikaah. (2)

The Da'wah that The Sahabah رضي الله تعالى عنهم Gave to Various Tribes and Arabs

The Da'wah Hadhrat Dimaam bin Tha'laba Gave to the Banu Sa'd bin Bakr Tribe

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that the Banu Sa'd bin Bakr tribe sent Hadhrat Dimaam bin Tha'laba رضي الله تعالى عنه as their representative to Rasulullaah ﷺ. When he arrived (in Madinah), he seated his camel at he door of the Masjid and tied it up. He then entered the Masjid where Rasulullaah ﷺ was sitting with the Sahabah رضي الله تعالى عنهم. Hadhrat Dimaam رضي الله تعالى عنه was a large, hairy and heavily built man. He went forward and stood before Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم. He then asked, "Which of you is the descendant of Abdul Muttalib?" Rasulullaah ﷺ replied, "I am the descendant of Abdul Muttalib." "Are you Muhammad?" Hadhrat Dimaam رضي الله تعالى عنه clarified. "Yes," confirmed Rasulullaah ﷺ.

Hadhrat Dimaam رضي الله تعالى عنه then said, "O descendant of Abdul Muttalib! I want to

(1) Ibn Sa'd (Vol.4 Pg.328).

(2) Ahmad. Ibn Sa'd has also narrated a similar report as mentioned in *Isaaba* (Vol.4 Pg.461).

ask you some questions and I will be very blunt. So please do not take offence." Rasulullaah ﷺ said, "I will not take offence. You may ask whatever you please." Hadhrat Dimaam رضي الله تعالى عنه said, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah sent you to us?" Rasulullaah ﷺ replied, "Yes, by Allaah!" Hadhrat Dimaam رضي الله تعالى عنه asked further, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah commanded you to instruct us that we should worship only He Who is The One and that we should not ascribe anyone as partner to Him?"

Hadhrat Dimaam رضي الله تعالى عنه then enquired, "I ask you in the name of that Allaah Who is your deity, the deity of those before you and the deity of those coming after you. Has Allaah issued the command to you that we should perform these five salaahs?" Rasulullaah ﷺ again responded by saying, "Yes, by Allaah!" In this manner, Hadhrat Dimaam رضي الله تعالى عنه asked about each of the Faraa'idh of Islaam, about zakaah, fasting, Hajj as well as the other injunctions of the Shari'ah. Each time he asked about any Fardh injunction, he asked Rasulullaah ﷺ in the name of Allaah as he had done initially. When he had completed the questioning, he said:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

He said further, "I shall fulfil all these Faraa'idh and abstain from everything you have forbidden. Neither shall I add to this, nor reduce anything." He then went to his camel to return home. Rasulullaah ﷺ commented, "If this man with two locks of long hair is truthful, he shall definitely enter Jannah."

The Banu Sa'd Accept Islaam and the Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning Hadhrat Dimaam رضي الله تعالى عنه

Hadhrat Dimaam رضي الله تعالى عنه went to his camel, untied the rope and then rode away until he reached his people. The first thing he said was, "Laat and Uzza are most terrible!" The people said, "Do not say that Dimaam! Beware of white liver! Beware of leprosy! Beware of insanity!(The idols will inflict you with these diseases for saying this)." Hadhrat Dimaam رضي الله تعالى عنه said to them, "Shame on you! By Allaah! These two idols can neither do harm nor give benefit. Allaah has sent a Rasul and revealed a book to him to save you from what you are involved in. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. I have just come from him with the details of things he has commanded and those that he has forbidden."

The narrator of the reports states, "By Allaah! By the same evening every male and female present with Hadhrat Dimaam رضي الله تعالى عنه was a Muslim. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "We have never heard of any representative

of his tribe who was nobler than Hadhrat Dimaam bin Tha'laba رضي الله تعالى عنه. A narration of Waaqidi mentions that by the same evening every male and female present with Hadhrat Dimaam رضي الله تعالى عنه was a Muslim and that they built Masaajid and called out the Adhaan for salaah. (1)

Hadhrat Amr bin Murrah Juhani رضي الله تعالى عنه Gives Da'wah to his People

The Dream Hadhrat Amr bin Murrah رضي الله تعالى عنه had About the Risaalat of Rasulullaah صلى الله عليه وسلم

Hadhrat Amr bin Murrah رضي الله تعالى عنه narrates that he once performed Hajj with a group of his people during the Period of Ignorance. While in Makkah he had a dream in which he saw a light rising from the Kabah which extended its illumination to the mountains of Yathrib (now called Madinah) and the Ash'ar mountains in the region of the Juhayna tribe. He also heard a voice in the light saying, **"Darkness has been dispersed, light has spread and the seal of the Ambiyaa has been sent."** He then saw another light which illuminated for him the palaces of Heera and white buildings of Madaa'in. He again heard a voice in the light which said, "Islaam has become manifest, the idols are destroyed and family ties are fostered." He then woke up with a fright and said to his people, "By Allaah! Something astounding is going to take place amongst the tribe of the Quraysh." He then related the dream to them.

Hadhrat Amr bin Murrah رضي الله تعالى عنه Meets Rasulullaah صلى الله عليه وسلم and Accepts Islaam

When Hadhrat Amr bin Murrah رضي الله تعالى عنه reached his locality, the news reached him that a person called Ahmad has been sent as a Rasul. He left home and came to Rasulullaah صلى الله عليه وسلم. When he informed Rasulullaah صلى الله عليه وسلم about his dream, Rasulullaah صلى الله عليه وسلم said, **"O Amr bin Murrah! I am the Rasul of Allaah sent to all of mankind.** I invite you to Islaam and command you to protect life, to foster good family ties, to worship Allaah Alone, to forsake idols, to perform Hajj to the Kabah and to fast during Ramadhaan which is one of the twelve months of the year. Whoever accepts this shall have Jannah and whoever disobeys shall have the fire of Jahannam. Accept Imaan, O Amr bin Murrah and Allaah shall rescue you from the terror of Jahannam."

Hadhrat Amr bin Murrah رضي الله تعالى عنه said, "I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul. I believe in everything Halaal and Haraam that you have brought even though a great number of people reject it. The tribe of Hadhrat Amr bin Murrah رضي الله تعالى عنه had an idol and it was his father who tended to it. However, Hadhrat Amr bin Murrah رضي الله تعالى عنه broke the idol before coming to meet Rasulullaah صلى الله عليه وسلم. (After accepting Islaam,) Hadhrat Amr bin

(1) Ibn Is'haaq, Ahmad and Abu Dawood as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.60). Haakim has also reported it in his Mustadrak (Vol.3 Pg.54) with commentary. Imaam Dhahabi has verified the authenticity of the narration.

Murrah رضي الله تعالى عنه then recited to Rasulullaah ﷺ some couplets he had composed when he heard of Rasulullaah ﷺ. These are translated as follows:

"I testify that Allaah is True and without doubt
I am the first to forsake the gods of stone
I have folded up my trousers to migrate
Over difficult roads and inhospitable lands I travel to you (O Rasulullaah ﷺ!)
To be in the company of him who is the best of people in personality and lineage
Who is the messenger of the King of mankind and of everything above the heavens"

Rasulullaah ﷺ congratulated him on these couplets

Rasulullaah ﷺ Sends Hadhrat Amr bin Murrah رضي الله تعالى عنه to Give Da'wah to his People and Advises Him

Hadhrat Amr bin Murrah رضي الله تعالى عنه then said to Rasulullaah ﷺ, "May my parents be sacrificed for you! Do send me to my people. Perhaps Allaah shall bestow His grace on them through me as He has bestowed His grace on me through you." **When Rasulullaah ﷺ sent him, he first advised him saying, "Always adopt gentleness and honest speech. Never be ill-tempered, proud or jealous."**

Hadhrat Amr bin Murrah رضي الله تعالى عنه then went to his people and said, "O Rifaa'ah or I should rather say O gathering of the Juhayna tribe! I am the messenger of the Rasul of Allaah. I invite you to accept Islaam and command you to protect life, to foster good family ties, to worship Allaah Alone, to forsake idols, to perform Hajj to the Kabah and to fast during Ramadhaan, which is one of the twelve months of the year. Whoever accepts this shall have Jannah and whoever disobeys shall have the fire of Jahannam. O gathering of the Juhayna! Allaah has made you the best of the Arab tribes and even during the Period of Ignorance you detested the evil practices of that other Arab tribes liked. They used to join two sisters in one marriage, wage wars during the sacred months and succeed their fathers as husbands of their mothers. Accept the call of the Nabi that Allaah has sent from the lineage of Luway bin Ka'b and you will attain the honour of this world and great distinction in the Aakhirah."

Only one person came to him saying, "O Amr bin Murrah! May Allaah make your life bitter! Do you command us to forsake our gods and to create divisions within ourselves. Do you command us to oppose the religion of our forefathers who were all of extremely high character and to adopt the religion towards which the person of the Quraysh from the people of Tihaamah is calling? We have neither love for him nor any respect. The wretch then proceeded to say the following couplets, which mean:

"Ibn Murrah has come with a statement
A statement that cannot be from one who wishes reformation
I am sure that the words and actions of Ibn Murrah
Shall prove to be a lump in the throat even though some time may elapse
He makes fools of our noble predecessors

And whoever dares to do this can never attain success"

Hadhrat Amr bin Murrah رضي الله تعالى عنه said to the man, "May Allaah make life bitter for the one who is lying from the two of us. May Allaah make him dumb and blind as well." A narrator says, "By Allaah! Before the man died, he lost all this teeth, he became blind, went insane and was unable to taste any food."

Hadhrat Amr bin Murrah رضي الله تعالى عنه Comes to Rasulullaah ﷺ with Those from his Tribe who Accepted Islaam and Rasulullaah ﷺ has a Letter Written for them

Hadhrat Amr bin Murrah رضي الله تعالى عنه left his locality with those of his people who accepted Islaam and came to Rasulullaah ﷺ. Rasulullaah ﷺ greeted them and welcomed them. He also had the following letter written to their people:

> In the name of Allaah The Most Kind The Most Merciful
> This is a letter from the Mighty Allaah, expressed on the tongue of His Rasool who has come with the absolute truth and a Book that speaks the truth.
> It is entrusted with Amr bin Murrah and addressed to the Juhayna bin Zaid tribe.
> You may have for yourselves the low-lying lands and plains as well as the hills and backs of the valleys. You may also tend its crops and drink its water. All this is on condition that you pay one-fifth of booty, perform five salaahs, give two goats (as zakaah) for every flock of sheep or goats when they are together (and they number between 120 and 200) and one goat for every flock that is separate (and number between 40 and 119). There shall be no zakaah on animals used for ploughing fields and for drawing water. Allaah and all the Muslims present are witness to this settlement between us.

Hadhrat Qais bin Shammaas رضي الله تعالى عنه wrote this letter. (1)

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه gives Da'wah to the Thaqeef Tribe

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Accepts Islaam, Gives Da'wah to his People and they Kill him

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that when the Muslims started performing Hajj during the ninth year after Hijrah, Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه came to Rasulullaah ﷺ as a Muslim. When he requested permission to go back to his people to preach Islaam, Rasulullaah ﷺ said, "I fear that they

(1) Rooyaani and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.7 Pg.64). Abu Nu'aym has also reported it in length as quoted in *Al Bidaaya wan Nihaaya* (Vol.2 Pg.351). Tabraani has also narrated it as mentioned in *Majma* (Vol.8 Pg.244).

will kill you." He said, "(They have so much respect for me that) If they find me asleep, they would not even wake me up." Rasulullaah ﷺ permitted him and he returned to his people.

It was at night when he returned and all the people of the Thaqeef tribe came to greet him. However, when he started calling them to Islaam, they levelled accusations against him, became furious at him, swore at him and finally killed him. Rasulullaah ﷺ said, "Urwa's example is like that of the person of Surah Yaaseen who called his people towards Allaah and they killed him." (1)

Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Becomes Happy with his Martyrdom and Advises his People

Numerous scholars have reported this narration at length. Their reports mention that Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه reached home at night and went to his house. The people of the Thaqeef came to his house and greeted him in the manner people greeted during the Period of Ignorance. He refused to allow their greeting and said, "You should adopt the greeting of the people of Jannah which is Salaam." The people then started abusing him and hitting him but he tolerated it all. They then left him and started discussing about him.

When dawn broke, he went up to his balcony and called out the Adhaan for salaah. The people of the Thaqeef came out of their homes and came to him from every direction. A person from the Banu Maalik tribe called Aws bin Auf shot an arrow at Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه, which struck an artery. (Despite efforts) The blood would not stop flowing. When this happened, Ghaylaan bin Salma, Kinaana bin Abd Yaleel, Hakam bin Amr and several leading figure of their allied tribes took up their arms and got together. They announced, "Either we are killed or we shall take the lives of ten leaders of the Banu Maalik tribe in retaliaton."

When Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه saw the developments, he said, "Do not take any lives for my sake. I have donated my blood to the person who took it to preserve your unity. This death is a blessing that Allaah has bestowed on me for he has brought martyrdom to me. I testify that Muhammad ﷺ is Allaah's Rasul because he informed me that you would kill me." He then called for his family and said, "When I die you should bury me with those martyrs who were killed while fighting with Rasulullaah ﷺ before he left you." They then buried him with these martyred Sahabah رضي الله تعالى عنهم when he passed away. When the news of his martyrdom reached Rasulullaah ﷺ, he said, "Urwa's example..." The rest of the Hadith is the same as the one mentioned above. The narration describing the way in which the Thaqeef accepted Islaam has already been mentioned in the chapter entitled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" (2). (3)

(1) Tabraani. Haythami (Vol.9 Pg.386) has commented on the chain of narrators. Haakim (Vol.3 Pg.616) has also reported a similar narration.

(2) This is found under the subheading "The Conquest of Makkah" and a further subheading titled "The Banu Thaqeef Tribe of Taa'if accepts Islaam".

(3) Ibn Sa'd (Vol.5 Pg.369).

Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه Gives Da'wah to his People

Hadhrat Tufayl bin Amr رضي الله تعالى عنه Arrives in Makkah and His Experience with the Quraysh

Muhammad bin Is'haaq says that despite the harsh treatment that Rasulullaah ﷺ saw his people mete out to him, he exerted all his efforts to guide them and to save them from the evils they were involved in. When Allaah protected Rasulullaah ﷺ from them, the Quraysh started warning the Arabs about Rasulullaah ﷺ when they came to meet him. Hadhrat Tufayl bin Amr رضي الله تعالى عنه was a highly respected and intelligent poet. He narrates that when he arrived in Makkah during the time when Rasulullaah ﷺ was still living there, some men from the Quraysh came to him and asked, "O Tufayl! You have come to our city. This person amongst us has caused us great difficulty and has disunited us. His speech is bewitching and he has caused division between fathers and sons, between brothers and between husband and wife. We fear that you and your tribe should not suffer as we have. **Do not speak to him and do not even listen to him.**"

Hadhrat Tufayl رضي الله تعالى عنه says, "By Allaah! They did not let go of me until I resolved not to hear anything Rasulullaah ﷺ said and not to speak to him. I **even went to the extent of stuffing pieces of wool in my ears** when I proceeded to the Masjid the following morning, fearing that any of his words may reach me without me intentionally listening to him."

Hadhrat Tufayl bin Amr رضي الله تعالى عنه Accepts Islaam

Hadhrat Tufayl bin Amr رضي الله تعالى عنه says, "When I went to the Masjid in the morning, Rasulullaah ﷺ was standing there, performing salaah near the Kabah. I stood close to him and Allaah destined that I should hear some of his words. What I heard were excellent words and I said to myself, **'Shame on you! I am supposed to be an intelligent poet who can distinguish between good and bad. What prevents me from listening to what this man has to say? If what he says is good, I shall accept and if it is not, I shall ignore it.'"**

Hadhrat Tufayl رضي الله تعالى عنه then waited until Rasulullaah ﷺ left for home. He then followed Rasulullaah ﷺ and met him when he entered his house. He then told Rasulullaah ﷺ what the Quraysh had told him and added, "By Allaah! They were so convincing that I even plugged my ears with wool so that I do not hear your words. Thereafter, Allaah destined that I should listen to you. What I heard were excellent words indeed. Present to me your case." Rasulullaah ﷺ then presented Islaam to him and recited the Qur'aan to him. Hadhrat Tufayl رضي الله تعالى عنه remarked, **"I swear by Allaah that I have never heard words more beautiful (than the Qur'aan) nor any matter as balanced (as Islaam)."** After accepting Islaam and reciting the Shahaadah, Hadhrat Tufayl رضي الله تعالى عنه said, "O Rasulullaah ﷺ! My people obey me so I shall return to them and invite them to Islaam.

Pray to Allaah to grant me a sign which will assist me in inviting them." Rasulullaah ﷺ made du'aa saying, "O Allaah! Grant him a sign."

Hadhrat Tufayl رضي الله تعالى عنه Returns to his People to Invite them to Islaam and Allaah Assists him by Granting him a Sign

Hadhrat Tufayl رضي الله تعالى عنه says that he then went to his people and was at a valley from which he could see the people present there **when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion."** He narrates further, **"The light then moved to the top of my whip.** The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them. When I reached them it was still morning."

Hadhrat Tufayl رضي الله تعالى عنه invites his Father and Wife to Islaam and they Both Accept

Hadhrat Tufayl رضي الله تعالى عنه narrates that when he came to his people, his father who was an extremely old man came to him. Hadhrat Tufayl رضي الله تعالى عنه said, "Keep away from me, O father because you are not mine and I am not yours." "Why is it, O beloved son?" his father asked. Hadhrat Tufayl رضي الله تعالى عنه replied, "Because I have accepted Islaam and am a follower of Muhammad ﷺ." His father said, **"Your religion is mine." His father then took a bath, cleaned his clothes and came back to Hadhrat Tufayl رضي الله تعالى عنه who presented Islaam to him. He accepted Islaam.**

When his wife came to him, Hadhrat Tufayl رضي الله تعالى عنه said to her, "Keep away from me for I am not yours and you are not mine." "Why is it? May my parents be sacrificed for you!" Hadhrat Tufayl رضي الله تعالى عنه replied, "Islaam has separated me from you." She also accepted Islaam. Hadhrat Tufayl رضي الله تعالى عنه further says that when he invited the rest of the Dows tribe to Islaam, they displayed reluctance.

Rasulullaah ﷺ Makes Du'aa for the Dows Tribe After Which They Accept Islaam and Come to Rasulullaah ﷺ Along with Hadhrat Tufayl رضي الله تعالى عنه

Hadhrat Tufayl رضي الله تعالى عنه then went to Rasulullaah ﷺ in Makkah and said, "O Nabi of Allaah! The Dows tribe has overpowered me. Please invoke Allaah's curses on them." (Instead) **Rasulullaah ﷺ prayed, "O Allaah! Guide the Dows tribe."** Rasulullaah ﷺ then said to him, **"Return to your people, give them Da'wah and be gentle with them."** Hadhrat Tufayl رضي الله تعالى عنه then returned to his people and continued giving them Da'wah all the time until Rasulullaah ﷺ migrated (to Madinah) and the battles of Badr, Uhud and Khandaq were over. Thereafter, Hadhrat Tufayl رضي الله تعالى عنه went to Rasulullaah ﷺ together with all

those from his people who had accepted Islaam. At the time Rasulullaah ﷺ was in Khaybar. Hadhrat Tufayl رضي الله تعالى عنه eventually reached Madinah with **seventy or eighty families from the Dows tribe.** (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه has also narrated from Hadhrat Tufayl bin Amr رضي الله تعالى عنه the story of how he accepted Islaam, how he gave Da'wah to his father, his wife and his people and his arrival in Makkah, just as it was mentioned in the previous narration. However, the narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه adds that **Rasulullaah ﷺ sent Hadhrat Tufayl رضي الله تعالى عنه to burn an idol called Dhul Kaffayn.** In addition, it also mentions that Hadhrat Tufayl رضي الله تعالى عنه thereafter left for Yamaamah where he saw a dream and was then **martyred in the Battle of Yamaamah.** (2)

Another narration states that when Hadhrat Tufayl رضي الله تعالى عنه arrived in Makkah, some people from the Quraysh told him about Rasulullaah ﷺ and requested him to assess Rasulullaah ﷺ. He therefore went to Rasulullaah ﷺ and recited some of his poetry to Rasulullaah ﷺ. Rasulullaah ﷺ then recited Surah Ikhlaas and the Mu'awwadhatayn (Surahs Falaq and Naas) to him. He accepted Islaam on the spot and then returned to his people. The narration then goes on to speak about his whip and its light. The narrator mentions further that Hadhrat Tufayl رضي الله تعالى عنه then invited his parents to Islaam. His father accepted Islaam but his mother did not. When he invited his tribesmen, **it was only Hadhrat Abu Hurayra رضي الله تعالى عنه who accepted.**

Thereafter, Hadhrat Tufayl رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "Would you like a fortified stronghold with strong defences?" he was referring to the territory of the Dows tribe (which he wanted Rasulullaah ﷺ to take hold of after cursing the Dows tribe). However, when Rasulullaah ﷺ made du'aa for the Dows tribe instead, Hadhrat Tufayl رضي الله تعالى عنه said, "This is not what I wanted." Rasulullaah ﷺ said, "There are many of them who are just like you."

Amongst the Dows tribe was a person called Jundub bin Amr bin Humama bin Auf who used to say during the Period of Ignorance, "I know that the Creation has a Creator but I do not know who it is." When he heard of Rasulullaah ﷺ, he went to Rasulullaah ﷺ along with seventy five men of his tribe and they all accepted Islaam. Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that Jundub placed each man individually before Rasulullaah ﷺ.

(Apart from the above,) Many narrations have already passed (that are also relevant to this discussion) such as the narrations mentioning the Da'wah Hadhrat Ali رضي الله تعالى عنه gave to the Hamdaan tribe(3), the Da'wah Hadhrat Khaalid bin Waleed رضي الله تعالى عنه gave to the Banu Haarith bin Ka'b(4) tribe and the Da'wah Hadhrat Abu Umaama رضي الله تعالى عنه gave to his tribe(5)

(1) Abu Nu'aym in Dalaa'il (Pg.78) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.100). Commentary on the chain of narrators is mentioned in *Isaaba* (Vol.2 Pg.225). Ibn Sa'd has also narrated the Hadith.

(2) *Isti'aab* (Vol.2 Pg.232).

(3) In the chapter entitled "Rasulullaah ﷺ dispatches groups to give Da'wah" under the subheading "Rasulullaah ﷺ dispatches Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Yemen".

(4) In the chapter entitled "Rasulullaah ﷺ dispatches groups to give Da'wah" under the subheading "Rasulullaah ﷺ dispatches Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Yemen".

(5) In the chapter entitled "Rasulullaah ﷺ dispatches individuals to give Da'wah" under the

The Sahabah رضي الله تعالى عنهم Dispatch Individuals and Groups to Give Da'wah

Hadhrat Hishaam bin Al Aas رضي الله تعالى عنه and others are sent to Heraclius

Hadhrat Hishaam bin Al Aas Umawi رضي الله تعالى عنه narrates that (during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه) he and another person were sent with the invitation to Islaam to Heraclius the Emperor of Rome. He says that **when they arrived at Ghowtha meaning Damascus,** they went to see Jabala bin Ayham Ghassaani who happened to be lying on his bed at the time. He sent a messenger to speak to them. When the messenger came, the Sahabah رضي الله تعالى عنهم said, "By Allaah! We shall never speak to a messenger for we have been sent to see the king. If he grants permission, we shall speak to him but not to a messenger." When the messenger returned to the king with the news, he permitted them to enter and to speak. Hadhrat Hishaam bin Al Aas رضي الله تعالى عنه spoke to him and invited him to accept Islaam.

The king was wearing black clothing. When Hadhrat Hishaam bin Al Aas رضي الله تعالى عنه asked him why he was dressed in that manner, he replied, "I have vowed never to remove this clothing until I expel you from Shaam." The Sahabah رضي الله تعالى عنهم said to him, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our Rasul Muhammad ﷺ has informed us of this." The king said, "You are not those people. They will be people who fast during the day and stand in worship during the night." The narration continues further and will Inshaa Allaah be quoted in the chapter dealing with the help received from the unseen. (1)

Hadhrat Moosa bin Uqba narrates that Hadhrat Hishaam bin Al Aas رضي الله تعالى عنه, Hadhrat Nu'aym bin Abdillaah رضي الله تعالى عنه and another person whom the narrator did name were sent to the Emperor of Rome during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Hishaam رضي الله تعالى عنه says, "We came to Jabala bin Ayham who was in Damascus and noticed that he was wearing black and that everything around him was black. He said, 'You may speak, O Hishaam.'" Hadhrat Hishaam رضي الله تعالى عنه then spoke to him and invited him towards Allaah. The Hadith proceeds in detail as will be quoted ahead. (2)

The Sahabah رضي الله تعالى عنهم send Letters to Invite Towards Allaah and Islaam

Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله تعالى عنه Sends a Letter to his People

Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله تعالى عنه narrates that he met Rasulullaah

subheading "Rasulullaah ﷺ dispatches Hadhrat Abu Umaamah رضي الله تعالى عنه to his people the Baahilah tribe".

(1) Bayhaqi as quoted in The *Tafseer* of Ibn Katheer (Vol.2 Pg.251).

(2) Abu Nu'aym in Dalaa'il (Pg.9).

ﷺ, accepted and pledged his allegiance to Islaam at the hand of Rasulullaah ﷺ. He then heard that Rasulullaah ﷺ had already dispatched an army to his people. He said, "O Rasulullaah ﷺ! Call the army back for I take the responsibility of ensuring that my people accept Islaam and remain obedient." When Rasulullaah ﷺ told him to go and call the army back and he was forced to excuse himself because his camel was too slow. Rasulullaah ﷺ then sent someone else who called them back.

Hadhrat Ziyaad رضي الله تعالى عنه then wrote a letter to his people in response to which a delegation came to inform Rasulullaah ﷺ that they had accepted Islaam. Rasulullaah ﷺ said to Hadhrat Ziyaad رضي الله تعالى عنه, "Dear Sudaa'ee brother! It appears as if your people really obey you." Hadhrat Ziyaad رضي الله تعالى عنه replied, "(I cannot accept the credit because) It was Allaah Who has guided them to Islaam." **Rasulullaah ﷺ then asked, "Can I appoint you as their leader?" When Hadhrat Ziyaad رضي الله تعالى عنه accepted,** Rasulullaah ﷺ wrote a letter to confirm his appointment. Hadhrat Ziyaad رضي الله تعالى عنه then asked Rasulullaah ﷺ to reserve a share of the zakaah for them. Rasulullaah ﷺ agreed and then wrote another letter in this regard.

Hadhrat Ziyaad رضي الله تعالى عنه continues to relate that all this occurred during one of Rasulullaah ﷺ journeys. When Rasulullaah ﷺ camped at a place, the people there came to him and complained about the person who was appointed to collect their zakaah. They told Rasulullaah ﷺ that because there had been some friction between their tribe and his during the Period of Ignorance, he was being harsh with them. Rasulullaah ﷺ asked, "Is he really doing this?" "Yes," they confirmed. Rasulullaah ﷺ then turned to the Sahabah رضي الله تعالى عنهم with Hadhrat Ziyaad رضي الله تعالى عنه amongst them and said, "There is no good for a Mu'min in being appointed as a leader." Hadhrat Ziyaad رضي الله تعالى عنه says that this statement lingered in his heart.

Another person later came to Rasulullaah ﷺ to ask for something. Rasulullaah ﷺ said, **"The person who begs from people despite possessing sufficient wealth, his begging shall earn him nothing besides a headache and stomach disease."** The person then asked to be given from the zakaah money. Rasulullaah ﷺ said to him, "Allaah does not sanction the command of a Nabi or anyone else regarding the distribution of zakaah but issues the command Himself. Allaah has distributed it into eight parts so if you are amongst the eight, I shall give you." Hadhrat Ziyaad رضي الله تعالى عنه says that it then occurred to him that he had asked for zakaah even though he had sufficient wealth.

The Hadith then continues to a point where Hadhrat Ziyaad رضي الله تعالى عنه says that after Rasulullaah ﷺ had completed salaah, he approached Rasulullaah ﷺ with the two letters saying, "O Rasulullaah ﷺ! Absolve me of these two." Rasulullaah ﷺ asked, "What has happened to you?" He replied, "O Rasulullaah ﷺ! I heard you say that there is no good for a Mu'min in being appointed as a leader and I am a Mu'min who believes in Allaah and His Rasool. I also heard you say to the beggar that the person who begs from people despite possessing

sufficient wealth, his begging shall earn him nothing besides a headache and stomach disease. I had asked from you despite having sufficient wealth."

Rasulullaah ﷺ said, "That being as it is, you still have the option to either accept it to leave it." Hadhrat Ziyaad رضي الله تعالى عنه said, "I would rather leave it." Rasulullaah ﷺ then said to him, "Show me someone whom I may appoint as your leader." Hadhrat Ziyaad رضي الله تعالى عنه pointed out one of the persons who had come with the delegation and Rasulullaah ﷺ appointed him as the leader. (1)

Hadhrat Bujayr bin Zuhayr bin Abi Sulma رضي الله تعالى عنه Writes a Letter to his Brother Ka'b

Hadhrat Abdur Rahmaan bin Ka'b narrates that the two sons of Zuhayr who were Bujayr and Ka'b left on a journey and had reached a spring called Abraqal Azzaaf. Bujayr then said to Ka'b, "Stay here with the animals. I am going to see that person (Rasulullaah ﷺ) and hear what he has to say." Ka'b stayed and Bujayr left to meet Rasulullaah ﷺ. Rasulullaah ﷺ presented Islaam to him and he accepted. When the news reached Ka'b, he recited a few couplets which mean:

"Will you not convey this message to Bujayr

Woe be on another (Hadhrat Abu Bakr رضي الله تعالى عنه). To what has he led you?

He has led you to a way on which you will not find your parents

Neither will you find your brother

Abu Bakr has made you drink from a terrible cup

That slave has made you drink from it time and time again"

When Rasulullaah ﷺ heard about these couplets, he permitted Ka'b's execution when he said, "Whoever finds Ka'b should kill him!" Bujayr wrote to Ka'b informing him that Rasulullaah ﷺ had ordered his execution. He also wrote, "Save yourself! However, I do not think that you will be able to escape."

Bujayr later wrote back to Ka'b saying, "Rasulullaah ﷺ accepts the word of anyone who comes to him to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. You should therefore accept Islaam and come here as soon as this letter reaches you." Ka'b accepted Islaam and recited a poem in praise of Rasulullaah ﷺ. He then came (to Madinah) and sat his mount down at the door of the Masjid. He then entered the Masjid where he found Rasulullaah ﷺ sitting in the middle of the Sahabah رضي الله تعالى عنهم just as a tablecloth is placed at the center with people sitting around it. The Sahabah رضي الله تعالى عنهم thronged around Rasulullaah ﷺ forming several rings. At times, he turned towards a group while addressing them and at other times he turned towards another group.

Hadhrat Ka'b رضي الله تعالى عنه himself says, "I sat my mount down at the door of the Masjid and recognised Rasulullaah ﷺ by his features. I took a few steps forward and sat by him where it declared that I had accepted Islaam when I said,

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.83). Baghawi and Ibn Asaakir have also reported the narration at length and verified its authenticity as mentioned in *Kanzul Ummaal* (Vol.7 Pg.37). Ahmad has also reported it as mentioned in *Isaaba* (Vol.1 Pg.557) as did Tabraani. Haythami (Vol.5 Pg.204) has commented on the chain of narrators.

'I testify that there is none worthy of worship but Allaah and that you are Allaah's Rasul. I seek amnesty, O Rasulullaah ﷺ!" Rasulullaah ﷺ asked, "Who are you?" "I am Ka'b bin Zuhayr." Rasulullaah ﷺ said, "Was it you who said..." He then turned to Hadhrat Abu Bakr رضي الله تعالى عنه and asked, "What was it that he said, O Abu Bakr?" Hadhrat Abu Bakr رضي الله تعالى عنه recited the couplet which meant, *"Abu Bakr has made you drink from a terrible cup. That slave has made you drink from it time and time again."*

Ka'b رضي الله تعالى عنه interjected by saying, "I did not say it like this, O Rasulullaah ﷺ." "Then how did you say it?" asked Rasulullaah ﷺ. Ka'b said, "I said (he then altered a few words to compose a couplet which meant) *'Abu Bakr has made you drink from a quenching cup. That trustworthy man has made you drink from it time and time again.'"* Rasulullaah ﷺ then said, "By Allaah! He certainly is a trustworthy man." Ka'b رضي الله تعالى عنه then recited the entire poem he had composed, which will be quoted shortly. (1)

Hadhrat Moosa bin Aqba says that Hadhrat Ka'b bin Zuhayr رضي الله تعالى عنه recited his poem "Baanat Su'aad" to Rasulullaah ﷺ in his Masjid in Madinah until he reached the couplets which meant:

"Without doubt, Rasulullaah ﷺ is a sword from which light is derived
And a drawn rapier from amongst the swords of Allaah.
He was with some youths of the Quraysh who had accepted Islaam
When one of them said (to the Kuffaar), 'Move out of the way!"

Rasulullaah ﷺ then signalled to the Sahabah رضي الله تعالى عنهم with his sleeve for them to listen attentively.

The narrator says that Hadhrat Bujayr رضي الله تعالى عنه had written to his brother Ka'b to warn him and to invite him to accept Islaam. He also wrote a few couplets in the letter which meant:

"Who will convey the message to Ka'b? Is he inclined towards that
which he wrongly criticised whereas it is most resolute
Come to the One Allaah and not towards Uzza nor Laat
Then you will attain salvation if you do this and will remain safe
You will then attain salvation on the day when none shall escape
from the Fire except the pure-hearted Muslim
The religion of (our father) Zuhayr is nothing but falsehood
And the religion of (our grandfather) Abu Sulma is forbidden to me" (2)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Writes to the People of Persia

Hadhrat Abu Waa'il رضي الله تعالى عنه narrates(3) that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه wrote the following letter to the Persian people, inviting them to Islaam.

(1) Haakim (Vol.3 Pg.579).

(2) Haakim (Vol.3 Pg.582). Haakim (Vol.3 Pg.583) and Haythami (Vol.9 Pg.394) have commented on the chain of narrators. Others have also narrated the Hadith as mentioned in *Isaaba* (Vol.3 Pg.395) and *Al Bidaaya wan Nihaaya* (Vol.4 Pg.382).

(3) Tabraani. Haythami (Vol.5 Pg.310) has commented on the chain of narrators. Haakim has also reported a similar narration in his *Mustadrak* (Vol.3 Pg.299).

In the name of Allaah The Most Kind The Most Merciful
From Khaalid bin Waleed
To Rustam, Mahraan and the Persian leadership
Peace be on those who follow the guidance.
We invite you to accept Islaam. Should you refuse, you may pay the Jizya by hand as subjects. If you refuse even this, then I have people with me who love to be killed while fighting in the path of Allaah more than you Persians love wine.
Peace be on those who follow the guidance.

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Writes to the People of Madaa'in

Hadhrat Sha'bi رحمه الله تعالى narrates that Banu Buqayla read to him the letter that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه wrote to the people of Madaa'in. It read:

From Khaalid bin Waleed
To the Persian leadership
Peace be on those who follow the guidance.
All praises belong to Allaah Who has fragmented your unity, taken away your kingdom and weakened your plans. Take note that whoever performs our salaah, faces our Qibla and eats what we slaughter, he is a Muslim who shall enjoy the privileges we have and also bear the responsibilities we bear.
After this I wish to add that when this letter reaches you, you should send securities to me (to ratify our peace agreement) and you may rest assured that I shall give you your protection. Otherwise, I swear by the Being besides Whom there is no other deity that I shall dispatch against you people who love death as you love life.

When the Persians in the Madaa'in district read this letter, they were taken aback. This occurred in the year 12 A.H. [1]

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Writes to Hurmuz

Imaam Sha'bi رحمه الله تعالى says[2] that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه wrote a letter to Hurmuz before he left with Uzaadhiba the father of Ziyaadhiba, who was from Yamaamah. In those days, Hurmuz was in charge of defending the Persian borders. The letter read:

Accept Islaam and you will remain safe. Otherwise you may subject yourself and your people to our protection and accept to pay the Jizya. If not, you have none but yourself to blame for I shall march with people who love death as

(1) Ibn Jareer (Vol.2 Pg.553).
(2) Ibn Jareer in his *Taareekh* (Vol.2 Pg.554).

much as you people love life.

Another narration[1] states that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه conquered one of the two regions of Iraq's fertile plains, he summoned a person from the people of Heera. With this person he sent a letter to the Persians who were scattered in different groups in Mádaa'in and taking support from each other after the death of (their leader) Ardsher. However, they had appointed Bahman Jaadhway as their leader stationed in a place called Buharseer where he commanded the army's frontline. With Bahman Jaadhway was Uzaadhiba and several other generals.

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه summoned another person from Salooba and sent two letters with the two envoys. **One letter was addressed to the senior leadership while the other was addressed to the regular commanders.** The one envoy was therefore from Heera while the other was a Nabti (from the non-Arab settlers of Iraq). When Hadhrat Khaalid رضي الله تعالى عنه asked the envoy from Heera what his name was, the man said that it was Murra (meaning 'bitter'). Hadhrat Khaalid رضي الله تعالى عنه said to him, "Take this letter to the Persians. Perhaps Allaah shall make their lives bitter or they shall accept Islaam and turn in repentance (to Allaah)."

Hadhrat Khaalid رضي الله تعالى عنه then asked the Nabti envoy what his name was. When the man said that it was Hizqeel (derived from a word similar to one that means 'to destroy'), Hadhrat Khaalid رضي الله تعالى عنه told him to deliver the letter and then prayed, "O Allaah! Destroy them." Ibn Jareer says that the two letters contained the following:

> In the name of Allaah The Most Kind The Most Merciful
> From Khaalid bin Waleed
> To the Persian royal family
> All praises belong to Allaah Who has thrown your establishment in mayhem, Who has weakened your plans and fragmented your unity. It would have been worse for you if He had not done this. Enter our Deen and we shall leave you and your land and pass by you to proceed to other people. Otherwise (if you do not willingly enter the Deen) you will still be subject to our authority and forced to suffer defeat at the hands of people who love death like you love life.
>
> In the name of Allaah The Most Kind The Most Merciful
> From Khaalid bin Waleed
> To the Persian leaders
> Accept Islaam and you may live in peace. If not, you may submit to my protection and pay the Jizya. Otherwise I shall march to you with people who love death more than you people love to drink wine."

(1) Ibn Jareer (Vol.2 Pg.571).

The Sahabah رضي الله تعالى عنهم Give Da'wah in the Battlefield During the Time of Rasulullaah صلى الله عليه وسلم

The Da'wah that Hadhrat Haarith bin Muslim Tameemi رضي الله تعالى عنه Gave

Hadhrat Haarith bin Muslim Tameemi رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once sent them on a military expedition. When they reached the place they intended to attack, he spurred his horse and soared ahead of the others. However, the people of the town were weeping as they met them. Hadhrat Haarith bin Muslim رضي الله تعالى عنه said to them, "Say 'Laa Ilaaha Illallaah' and you will be saved." The people then said what they were told. When the other Sahabah رضي الله تعالى عنهم arrived there, they rebuked Hadhrat Haarith bin Muslim رضي الله تعالى عنه and said, "You have deprived us of the booty after it already become cold in our hands."

When they returned to Madinah and mentioned the incident to Rasulullaah صلى الله عليه وسلم, he called Hadhrat Haarith bin Muslim رضي الله تعالى عنه and congratulated him for what he had done. Rasulullaah صلى الله عليه وسلم also told him that Allaah had granted him tremendous rewards for every one of the people of the town. One of the narrators by the name of Abdur Rahmaan says that it was he who forgot the specific rewards that Rasulullaah صلى الله عليه وسلم mentioned. Rasulullaah صلى الله عليه وسلم then said to him, "I shall write a bequest in your favour to all the Muslim leaders who come after me." Rasulullaah صلى الله عليه وسلم did so, sealed the letter and handed it over to him. **Thereafter, Rasulullaah صلى الله عليه وسلم said to him, "When you have performed your Fajr salaah, recite seven times:**

اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ ..... "O Allaah! Save me from the Fire"

If you die during that day, Allaah shall record your safety from the Fire. Then when you have performed your Maghrib salaah, again recite seven times:

اَللّٰهُمَّ اَجِرْنِىْ مِنَ النَّارِ ..... "O Allaah! Save me from the Fire"

If you die during that night, Allaah shall record your safety from the Fire."

Hadhrat Haarith bin Muslim رضي الله تعالى عنه says, "When Allaah took Rasulullaah صلى الله عليه وسلم away, I went to Hadhrat Abu Bakr رضي الله تعالى عنه who opened the seal, read the letter and gave me some wealth (as Rasulullaah صلى الله عليه وسلم instructed). Thereafter, he sealed the letter. Afterwards (after the death of Hadhrat Abu Bakr رضي الله تعالى عنه) I went to Hadhrat Umar رضي الله تعالى عنه, who did the same. Thereafter, I went to Hadhrat Uthmaan رضي الله تعالى عنه (when he was the Khalifah) and he did exactly the same."

Muslim bin Haarith says, "(My father) Hadhrat Haarith bin Muslim رضي الله تعالى عنه passed away during the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه and the letter stayed with us until Hadhrat Umar bin Abdul Aziz رحمه الله تعالى became the Khalifah. He wrote a letter to the governor of the region where we stayed instructing him to send Muslim the son of Haarith bin Muslim رضي الله تعالى عنه to him with the letter that Rasulullaah صلى الله عليه وسلم had written for his father. When I was sent to him, he read the letter, ordered that I be given some wealth and then sealed it." (1)

(1) Hasan bin Sufyaan and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.7 Pg.28) and Muntakhab (Vol.5 Pg.162).

The Da'wah that Hadhrat Ka'b bin Umayr Ghifaari رضي الله تعالى عنه Gave

Hadhrat Zuhri رحمه الله تعالى narrates that Rasulullaah ﷺ sent Hadhrat Ka'b bin Umayr Ghifaari رضي الله تعالى عنه with a group of fifteen men. They rode to a place in Shaam called Dhaat Itlaa where they encountered a very large concentration of people. When they invited these people to Islaam, they refused to accept and started firing arrows at them. Seeing this, the Sahabah رضي الله تعالى عنهم started fighting them most fiercely but all of them were martyred except one man who was left wounded amongst the dead. When night arrived, he somehow managed to get himself to Rasulullaah ﷺ. Rasulullaah ﷺ was on the verge of sending a battalion after them when the news reached him that the people had moved on to another place. (1)

Ibn Abil Awjaa رضي الله تعالى عنه Gives Da'wah

Imaam Zuhri رحمه الله تعالى narrates that it was in Dhul Hijjah 7 A.H. that Rasulullaah ﷺ returned from performing the Umrah he had missed. He then sent Hadhrat Ibn Abil Awjaa Sulami رضي الله تعالى عنه on a military expedition with fifty horsemen. However, an enemy spy forewarned his people and informed them (about the Sahabah رضي الله تعالى عنهم). The people therefore prepared a very large army. When Hadhrat Ibn Abil Awjaa رضي الله تعالى عنه arrived, they were already prepared (for battle). When he saw them all there, he invited them to accept Islaam but they started firing arrows at him without even listening. They said, "We have no need for what you are calling us towards." They continued firing arrows for a long time and reinforcements started pouring in until the Sahabah رضي الله تعالى عنهم were surrounded on all sides. The Sahabah رضي الله تعالى عنهم fought very fiercely until eventually most of them were martyred. Hadhrat Ibn Abil Awjaa رضي الله تعالى عنه was seriously wounded but managed to carry himself back to Madinah along with the other survivors. They returned on the first of Safar 8 A.H. (2)

The Sahabah رضي الله تعالى عنهم Give Da'wah in the Battlefield During the Time of Hadhrat Abu Bakr رضي الله تعالى عنه who Advised his Commanders to do so

Hadhrat Abu Bakr رضي الله تعالى عنه Instructs his Commanders to give Da'wah When he Dispatched Armies to Shaam

Hadhrat Sa'eed bin Musayyab رحمه الله تعالى narrates that when Hadhrat Abu Bakr

(1) Waaqidi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.241). Ibn Sa'd has also reported the narration in his *Tabaqaat* (Vol.2 Pg.127). Many others have also reported it as mentioned in *isaaba* (Vol.3 Pg.301). These narrations mention that Hadhrat Ka'b bin Umayr رضي الله تعالى عنه was also martyred on that day and that the incident occurred in Rabee'ul Awwal 8 A.H.

(2) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.235). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.2 Pg.123).

رضي الله تعالى عنه sent armies to Shaam, he appointed Hadhrat Yazeed bin Abi Sufyaan رضي الله تعالى عنه, Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Hadhrat Shurahbeel bin Hasana رضي الله تعالى عنه as commanders. When they were mounted, Hadhrat Abu Bakr رضي الله تعالى عنه walked with them up to Thaniyyatul Wadaa to see them off. The commanders said, **"O Khalifah of Rasulullaah صلى الله عليه وسلم! You are walking while we ride?" Hadhrat Abu Bakr رضي الله تعالى عنه said, "I am taking these steps with the intention of being rewarded for taking them in the path of Allaah."**

He then advised them saying, "I advise you to be ever-conscious of Allaah. Wage war in the path of Allaah and fight all those who reject Allaah. Indeed, Allaah shall assist His Deen. Do not steal from the booty, do not deceive, do not be cowardly, do not spread corruption on earth and do not go against your orders. If Allaah decrees that you meet the enemy who are Mushrikeen, invite them to accept one of three options. Should they accept any of the option, acknowledge it and refrain from harming them. (Firstly) Invite them to accept Islaam. If they accept, acknowledge it and refrain from harming them. Thereafter (if they accept Islaam) invite them to move from their homes to the home of the Muhaajireen. If they are prepared to do this, inform them that they shall enjoy the privileges that the Muhaajireen enjoy and shall have to bear the same responsibilities that the Muhaajireen bear. If after accepting Islaam they prefer their own homes to that of the Muhaajireen, inform them that they will assume the status of the Muslims in the outlying areas. The injunctions that Allaah has enjoined for all Muslims shall still apply to them but they shall receive no share of Fay[1] or booty unless they participate in the battle."

"However, if they refuse to enter the fold of Islaam then invite them to (the second option which is to) pay the Jizya. If they accept, acknowledge it and refrain from harming them. If they refuse this, then (the third course of action is that you) **entreat Allaah for help and fight them if this is what Allaah decrees.** (When you are fighting) You should never chop down or burn any date palms nor destroy any animals or any fruit-bearing trees. Do not destroy any places of worship or kill any children, elderly people or women. You will also find people who have secluded themselves in monasteries. Leave them to that which they have secluded themselves. **You will also find people who have made nests for Shaytaan on their heads[2]. When Allaah decrees that you find these people, cut off their heads.** [3]

Hadhrat Abu Bakr رضي الله تعالى عنه's Instructions to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه when he Sent him to Fight the Murtaddeen

Hadhrat Urwa رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه sent Hadhrat

(1) The booty received from conquered lands when the enemy surrenders without a fight.

(2) They always entertain the whispers of Shaytaan and do as he commands. It may also refer to people who have shaved off the top part of their hair in the shape of a nest as a form of recognition.

(3) Bayhaqi (Vol.9 Pg.85) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.2 Pg.295). Many others have also narrated it as mention in *Kanzul Ummaal* (Vol.2 Pg.295,296).

Khaalid bin Waleed رضي الله تعالى عنه to fight those Arabs who had forsaken Islaam (the Murtaddeen), he instructed him to invite them back to Islaam and to explain to them their privileges and responsibilities. Hadhrat Abu Bakr رضي الله تعالى عنه eagerly desired that they receive guidance and also instructed Hadhrat Khaalid bin Waleed رضي الله تعالى عنه that he should acknowledge their acceptance whether they are white or black. He said that this was because the only people to be fought were those who chose to disbelieve in Allaah rather than believe in Him. Once a person accepted Islaam and displays sincere Imaan, there was no way to harm him because Allaah shall judge him. Only those Murtaddeen were to be fought who do not accept the Islaam they are invited towards. (1)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Gives Da'wah to the people of Heera

Hadhrat Saalih bin Kaysaan رحمه الله تعالى narrates that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه arrived in Heera, the nobles of Heera accompanied by Qabeesa bin Ayaas bin Hayya Taa'ee left to meet him. Qabeesa had been appointed governor of Heera by the Kisra after Nu'maan bin Mundhir. Addressing Qabeesa and the others, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "I invite you towards Allaah and towards Islaam. If you accept, you shall be part of the Muslim Ummah and shall enjoy the privileges that the Muslims enjoy and **shall have to bear the same responsibilities that the Muslims bear.** If you refuse, you will have to pay the Jizya. If you refuse even this, then bear in mind that I have come with people who are greedier for death than you are for life. We shall then fight you until Allaah decides the matter between us."

Qabeesa said to him, "We have no need to fight you. We shall remain as adherents to our religion and pay you the Jizya." Hadhrat Khaalid bin Waleed رضي الله تعالى عنه then entered into an agreement with them to pay seventy thousand Dirhams. (2)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said to them, "I invite you to Islaam and to testify that there is none worthy of worship but the One Allaah and that Muhammad صلى الله عليه وسلم is Allaah's servant and Rasul. I call you to establish salaah, to pay zakaah and to accept all the injunctions binding on the Muslims. **In exchange you shall enjoy the privileges that the Muslims enjoy and shall have to bear the same responsibilities that the Muslims bear."** Haani asked, "If I do not accept this, then what?" Hadhrat Khaalid رضي الله تعالى عنه replied, "If you do not accept this, you shall have to pay the Jizya by hand." "And if we refuse to do this?" was the next question. "Then," replied Hadhrat Khaalid رضي الله تعالى عنه, "If you refuse even this, such people shall crush you underfoot to whom death is more beloved than life is to you."

Haani requested, "Allow us the night to think the matter over." Hadhrat Khaalid رضي الله تعالى عنه granted the request. The next morning, Haani came back to Hadhrat Khaalid رضي الله تعالى عنه and said, "We have decided to pay the Jizya. Let us now enter into

(1) Bayhaqi (Vol.8 Pg.201) as quoted in *Kanzul Ummaal* (Vol.3 Pg.143).
(2) Ibn Jareer Tabari (Vol.2 Pg.551)

an agreement." The narration continues. (1)

Another narration adds that when the two armies faced each other before the Battle of Yarmook, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Yazeed bin Abi Sufyaan رضي الله تعالى عنه together with Hadhrat Diraar bin Azoor رضي الله تعالى عنه, Hadhrat Haarith bin Hishaam رضي الله تعالى عنه and Hadhrat Abu Jandal bin Suhayl رضي الله تعالى عنه stepped forward and announced, "We want to meet your leader." When they were permitted to meet Tadhaaruk (the brother of Heraclius), they found him sitting on a tent made of silk. The Sahabah رضي الله تعالى عنهم said, "It is not permissible for us to enter this." Tadhaaruk then had a silken rug spread out for them but they refused to sit on it. He then sat where they chose to sit. They agreed to enter into a treaty and the Sahabah رضي الله تعالى عنهم returned after inviting him to accept Islaam. However, the treaty did not materialise (and the battle was fought). (2)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه invited the Roman Commander Jarja to Islaam and he Accepts

Waaqidi reports that during the Battle of Yarmook, one of the most senior Roman commanders by the name of Jarja stepped forward from the line of soldiers and asked to meet Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Hadhrat Khaalid رضي الله تعالى عنه went to meet him and drew so close that the necks of their horses met. The following conversation ensued:

Jarja: O Khaalid! I want you to tell me something, but do speak the truth and do not lie because a free man never lies. Do not deceive me either because a respectable person never deceives someone who trusts him. Has Allaah given your Nabi a sword from the heavens which he has given to you by virtue of which you defeat anyone against whom you draw it?

Hadhrat Khaalid رضي الله تعالى عنه: No

Jarja: Then why are you called the sword of Allaah ('Sayfullaah')?

Hadhrat Khaalid رضي الله تعالى عنه: Allaah sent His Nabi amongst us who preached to us. However, we expressed resentment and kept our distance from him. Even I was amongst those who treated him like a liar and ostracised him. Thereafter, Allaah seized our hearts and forelocks and guided us through him. We then pledged allegiance to him. He once said to me, **'You are a sword from the swords of Allaah whom Allaah has drawn against the Mushrikeen.' He then prayed to Allaah to assist me. This is why I am called the sword of Allaah. I am therefore amongst the sternest of Muslims against the Mushrikeen.**

Jarja: O Khaalid! Towards what do you call?

Hadhrat Khaalid رضي الله تعالى عنه: We call people to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. **We also call them to accept everything that Rasulullaah ﷺ has brought from Allaah.**

Jarja: What about those who do not accept this?

Hadhrat Khaalid رضي الله تعالى عنه: They will have to pay the Jizya and we will protect them.

(1) Bayhaqi (Vol.9 Pg.187).

(2) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.9).

Jarja: What if they do not pay it?

Hadhrat Khaalid رضي الله تعالى عنه: We then declare war against them and fight.

Jarja: What is the status of a person who accepts what you say and enters the fold of your religion?

Hadhrat Khaalid رضي الله تعالى عنه: We all share the same status with respect to the injunctions that Allaah has made binding on us regardless of whether we have a high social standing or not and regardless of whether we accepted Islaam earlier or later.

Jarja: Will a person entering Islaam today have the same reward as yourself?

Hadhrat Khaalid رضي الله تعالى عنه: Certainly! In fact, his rewards shall be greater.

Jarja: How can such a person be rated equal to you when you have accepted Islaam before him?

Hadhrat Khaalid رضي الله تعالى عنه: We had no option but to accept Islaam because our allegiance was pledged while our Nabi was alive and in our midst. Revelation from the heavens would come to him and he would recite the Qur'aan to us and show us miracles. For anyone who saw what we saw and who heard what we heard there was no option but to accept Islaam and to pledged allegiance to him. As for you people, you have not seen the miraculous events and signs (of his Nabuwaat) that we saw and heard. Therefore, whoever of you will enter this Deen with sincerity shall be better than us.

Jarja: I swear by Allaah that you have been honest with me and did not deceive me either.

Hadhrat Khaalid رضي الله تعالى عنه: By Allaah! I have certainly spoken the truth and Allaah is Witness to the fact that I have responded to your questions to the best of my ability.

Jarja then turned his shield around (an indication that he did not intend fighting) and turned to Hadhrat Khaalid رضي الله تعالى عنه saying, "Teach me Islaam." Hadhrat Khaalid رضي الله تعالى عنه took him to his tent, poured a waterbag of water over him (to assist him to bath) and then led him as he performed two Rakaahs salaah. Thinking that the Muslims were scheming something when Jarja left with Hadhrat Khaalid رضي الله تعالى عنه, the Romans launched an offensive that caught the Muslims completely by surprise. Every Muslim regiment was rooted from their position besides the Muhaamiya regiment led by Hadhrat Ikrama bin Abi Jahal رضي الله تعالى عنه and Hadhrat Haarith bin Hishaam رضي الله تعالى عنه. The Romans were already in the midst of the Muslim camp when Hadhrat Khaalid رضي الله تعالى عنه mounted his horse with Jarja following closely. The Muslims called to each other and managed to regain their foothold. The Romans were then forced to return to their base.

Hadhrat Khaalid رضي الله تعالى عنه then gradually advanced the Muslim army until they crossed swords with the enemy. Hadhrat Khaalid رضي الله تعالى عنه and Jarja continuously fought the Romans from noon until the sun was about to set. (The fighting was so fierce that) The Muslims performed the Zuhr and Asr salaahs with indications. Jarja was mortally injured in the battle (and passed away the same day). **The only salaah he therefore performed for Allaah were the two he performed with**

Hadhrat Khaalid رضي الله تعالى عنه. May Allaah shower His mercy on him. (1)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once delivered a lecture to the Muslims and encouraged them to go to the non-Arab countries and leave the Arabian lands. He also told them, "You have not seen the many types of foods that are there. By Allaah! Even if Jihaad in the path of Allaah and calling people towards Islaam were not obligatory for us and all we needed to do was earn a living, I would still propose that we fight for these fertile lands to gain control over it. We would then hand over hunger and hard living to those who are weighed down (at home) and not fighting as you are." (2)

The Sahabah رضي الله تعالى عنهم Give Da'wah in the Battlefield During the Time of Hadhrat Umar رضي الله تعالى عنه who Advised his Commanders to do so

Hadhrat Umar رضي الله تعالى عنه Writes to Hadhrat Sa'd رضي الله تعالى عنه to Invite People to Islaam for Three Days

Hadhrat Yazeed bin Abi Habeeb narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه wrote to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه saying, "I have already written to you to tell you that you should invite people to Islaam for three days. Whoever accepts what you say before you start fighting shall be one of the Muslims. He shall enjoy the privileges of the Muslims and shall receive a share in the booty. However, whoever accepts Islaam after the battle or after being defeated, his wealth shall become part of the booty to be shared by the Muslims because they had already become its owners before he accepted Islaam. This is my instruction and the reason writing this letter." (3)

Hadhrat Salmaan Faarsi رضي الله تعالى عنه Invites People to Islaam for Three Days at Qasrul Abyadh

Hadhrat Abul Bakhtari narrates that when a Muslim army under the command of Hadhrat Salmaan Faarsi رضي الله تعالى عنه laid siege to a Persian fortresses, the soldiers said to him, "O Abu Abdullaah! Shall we not attack them?" Hadhrat Salmaan رضي الله تعالى عنه said, "Let me first invite them to Islaam as I have heard Rasulullaah صلى الله عليه وسلم do." Addressing the Persians, he then said, "I am a Persian like you and as you see, the Arabs obey me. If you accept Islaam, you shall enjoy the privileges that we enjoy and shall have to bear the same responsibilities that we bear. However, should you refuse to accept anything but your own faith, we shall not fight you but you will have to pay the Jizya by hand as subjects submitting to Muslim authority." Hadhrat Salmaan رضي الله تعالى عنه explained to them in Persian that they will

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.12). *Isaaba* (Vol.1 Pg.260) contains some further commentary on the narration.

(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.345). Ibn Jareer (Vol.2 Pg.559) has also reported the narration from a different source.

(3) Abu Ubayd as quoted in *Kanzul Ummaal* (Vol.2 Pg.297).

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then have no authority.

Hadhrat Salmaan رضي الله تعالى عنه then continued, "If you refuse even this, then we shall face you (on the battlefield) on equal terms." The Persians said, "We are not the type to accept Imaan nor the type that will pay Jizya. We shall rather fight you." When the Muslim soldiers again requested permission to attack, Hadhrat Salmaan رضي الله تعالى عنه refused until he had presented the same invitation for three days. It was only after this that he commanded the Muslims to attack, which they obligingly did and conquered the fortress. (1)

Another narration states that Hadhrat Salmaan Faarsi رضي الله تعالى عنه was the commander of the Muslim army and had been appointed to invite the enemy to Islaam. Hadhrat Atiyya رحمه الله تعالى states that it was Hadhrat Salmaan رضي الله تعالى عنه who was also appointed to invite the people of Bahursher to Islaam and again given the task at Qasrul Abyadh. All of these people he invited to Islaam for three days. The Da'wah he presented is the same as mentioned in the Hadith above. (2)

Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه and his Companions give Da'wah to Rustam During the Battle of Qaadisiyyah

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه sent a group of leading Sahabah رضي الله تعالى عنهم to invite Rustam to Islaam. The group included Hadhrat Nu'maan bin Muqarrin, Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash'ath bin Qais, Hadhrat Mughiera bin Shu'ba and Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنهم. When Rustam asked them why they had come, they replied, "We have come because Allaah has promised us that we shall take over your lands, capture your women and children and take ownership of your wealth. We are convinced that this is going to happen."

Rustam himself had seen in a dream that an angel descended from the heavens, placed a seal on the weapons of the Persians and then handed them over to Rasulullaah ﷺ. Rasulullaah ﷺ in turn handed them over to Hadhrat Umar رضي الله تعالى عنه. (3)

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه gives Da'wah to Rustam

Hadhrat Sayf narrates from his teachers that when the two armies (Muslim and Persian) faced each other, Rustam sent a message to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه requesting him to send someone intelligent with the knowledge to answer his questions. Hadhrat Sa'd رضي الله تعالى عنه sent **Hadhrat Mughiera bin Shu'ba** رضي الله تعالى عنه. When Hadhrat Mughiera رضي الله تعالى عنه came to meet him, Rustam said to him, "You are our neighbours. We have always been good to you and have never caused you any harm. Why do you rather not return to your land and we will not

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.189). Ahmad and Haakim have also narrated the Hadith as mentioned in *Nasbur Ra'ya* (Vol.3 Pg.378)

(2) Ibn Jareer (Vol.4 Pg.173) and Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

(3) Ibn Katheer in his *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

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prevent you from trading with in our land."

Hadhrat Mughiera رضي الله تعالى عنه said to him, **"We have no desire for this world. Our concern and our sole objective is the Aakhirah.** Allaah has sent a Nabi to us and said to him, 'I shall give this group (Sahabah رضي الله تعالى عنهم) control over those who do not adopt My Deen. Thus shall I use them to exact revenge from those who reject the Deen. I shall allow them to dominate as long as they adhere to the Deen. It is the true Deen and whoever turns away from it shall be disgraced. On the other hand, whoever holds fast to it shall have great honour.'"

Rustam asked, "What is this Deen?" Hadhrat Mughiera رضي الله تعالى عنه said, "Its pillars without which no part of it can be correct are testification that there is none worthy of worship but Allaah, that Muhammad صلى الله عليه وسلم is Allaah's Rasul and **accepting everything that Rasulullaah صلى الله عليه وسلم has brought from Allaah."** Rustam exclaimed, "How excellent! And what else?" Hadhrat Mughiera رضي الله تعالى عنه said, **"To remove people from being slaves of people and to take them towards being the slaves of Allaah."** Rustam remarked, "This is also excellent. What else?" Hadhrat Mughiera رضي الله تعالى عنه added, "All of mankind are the children of Aadam عليه السلام and have a single father and mother."

Rustam said, **"This is also excellent. Tell me. If we were to enter your religion, would you then leave our land?" "Certainly,"** replied Hadhrat Mughiera رضي الله تعالى عنه, "By Allaah! In that case, we shall not draw close to your land except for trade or some other necessity." Rustam said, "This is also excellent." The narrators says, "When Hadhrat Mughiera رضي الله تعالى عنه left Rustam, he spoke to his commanders about Islaam but they were unhappy and refused to accept Islaam. May Allaah destroy and disgrace them! In fact, Allaah did just that."

Hadhrat Rib'ee bin Aamir رضي الله تعالى عنه Invites Rustam to Islaam

The narrators state further that at the request of Rustam, Hadhrat Sa'd رضي الله تعالى عنه sent another envoy who happened to be **Hadhrat Rib'ee bin Aamir** رضي الله تعالى عنه. When Hadhrat Rib'ee رضي الله تعالى عنه arrived, the court of Rustam had been decorated. There were cushions decorated with gold, rugs of silk, gleaming emeralds, priceless pearls and other elaborate decorations. Rustam wore his crown and other expensive garments and accessories as he sat on a throne of gold. Wearing old clothing, Hadhrat Rib'ee رضي الله تعالى عنه **entered with his sword, his shield and undersized horse.** He continued riding the horse, even trampling on the edges of the rugs. He then dismounted and tied his horse on one of the couches. He then walked along with his weapons and armour still wearing his helmet.

When the courtiers asked him to remove his weapons, he said, "I have not come of my own accord but have come on your request. Either leave me as I am or grant me leave." Rustam instructed them to grant him entry and **he came with his spear, which tore most of the rug as he walked while leaning on it.** The courtiers asked, "What brings you here?" Hadhrat Rib'ee رضي الله تعالى عنه replied, "(We have not come on our own accord but) **Allaah has sent us to remove those**

whom He wills from the slavery of man to take them to the slavery of Allaah, to remove them from the **narrowness** of this world towards its vastness and from the oppression of other religions towards the **justice** of Islaam. Giving us His Deen, Allaah has sent us to call His creation towards it. Whoever accepts it, we shall acknowledge it and leave him alone. As for those who refuse, we shall fight them forever until we reach Allaah's promised place."

They asked, "What is Allaah's promised place?" He replied, "It is Jannah, which shall be the lot of people who die fighting those who reject (Islaam). Victory shall be the lot of those who survive." Rustam asked, "I have heard what you have to say. Will you allow us grace so that you and us may look into the matter?" "Certainly," Hadhrat Rib'ee رضي الله تعالى عنه responded, "How much time do you require? One day? Two days?" "No," said Rustam, "We need time to write to our consultative assembly and our leaders." Hadhrat Rib'ee رضي الله تعالى عنه said, "Rasulullaah صلى الله عليه وسلم has not set such a precedent that allows enemies **more than three days** respite at the time of battle. Look into the matter for your benefit and for the benefit of your people and then choose one of the three options before the expiry of the (three day) term." Rustam asked, "Are you the leader of your people?" "No," replied Hadhrat Rib'ee رضي الله تعالى عنه, "but all Muslims are like a single body. **The lowest of them may grant amnesty (to an enemy) which is binding on the highest of them.**"

Rustam gathered the leaders of his people and asked, "Have you ever heard words more powerful yet as gentle as those of that man?" They said, "Allaah forbid that you should have taken a liking to anything that he said and forsake your religion for that dog! Did you not see his clothing?" Rustam said to them, **"Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage."**

Hadhrat Hudhayfa bin Mihsin رضي الله تعالى عنه and Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه present the Da'wah to Rustam on the Second and Third Days

The next day, the Persians asked for another person and Hadhrat Sa'd رضي الله تعالى عنه sent **Hadhrat Hudhayfa bin Mihsin** رضي الله تعالى عنه who addressed them in the manner that Hadhrat Rib'ee رضي الله تعالى عنه did. On the third day, Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه was sent and he spoke to them in a very pleasant manner and in great detail. In their discussion, Rustam said to Hadhrat Mughiera رضي الله تعالى عنه, "Your coming to our land is like a fly that saw some honey and announced, 'Whoever takes me to the honey shall receive two Dirhams.' However, when the fly fell into the honey, it started drowning and could find no escape despite all its efforts. It then announced, 'Whoever removes me from the honey shall receive four Dirhams.' Your example is also like a weak fox that entered a vineyard through a hole in the wall. Seeing that it was so weak and frail, the owner of the vineyard took pity on it and left it alone. However, when the fox became fat, it started

causing great damage to the vineyard so that owner came with a stick and sought help from two of his slaves. When the fox tried to escape through the hole, it was unable to do so because it had grown so fat and the owner of the vineyard hit it until it died. This is how you people will leave our land." Rustam then filled with rage and took an oath by the sun saying, "I shall kill you all tomorrow!"

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه calmly said, "You will soon find out." Rustam then said to Hadhrat Mughiera رضي الله تعالى عنه, "I have issued the command that each of you should receive a set of clothing and that your commander should receive a thousand Dinaars together with a set of clothing and a conveyance. You should then leave us." Hadhrat Mughiera رضي الله تعالى عنه said, "You wish to do this after we have weakened your kingdom and diminished your respect? We have been a while in your kingdom and shall take the Jizya from you, which you shall pay by hand as subjects submitting to our authority. **Regardless of what you think, you will soon become our slaves." When Hadhrat Mughiera رضي الله تعالى عنه said this, Rustam flew into a towering rage.** (1)

Hadhrat Sa'd رضي الله تعالى عنه Sends a group of Sahabah رضي الله تعالى عنهم to give Da'wah to the Persian Leader Before Engaging in Battle

Hadhrat Abu Waa'il رضي الله تعالى عنه narrates, "Hadhrat Sa'd رضي الله تعالى عنه marched with the Muslim army until they set up camp at a place called **Qaadisiyya.** I cannot tell precisely but **we numbered no more than seven or eight thousand while the Mushrikeen numbered thirty thousand."** This is the figure according to this narration. However, according to a narration of Hadhrat Sayf(2), the Kuffaar army **numbered eighty thousand.** Another narration places the figure of Rustam's army at a hundred and twenty thousand with another eighty thousand reinforcements. In addition to this, Rustam had **thirty three elephants,** led by the largest which was a white elephant belonging to Saaboor. All the other elephants obeyed this elephant. Like this narration, there are others citing various figures. (Because of their might) The Persians told the Sahabah رضي الله تعالى عنهم, **"You have no strength, no power and no weapons to resist us. You should rather go back home."**

Undeterred, the Sahabah رضي الله تعالى عنهم reiterated that they were not going back. The Persians also laughed at the arrows of the Sahabah رضي الله تعالى عنهم and would say, "Dook! Dook!" By this they compared the arrows to spindles (because "dook" is a Persian word referring to knitting needles). However, when the Sahabah رضي الله تعالى عنهم refused to return, the Persians said, "Send to us one of your intellectuals to explain to us what brings you here." Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه volunteered for the task. When he went, **he sat on Rustam's throne,** causing the courtiers to

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38). Tabari (Vol.4 Pg.105) has also narrated it and mentioned the detailed Da'wah that Hadhrat Zuhra, Hadhrat Mughiera, Hadhrat Rib'ee and Hadhrat Hudhayfa رضي الله تعالى عنهم gave.

(2) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

snort and shout. Hadhrat Mughiera رضي الله تعالى عنه said to them, "This neither elevates my status nor reduces that of your leader." "True," said Rustam, "Now tell me why you have come?"

(To agitate Rustam,) Hadhrat Mughiera رضي الله تعالى عنه said, "We were a nation that were involved in evil and deviant acts. Allaah then sent a Nabi to us by means of which Allaah guided us and provided sustenance for us. Amongst the foods Allaah granted us were grains which grow in these parts. When we ate this and fed it to our families, they said, 'This is not sufficient. Take us to that land so that we may eat those grains.'" Rustam exclaimed, "We shall then kill you all!" Hadhrat Mughiera رضي الله تعالى عنه said, **"If you kill us, we shall enter Jannah but if we kill (defeat) you, (those of) you (who die) will enter Jahannam and (those who survive will have to) pay the Jizya."**

When Hadhrat Mughiera رضي الله تعالى عنه spoke about paying the Jizya, the courtiers snorted and shouted, "There can be no agreement between you and us!" Hadhrat Mughiera رضي الله تعالى عنه then asked, "Should we cross the river to come to you or will you be crossing the river to come to us?" Rustam said, "We shall be crossing over." The Muslim army then withdrew a short distance for the Persians to cross the river and then attacked them and defeated them. (1)

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه narrates that when the Battle of Qaadisiyya took place, Hadhrat Mughiera رضي الله تعالى عنه was sent to meet the Persian leader. Hadhrat Mughiera رضي الله تعالى عنه asked for ten men who were then sent with him. He straightened his clothes, took his shield and then left. When they reached, Hadhrat Mughiera رضي الله تعالى عنه told his companions to put down a shield, which he sat on. The large Persian commander said, "O Arabs! I know well what has brought you here. You people do not have sufficient food in your country to fill your bellies. We shall give all the food you need for we are fire-worshippers and do not like fighting you. You will only make our land impure."

Hadhrat Mughiera رضي الله تعالى عنه said to him, "By Allaah! This is certainly not the reason that brought us. We were a nation that used to worship stones and idols. Whenever we found a stone that looked better than another, we discarded the first one and adopted the next. We knew no deity until Allaah sent to us a Rasul from amongst our own people. He called us to Islaam and we followed him. **We have not come for food but we have been commanded to fight those enemies of ours who reject Islaam.** We have not come for food but have come to kill your soldiers and capture your families. As for what you have mentioned about the scarcity of food in our land, I swear by my life that we certainly do not have enough to fill our bellies and sometimes we do not even find anything to drink for a long while. However, after coming to your lands, we have found an abundance of food and water. By Allaah! We shall now not leave here until this land belongs either to you or us." The large Persian said in his language, "He has spoken the truth." He then said, "Your eye shall lose an eye tomorrow." (As Allaah decreed) Hadhrat Mughiera رضي الله تعالى عنه did lose an eye the following day when a

(1) Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.40). Haakim (Vol.3 Pg.451).

stray arrow struck him. (1)

Hadhrat Sayf narrates that Hadhrat Sa'd رضي الله تعالى عنه sent a group of Sahabah رضي الله تعالى عنهم to the Persian leader to invite him to Islaam before the battle. When they requested permission to see him, permission was granted and the people of the city came to have a look at their appearance. The Sahabah رضي الله تعالى عنهم were wearing their shawls over their shoulders, carried their whips in their hands, were wearing sandals and their horses were extremely weak because of which they tread heavily on the ground. The people were struck with inexplicable astonishment when they saw them. **They wondered how people like these could defeat their larger and well-equipped armies.**

When the Sahabah رضي الله تعالى عنهم were allowed to meet the Persian king Yazdajird, he made them sit in front of him. He was a haughty man who had little respect for others. He questioned them about the names of their garments, their shawls, their shoes and their whips. Each time they told him the name, he took an omen from them in his favour. However, Allaah ensured that each omen backfired against him. He then asked them, "What has brought you to our lands? Have you become bold because our civil war has started?"

Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه said, "Allaah has showered his mercy on us when He sent a Rasul to us who guided us towards good and commanded us with virtue. He defined evil for us and forbade us from it. He promised us the good of this world as well as the Aakhirah if we accepted his call to good. Whenever he invited a tribe towards this, they divided into two groups, one that drew close to him and the other that distanced itself from him. It was only the few selected ones who drew close to him. He continued his preaching in this manner for as long as Allaah wanted him to. Thereafter, Allaah commanded him to tackle those Arabs who opposed him and he started with them (before proceeding to the non-Arabs). When he did this, they all joined him as two groups; those who were forced to join but were then happy that they had done so and those who did so happily and whose happiness then increased. We all realised that the Deen he called us towards was far superior to the hostility and the narrow lives we had been leading. **He then instructed us to start tackling the nations around us and to invite them towards justice.** We are therefore inviting you towards our Deen the Deen of Islaam which regards all good as good and all evil as evil. However, if you refuse (to accept Islaam), the options are two unpleasantries, the one being more demeaning than the other. The one option is to pay the Jizya and if you refuse, then the other is war. On the other hand, if you accept our Deen, we shall leave the Book of Allaah behind with you. We shall give you a grounding in it so that you may rule by its laws and we shall leave you to your affairs and your territories. **If you wish to pay the Jizya, we shall accept it from you and give you protection.** Otherwise (if you refuse Islaam and Jizya), we shall fight you."

Yazdajird said, "I do not know of any nation on earth that is more wretched then

(1) Haakim (Vol.3 Pg.451). Haakim and Haythami (Vol.6 Pg.215) have both commented on the chain of narrators.

you people, fewer in number than you and experiencing as much internal strife as you people. We have already handed over to you the regions around you so that it may suffice for you from our side (so that you may be content with it and not need to come to our principle lands). The Persians have never fought you so do not think that you can stand in their way. If your numbers have increased, let this never fool you about (thinking that you can overpower) us. If it is **poverty** that has called you here, we **shall provide** relief for you until you **become prosperous**. We shall also **honour your leaders, provide clothing** for you and **appoint for you a king** who will be kind towards you."

The Sahabah رضي الله تعالى عنهم remained silent until Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه stood and said, "O King! These are all leaders of the Arabs and their aristocrats. They are all respectable people and it is only respectable people who show consideration for respectable people and who honour respectable people. Only they give importance to the rights of respectable people. They have not yet told you everything they were sent to tell you and have not replied to all of your questions. They have done well to do this and it is only people like them who can act this respectfully. You should rather be conversing with someone like me. I shall convey the message to you and they will testify to what I say."

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه continued, "By the way in which you have described us, it appears that you are unaware of our situation. Concerning the statement you made about our poor condition, (it is true because) there was none in a poorer condition than we had been. With regard to hunger, none suffered the hunger we suffered. Regarding them to be food, we used to even eat dung beetles, other insects, scorpions and snakes. As for our homes, it used to be the bare earth and our clothing consisted of only what we wove from the skins of camels and hairs of goats. Killing and oppressing each other was our way of life and there were even those amongst us who would bury his infant daughter alive because he disliked that she should share his food. Our condition in the past was exactly as I have described."

"Allaah then sent to us a man whom we knew and whose lineage we were well aware of. We were well acquainted with his personality and his place of birth. His land was the best of our lands, his lineage the best of our lineages, his family the best of our families and his tribe the best of our tribes. Despite the terrible conditions prevailing then, he was also the best person amongst us, the most truthful and most forbearing. **When he called us towards Islaam, none of us accepted besides his childhood friend who became the Khalifah after him.**

When he spoke, we said something else and when he told us the truth, we regarded them as lies. However, his followers increased while ours decreased. Whatever he said became reality and Allaah eventually inspired us to believe in him and to follow him. He then became our link with Allaah. Whatever he told us was actually from Allaah and whatever he commanded was actually Allaah's commands."

"He told us, 'Your Rabb says, 'I am the One Allaah Who has no partner. I have

been existing when nothing else existed and everything besides My countenance shall eventually perish. I have created everything and everything shall return to me. My mercy has reached you and I have sent to you this man to guide you towards the path by which I shall save you from My punishment after you die and lead you to the home I have created, which is the Home of Peace (Jannah)." We testify that Rasulullaah ﷺ certainly brought the truth from the True Allaah. Allaah also said, 'Whoever follows you in this Deen shall enjoy the privileges you enjoy and shall bear the responsibilities you bear. As for those who refuse to accept, **propose the option of Jizya to him and then protect him as you would protect your own lives.** You should then fight those who refuse even this. I shall be the Judge between you. I shall enter into My Jannah those of you who are martyred and those of you who survive shall have My assistance with them against those who oppose you.'"

Hadhrat Mughiera رضي الله تعالى عنه then issued the ultimatum to Yazdajird when he said, "You may choose to pay the Jizya if you wish, in which case you will live as subjects. You may also choose the sword if you wish. Otherwise, you are at liberty to save yourselves by accepting Islaam." Yazdajird retorted by saying, "You dare face me with these proposals!" Hadhrat Mughiera رضي الله تعالى عنه said, "I address whoever is speaking to me. Had another person been speaking to me, I would have presented them to him." Yazdajird burst out saying, "Had it not been for the principle that envoys cannot be killed, I would have surely killed you for you have no status in my estimation." Yazdajird then said (to his courtiers), "Bring me a basket of sand and place it on the head of the person of the highest birth amongst them. Then lead him to the outskirts of Madaa'in."

(Addressing the Sahabah رضي الله تعالى عنهم, Yazdajird said,) "Go back to your leader and inform him that I shall send Rustam to him who will bury him along with his army in the trenches of Qaadisiyyah. Those coming afterwards shall learn a lesson from what is to happen to him and to you people. I shall then send Rustam to your land and he shall torture you worse than Saaboor[1] did."

Yazdajird then asked, "Which of you is of the highest birth?" After a brief silence, Hadhrat Aasim bin Amr رضي الله تعالى عنه volunteered to take the sand without consulting the others and said, "I am of the highest birth amongst them all. Let me carry the sand." "Is that so?" asked Yazdajird. When the other Sahabah رضي الله تعالى عنهم agreed, the basket of sand was placed on his neck. He carried it out of the palace and to the outskirts where he mounted his animal and loaded the basket on it. He then raced his mount to take it to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. He rode ahead of the other Sahabah رضي الله تعالى عنهم and passed by the gates of Qudays (a palace in Qaadisiyyah) calling, "Give the Ameer glad tidings of victory! Insha Allaah, we shall certainly be victorious!" Hadhrat Aasim رضي الله تعالى عنه then rode on until he placed the sand on Arabian soil. Returning to Hadhrat Sa'd رضي الله تعالى عنه, he informed him about what had happened. Hadhrat Sa'd رضي الله تعالى عنه, "Glad tidings! By Allaah! Allaah has already given us the keys of their kingdom." The Muslims took a good omen

(1) A prince from the Persian Sassanid dynasty who was extremely harsh towards the Arabs.

from this that they would capture the lands of the Persians. (1)

Hadhrat Abdullaah bin Mu'tam رضي الله تعالى عنه Gives Da'wah to the Banu Taghlib Tribe and others During the Battle for Tikrit

Hadhrat Muhammad رحمه الله تعالى, Hadhrat Talha رحمه الله تعالى and others narrate that during the Battle for Tikrit, the Romans saw that every offensive they launched against the Muslims backfired on them and that they were defeated every time they clashed with the Muslims in battle. They therefore deserted their leaders and loaded their belongings on their boats (to leave the area). When the spies from the (Arab-Christian) Taghlib, Iyaad and Namir tribes brought the news to (the Muslim commander) Hadhrat Abdullaah bin Mu'tam رضي الله تعالى عنه, they requested that he enter into a peace treaty with these Arab tribes and added that these tribes were willing to accept Islaam.

Hadhrat Abdullaah رضي الله تعالى عنه sent a message to them stating, "If you people are sincere, you should testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul. In addition to this, you should accept everything that Rasulullaah ﷺ brought from Allaah. You should then inform us of your plan of action." The messengers went with the message and returned with news that the people had accepted Islaam. (2)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Gives Da'wah During the Battle for Egypt

Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Ubaadah رضي الله تعالى عنه narrate that Hadhrat Amr bin Al Aas رضي الله تعالى عنه marched to Egypt after Hadhrat Umar رضي الله تعالى عنه had returned to Madinah (from Shaam). Hadhrat Zubayr رضي الله تعالى عنه followed him (with another battalion) and the two joined up when Hadhrat Amr bin Al Aas رضي الله تعالى عنه reached a place called Ilyoon. There they were met by the chief priest of Egypt Abu Maryam who was there with another high priest and the Egyptian army. Maqoqis (the king of Egypt) had sent them to defend the country. When Hadhrat Amr رضي الله تعالى عنه arrived there, they immediately prepared to attack but Hadhrat Amr رضي الله تعالى عنه sent a message telling them that they should not be hasty and should first listen to their reason for coming, after which they could make a decision. The Egyptians were then called off and Hadhrat Amr رضي الله تعالى عنه send a message stating, "I am coming forward (to talk), so send Abu Maryam and Abu Maryam should come forth. The Egyptians accepted and each party guaranteed the safety of the other."

Hadhrat Amr رضي الله تعالى عنه said to the two men, "You two are senior priests of this country, so do listen. Allaah has sent Muhammad ﷺ with the truth and commanded us to follow it. Muhammad ﷺ has conveyed this command to us together with every other command Allaah has issued. Muhammad ﷺ then passed on. May Allaah's choicest blessings and mercies be showered on him.

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.41). Ibn Jareer Tabari رحمه الله تعالى (Vol.4 Pg.94) has also narrated it.
(2) Ibn Jareer (Vol.4 Pg.186).

However, he fulfilled his duty and left us on a clear path. Amongst his instructions to us was to wish people well and we therefore invite you to accept Islaam. Whoever accepts shall be one of us and whoever refuses to accept shall be given the option of paying Jizya. We shall then do everything in our capacity to provide protection. Rasulullaah ﷺ has informed us that we shall certainly conquer you people and advised us to be good to you to maintain the family ties that exist between us [1]. If you accept this option (of paying Jizya), you shall have in your favour another right (of being family) in addition to the right of protection (that we will be obliged to give you). Amongst the commands that out Ameer had given are his words, 'Treat the Copts well because Rasulullaah ﷺ has advised that the Copts should be treated well by virtue of the fact that they are relatives and deserve protection as well.'"

To this, the Egyptians said, "It is only the Ambiyaa who would maintain such distant relations. (Referring to Haajira the wife of Hadhrat Ibraheem عليه السلام, they said) **She was a celebrated and honourable lady who was the daughter of our king.** She belonged to the House of Manf who were the ruling family. However, the House of Aynush Shams attacked them, killed many of them, seized the kingdom and the rest of them were forced into exile. She then became the wife of Hadhrat Ibraheem عليه السلام. His coming was most welcome and a happy event for us. Do leave us in peace until we return to you (after consulting with the others). Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "You will be unable to fool the likes of me. **You therefore have three days to ponder over the matter and to consult with your people.** Otherwise (if you fail to return within three days) we shall have to attack you." When the two priests requested an extension of time, Hadhrat Amr رضي الله تعالى عنه gave them an additional day. They then asked for more time and he added another day.

They then returned to Maqoqis who seriously considered the alternatives. However, a person called Artaboon[2] refused to submit and ordered an attack against the Muslims. The two priests said to the people, "We shall do our best to defend you without returning to the Muslims. However, there are still four days left in which we can hope for nothing but peace from them." The people of Farqab launched a surprise attack against Hadhrat Amr رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه at night but Hadhrat Amr رضي الله تعالى عنه was prepared for the attack. He engaged the enemy and killed the people of Farqab along with those with them (Artaboon was also killed with them), after which the rest of them fled. Hadhrat Amr رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه then left for Aynush Shams. [3]

Hadhrat Abu Haaritha and Abu Uthmaaan narrate that when Hadhrat Amr رضي الله تعالى عنه set up camp at Aynush Shams, the Egyptian people said to their king, "What do you wish to do against people who have defeated Kisra and Caesar and occupied

(1) Hadhrat Haajira the wife of Hadhrat Ibraaheem عليه السلام was from Egypt as was Hadhrat Maariya رضي الله تعالى عنها the mother of Rasulullaah ﷺ's son Ibraheem.

(2) Aratboon was a Roman general whom Hadhrat Amr bin Al Aas رضي الله تعالى عنه had defeated in Palestine and had then fled to Egypt.

(3) Ibn Jareer (Vol.4 Pg.227).

their lands? Enter into negotiations with them and draw up a treaty without yourself fighting them or leading us against them." This took place on the fourth day. However, the king refused and the Egyptians attacked the Muslims. The Muslims repulsed the attack and Hadhrat Zubayr رضي الله تعالى عنه managed to climb the wall of their stronghold. When the Egyptians noticed this, they opened the gates for Hadhrat Amr رضي الله تعالى عنه and came out to enter into negotiations. Hadhrat Amr رضي الله تعالى عنه accepted their submission and Hadhrat Zubayr رضي الله تعالى عنه descended the wall as conqueror. (1)

The Sahabah رضي الله تعالى عنهم Give Da'wah During a Battle under the Leadership of Hadhrat Salama bin Qais Ash'ja'ee رضي الله تعالى عنه

Hadhrat Sulaymaan bin Buraydah narrates that whenever a Muslim regiment was gathered, the Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه **appointed someone with knowledge and sound judgment as their commander.** Therefore, he once appointed Hadhrat Salama bin Qais Ash'ja'ee رضي الله تعالى عنه as the Ameer of a particular regiment and addressed them saying, "March in the name of Allaah and for the pleasure of Allaah you should fight those who commit kufr. When you meet the enemy of Mushrikeen, invite them to accept one of three options. (Firstly) Invite them to Islaam. If they accept Islaam and choose to remain in their hometowns, then they will have to pay zakaah from their wealth and will have no share in the Fay that the Muslims receive. On the other hand, if they choose to join you, they will enjoy the same privileges that you do and will have to bear the same responsibilities that you bear. (Secondly) If they refuse to accept Islaam, call them to pay the Jizya. If they agree to pay the Jizya, then fight their enemies for them thereby freeing them to pay the Jizya and do not place responsibilities on them that are beyond their capability."

"(Thirdly) If they refuse even this, fight them for Allaah shall assist you against them. If they take refuge in a fortress and ask you to allow them to emerge on the conditions of Allaah and His Rasool ﷺ, do not allow them to emerge on these conditions because you do not know what instructions Allaah and His Rasool ﷺ will issue concerning them. If they ask to be allowed to emerge into the protection of Allaah and His Rasool ﷺ, do not allow them this, **but rather allow them to emerge into your protection. If they fight you, ensure that you do not steal from the booty, do not deceive, do not mutilate and do not kill any child."**

Hadhrat Salama رضي الله تعالى عنه says, "We then marched and when we met the Mushrikeen enemy, we gave them the Da'wah as the Ameerul Mu'mineen had instructed. When they refused to accept Islaam, we called them to pay the Jizya, which they also refused. We then fought them and Allaah assisted us to defeat them. We killed their soldiers, captured their families and collected their wealth (as booty)." The narration continues in great detail. (2)

(1) Ibn Jareer (Vol.4 Pg.228).
(2) Ibn Jareer (Vol.5 Pg.9).

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Gives Da'wah to the People of Isfahan before Engaging them in Battle

Hadhrat Bau Umayya narrates that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه set up camp at Isfahan, he invited the people to accept Islaam. When they refused to accept Islaam, he proposed the Jizya and they opted to enter into negotiations with him. Whereas they opted for peace that night, the following morning they betrayed the Muslims and launched a surprise attack. However, it was very soon that Allaah granted the Muslims victory over them. (1)

Incidents About the Character and Actions of the Sahabah رضي الله تعالى عنهم that Inspired People to Accept Islaam

Hadhrat Amr bin Jamooh رضي الله تعالى عنه Accepts Islaam and the Role that his son and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه Played In this

Ibn Is'haaq narrates that after some of the Ansaar had pledged allegiance to Rasulullaah ﷺ (in Makkah), they came back to Madinah and Islaam started manifesting itself in Madinah. However, there were still those Mushrikeen amongst the Ansaar who adhered to their religion. Amongst these was Hadhrat Amr bin Jamooh رضي الله تعالى عنه, whose son Mu'aadh رضي الله تعالى عنه had also pledged allegiance to Rasulullaah ﷺ at Aqaba. Hadhrat Amr bin Jamooh رضي الله تعالى عنه was one of the leaders of the Banu Salma tribe and one of the most respected persons amongst them. As was the practice of the noble people of those times, Hadhrat Amr bin Jamooh رضي الله تعالى عنه also kept a wooden idol in his house that he named Manaat. He regarded it to be his deity and always kept it clean.

After accepting Islaam, some of the youngsters of the Banu Salma tribe together with others who had pledged allegiance to Rasulullaah ﷺ at Aqaba such as Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Amr bin Jamooh رضي الله تعالى عنه's son Mu'aadh رضي الله تعالى عنه, used to take away the idol of Hadhrat Amr bin Jamooh رضي الله تعالى عنه at night and then throw it head first into one of the pits they used as a rubbish dump. In the mornings, Hadhrat Amr bin Jamooh رضي الله تعالى عنه used to say, "Woe be to those who have manhandled our god last night!" He would then go looking for the idol. When he found it, he would wash it, clean it thoroughly and apply perfume to it. Thereafter, he would say, "I swear by Allaah that if I found out who did this, I would certainly disgrace him." However, as soon as Hadhrat Amr bin Jamooh رضي الله تعالى عنه went to sleep, the youngsters again repeated their deed.

One day, when they had carried out their deed once too often for him, he took the idol out from where they had thrown it after cleaning it and applying perfume, he hung his sword around its neck. He then said to it, "By Allaah! I have no idea who is doing this to you. However, if you have the courage, you should defend yourself for you now have this sword with you." When night fell and

(1) Ibn Sa'd (Vol.4 Pg.110).

Hadhrat Amr bin Jamooh رضي الله تعالى عنه went to sleep, the youngsters again seized the idol and after removing the sword from its neck, they tied a dead dog to it and threw it into an unused well of the Abu Salma that will be full of rubbish. The following morning when Hadhrat Amr bin Jamooh رضي الله تعالى عنه did not find the idol in its place, he went out in search of it and found it lying on its head in the well with the dead dog tied to it. Seeing this, he realised the helplessness of the idol and after the Muslims of his tribe had spoken to him, he accepted Islaam, becoming an excellent Muslim. May Allaah shower His mercy on him. (1)

Another narration states that when a few members of the Banu Salma tribe accepted Islaam, the wife and son of Hadhrat Amr bin Jamooh رضي الله تعالى عنه also accepted Islaam. Hadhrat Amr bin Jamooh رضي الله تعالى عنه said to his wife, "Do not allow any of the children to go to your family until I investigate what they are doing." She said, "I shall do as you say, but will you not listen to what your son has heard from that person (Rasulullaah صلى الله عليه وسلم)?" Hadhrat Amr bin Jamooh رضي الله تعالى عنه said, "Perhaps he has become irreligious." "No," replied his wife, "he was merely one of the people." Hadhrat Amr bin Jamooh رضي الله تعالى عنه then sent for his son and said, "Tell me what you have heard from that person." His son then recited:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ مٰلِكِ يَوْمِ الدِّيْنِ ۝ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝﴾ (سورة الفاتحه: ١ تا ٥)

All praise belongs to Allaah, the Rabb of the universe *(and whatever it contains)*, Who is the Most Compassionate, the Most Merciful and Master of *(all affairs on)* the Day of Recompense *(the Day of Qiyaamah, when resurrection, accountability, rewards and punishment will take place)*. You Alone do we worship, and You Alone do we ask for help. Guide us to the straight path *(the path of Islaam)*." {Surah Faatiha, verses 1-5}

Hadhrat Amr bin Jamooh رضي الله تعالى عنه commented, "This is most excellent and beautiful! Is all his speech like this?" His son said, "Even better than this, dear father. Do you wish to follow him? Most of your people are already doing so." Hadhrat Amr bin Jamooh رضي الله تعالى عنه said, "I shall not do so until I have consulted with Manaat and see what he says." **When the Mushrikeen usually spoke to Manaat, an old woman used to stand behind the idol and speak on its behalf.** However, the woman was not there when Hadhrat Amr bin Jamooh رضي الله تعالى عنه approached the idol. He stood by the idol, praised it excessively and then said, "O Manaat! You should know that you are being faced with a serious danger that you are unaware of. A man has arrived who forbids us from worshiping you and who instructs us to get rid of you. I did not want to pledge allegiance to him until I had consulted with you." Hadhrat Amr رضي الله تعالى عنه spoke to the idol for a long time

(1) Abu Nu'aym in *Dalaa'il* (Pg.109)

but received no response. He then said, "You seem to be angry with me whereas I have done nothing impolite to you." He then stood up and broke the idol. (1)

Yet another narration adds that when Hadhrat Amr bin Jamooh رضي الله تعالى عنه accepted Islaam and recognised the authority of Allaah, he composed some couplets speaking about the helplessness of the idols that he had experienced. He also thanked Allaah for saving him from the spiritual blindness and deviation that he was trapped in. (His couplets are translated as follows:)

"I repent to Allaah for the wrongs I had committed in the past
And I desire that Allaah rescue me from the fire of Jahannam
I praise Him for His bounties
He Who is the Rabb of the Kabah and its covering
May He be glorified to the extent of the numbers of sinners
And the extent of the raindrops falling from the skies
He guided me when I was in darkness
When I was worshipping Manaat and other stones
After my hairs had turned white because of old age, He saved me
From the blight of idol worship and its shame
I was on the verge of being totally destroyed in darkness
But He rescued me by His tremendous might
I therefore praise Him and thank Him as long as I live
He Who is the Rabbb of mankind and All Powerful over them
When I say these words my only desire is
To earn proximity to Allaah in His home (Jannah)"

Condemning his idol, Hadhrat Amr bin Jamooh رضي الله تعالى عنه composed the following couplets, the meaning of which is:

"By Allaah! Had you been a true god, you would never have been
Right down a well, bound tightly to a dog
Curses to the place where you have been thrown, lying there in disgrace despite being a god
We have now discovered your tremendous harmfulness
All praises belong to the Exalted Allaah Who bestows favours
The Giver, the Sustainer and the One Who rewards every good practice
It was He Who rescued me
Before I became a grave trapped in darkness" (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه Accepts Islaam and the Role that Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه Played In this

Waaqidi says that it is commonly believed that Hadhrat Abu Dardaa رضي الله تعالى عنه was the last person from his family to accept Islaam. He was extremely dedicated to the worship of his idol and kept it covered in a cloth. Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه had been his bosom friend during the Period of

(1) Narrated by Minjaab from Ziyaad who narrates from Ibn Is'haaq.
(2) Narration of Ibraheem bin Salma also reported from Ibn Is'haaq.

Ignorance and now called him to accept Islaam, but he constantly refused. One day, when Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه noticed Hadhrat Abu Dardaa رضي الله تعالى عنه leaving the house, he entered the house and surprised Hadhrat Abu Dardaa t's wife who was busy combing her hair. When he asked her where Hadhrat Abu Dardaa رضي الله تعالى عنه was, she replied, "Your brother has just left."

With an axe in his hand, Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه then entered the room where the idol stayed and smashed it to bits. As he did this, he took the name of each idol as he hymned the couplet:

"Behold! Everything that is worshipped besides Allaah is a fake"

Hadhrat Abu Dardaa t's wife had been hearing the noise of the axe and when Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه emerged from the room, she burst out, "O son of Rawwaaha! You have ruined me!" He had just left the house when Hadhrat Abu Dardaa رضي الله تعالى عنه entered the house and found his wife sitting there crying out of fear for his reaction. When he asked her what was wrong, she said, "Your brother Abdullaah bin Rawwaaha came here by surprise and did what you see." Hadhrat Abu Dardaa رضي الله تعالى عنه flew into a towering rage but then thought to himself that if his idol was of any good, it would have defended itself. He then went to Rasulullaah صلى الله عليه وسلم who was with Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه and accepted Islaam. (1)

The Letter that Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه Concerning Jizya and Prisoners of War

Hadhrat Ziyaad bin Jaz Zubaydi narrates a lengthy report about what happened after the Muslims conquered Alexandria during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. In this report he also mentions that they stopped at a place called Balheeb where they waited for the letter of Hadhrat Umar رضي الله تعالى عنه to reach them. When it arrived, Hadhrat Amr bin Al Aas رضي الله تعالى عنه read the letter to the Muslims, which stated:

Your letter has reached me with the news that the king of Alexandria has opted to pay the Jizya on condition that all the prisoners of his country are returned to him. By my life! The Jizya that we receive and that the Muslims after us shall receive is more beloved to me than the booty that is distributed and then finished. Suggest to the king of Alexandria that he should pay the Jizya on condition that the prisoners in your custody should be given the choice of either accepting Islaam or remaining faithful to their religion. Whoever amongst them accepts Islaam would become one of the Muslims and shall enjoy the privileges all Muslims enjoy together with bearing the responsibilities all Muslims bear. Those who choose the religion of their people shall have to pay the same amount of Jizya fixed for the people of his faith. As for those prisoners who have dispersed into Arabia and reached places like Makkah, Madinah or Yemen, we shall be unable to return them to him and we cannot enter into an agreement

(1) Haakim in his *Mustadrak* (Vol.3 Pg.336).

that we will be unable to fulfil.

What the Sahabah رضي الله تعالى عنهم did during the Conquest of Alexandria

Hadhrat Ziyaad bin Jaz states further, "Hadhrat Amr bin Al Aas رضي الله تعالى عنه then sent a letter to the king of Alexandria, explaining to him the instructions that the Ameerul Mu'mineen had written to him. The king accepted the proposal and we then gathered all the prisoners with us. When all these Christian prisoners had gathered, we approached each one of them and allowed him to choose between Islaam and Christianity. When any of them accepted Islaam, we shouted 'Alaahu Akbar' louder than we did when conquering any town and took him into our protection. If any of them chose Christianity, the Christians would make a noise and take him into their protection. We would then impose the Jizya on him. When this happened, we were so grieved that it appeared as if one of us had defected to them. This continued until all the prisoners had been given the choice. Amongst those who came to us was Abu Maryam (whose name was) Abdullaah bin Abdur Rahmaan." Another narrator by the name of Qaasim says that he met Abu Maryam when he was chief of the Banu Zubayd tribe.

Hadhrat Ziyaad bin Jaz continues saying, "When we approached Abu Maryam whose parents and brothers were all Christians and gave him the choice between Islaam and Christianity, he opted to accept Islaam. As we took him into our protection, his parents and brothers darted across to pull him away from us and actually tore his clothing apart. However, he is now our chief as you can see." (1)

The Incident of Hadhrat Ali رضي الله تعالى عنه's Armour and his Interaction with a Christian who then Accepted Islaam

Hadhrat Sha'bi narrates that when (the Ameerul Mu'mineen) Hadhrat Ali رضي الله تعالى عنه once went to the marketplace, he found a Christian selling a coat of armour. Recognising the coat of armour, Hadhrat Ali رضي الله تعالى عنه said, "That armour belongs to me. Let us have the judge of the Muslims decide the matter between us." The presiding judge at that time was Qaadhi Shuray and Hadhrat Ali رضي الله تعالى عنه asked him to rule in the matter.

When Qaadhi Shuray saw the Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه, he got up from his place and made the Ameerul Mu'mineen sit there. He then sat in front of the Ameerul Mu'mineen next to the Christian. Hadhrat Ali رضي الله تعالى عنه said, "O Shuray! Had my adversary been a Muslim, I would have sat with him. However, I have heard Rasulullaah ﷺ say (about the non-Muslims living in a Muslim country), 'Do not shake hands with them, do not be first to greet them, do not visit them when they fall ill, do not perform their funeral prayers, make them use the narrow part of the pathway and keep them in a lowered position as Allaah has kept them in a lowered position'. Do pass judgement between us, O Shuray."

Qaadhi Shuray asked, "What do you have to say, O Ameerul Mu'mineen?" Hadhrat

(1) Ibn Jareer (Vol.4 Pg.227).

Ali رضي الله تعالى عنه declared, "This coat of armour belongs to me. I had lost it a long time ago." Qaadhi Shuray then asked, "What have you to say, O Christian?" The Christian pleaded, "No. The Ameerul Mu'mineen is mistaken. The armour is mine." Qaadhi Shuray ruled, "The armour cannot be taken from the Christian unless you have proof (of your ownership, O Ameerul Mu'mineen)." Hadhrat Ali رضي الله تعالى عنه submitted, "Shuray is right."

The Christian then said, "As for me, I testify that it is certainly the judgement of the Ambiyaa that the Ameerul Mu'mineen can come to a judge under his power who passes judgement against him. O Ameerul Mu'mineen! I swear by Allaah that the armour belongs to you. As I walked behind you one day, the armour fell off your brown camel and I picked it up." He then declared:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ali رضي الله تعالى عنه said to him, "Now that you have accepted Islaam, you may have it." The man then loaded it on his horse. (1)

A narration of Haakim states that the armour of Hadhrat Ali رضي الله تعالى عنه once fell off his camel and was found by a person who sold it. When the armour was found in the possession of a Jew, Hadhrat Ali رضي الله تعالى عنه took the case to Qaadhi Shuray. (Hadhrat Ali رضي الله تعالى عنه's son) Hadhrat Hasan رضي الله تعالى عنه and his freed slave Qambar testified in favour of Hadhrat Ali رضي الله تعالى عنه. Qaadhi Shuray said, "Bring me another witness in place of Hasan." "Do you not accept the testimony of Hasan?" asked Hadhrat Ali رضي الله تعالى عنه. "No," replied Qaadhi Shuray, "but I recall that you told me that it **is not permissible for a son to testify in favour of his father.**"

Hadhrat Yazeed Tameemi reports a lengthy narration in which he states that Qaadhi Shuray said to Hadhrat Ali رضي الله تعالى عنه, "We shall accept the testimony of your freed slave but not that of your son." Hadhrat Ali رضي الله تعالى عنه said, "Good grief! Have you not heard Umar report that Rasulullaah ﷺ said, 'Hasan and Husayn shall be the leaders of the youth of Jannah?'" Turning to the Jew, Hadhrat Ali رضي الله تعالى عنه then said, "You may have the armour, O Jew!" The Jew said in astonishment, **"The Ameerul Mu'mineen takes the case before the judge of the Muslims who passes judgement against him and he still accepts it!** O Ameerul Mu'mineen! I swear by Allaah that you have spoken the truth. The armour is yours. I picked it up when it fell off your camel." He then declared:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

Hadhrat Ali رضي الله تعالى عنه then gave him the armour as a gift along with seven hundred Dirhams. The man then faithfully stayed close to Hadhrat Ali رضي الله تعالى عنه until he was martyred in the Battle of Siffeen. (2)

(1) Tirmidhi and Haakim.

(2) Haakim in *Kunna* and Abu Nu'aym in *Hilya* (Vol.4 Pg.139) as quoted in *Kanzul Ummaal* (Vol.4 Pg.6)

Chapter Two

The Chapter Concerning the Bay'ah (pledge of allegiance)

This chapter highlights how the Sahabah رضي الله تعالى عنهم pledged allegiance to Rasulullaah ﷺ and to the Khulafaa رضي الله تعالى عنهم after Rasulullaah ﷺ and the conditions on which they pledged their allegiance

Pledging Allegiance to Islaam

The Hadith of Hadhrat Jareer رضي الله تعالى عنه in this Regard

Hadhrat Jareer رضي الله تعالى عنه narrates, ""The condition on which we (the male Sahabah رضي الله تعالى عنهم) pledged allegiance to Rasulullaah ﷺ was similar to the conditions on which the females pledged allegiance [1]. Rasulullaah ﷺ stood guarantee that any of us would enter Jannah if he died without perpetrating any of these sins. If anyone did perpetrate any of them before dying but the due Shari'ah punishment had been meted out to him, this would be a source of expiation for him. Whoever died after perpetrating any of these but his crime had been kept secret, Allaah shall decide his case (Allaah may then either forgive him or punish him)." [2]

The pledge of allegiance that Elders, Youngsters, Men and Women took on the Day that Makkah was Conquered

Hadhrat Aswad رضي الله تعالى عنه narrates he saw people pledging their allegiance to Rasulullaah ﷺ on the day that Makkah was conquered. Rasulullaah ﷺ sat at a place called Qarn Musqilah where people pledged their allegiance to Islaam and to the Shahaadah. The narrator says that he asked (his teacher Abdullaah bin Uthmaan), "What is the Shahaadah?" He replied, "(My teacher) Muhammad bin Aswad bin Khalaf informed me that Rasulullaah ﷺ required the Sahabah رضي الله تعالى عنهم to pledge their allegiance to their belief in Allaah and to their testimony that there is none worthy of worship but Allaah and that Muhammad ﷺ is

(1) These conditions included not committing Shirk, not stealing, not committing fornication or adultery and other conditions as mentioned in verse 12 of Surah Mumtahina (Surah 60).

(2) Tabraani. Haythami (Vol.6 Pg.36) has commented on the chain of narrators. Ibn Jareer has also narrated the Hadith as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). This shall Insha Allaah appear in the chapter concerning the pledged of allegiance that women took.

Allaah's servant and Rasul. (1)

A narration of Bayhaqi adds that everyone from the youngsters to the elders as well as men and women all pledged their allegiance to Islaam and to the Shahaadah at the hands of Rasulullaah ﷺ. (2)

Hadhrat Mujaashi رضي الله تعالى عنه and his Brother رضي الله تعالى عنه pledge allegiance to Islaam and Jihaad

Hadhrat Mujaashi bin Mas'ood رضي الله تعالى عنه narrates that he and his brother went to Rasulullaah ﷺ and he said, "Accept our pledge of allegiance to Hijrah." Rasulullaah ﷺ said to them, "Hijrah (to Madinah) has finished with those who have already made Hijrah (the compulsion to migrate to Madinah no longer exists)." When Hadhrat Mujaashi رضي الله تعالى عنه asked what was it that he could pledge his allegiance to, Rasulullaah ﷺ replied, **"Pledge your allegiance to Islaam and to Jihaad."** (3)

Hadhrat Jareer bin Abdillaah pledges allegiance to Islaam

Hadhrat Ziyaad bin Ilaaqa narrates that when Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه passed away, he heard Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه address the people saying, "I advise you to fear the One Allaah Who has no partner and to remain graceful and calm. With these hands of mine did I pledge allegiance to Islaam at the hands of Rasulullaah ﷺ and he stipulated that I always remain a well-wisher for every Muslim. I swear by the Rabb of the Kabah that I wish well for each one of you." He then sought forgiveness from Allaah and descended from the pulpit. (4)

Bayhaqi and others have narrated from Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله تعالى عنه that he approached Rasulullaah ﷺ and pledged allegiance to Islaam. The rest of the Hadith has already been mentioned in the Chapter of Da'wah. (5)

Pledging Allegiance to the Injunctions of Islaam

Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad

Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه narrates that when he approached Rasulullaah ﷺ to pledge his allegiance, he asked, "O Rasulullaah ﷺ! To

(1) Ahmad as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.318). Haythami (Vol.6 Pg.37) has commented on the chain of narrators.

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.318). Tabraani has also quoted the Hadith as mentioned in Majma'uz Zawaa'id (Vol.6 Pg.37). Others have also narrated it as mentioned in *Kanzul Ummaal* (Vol.1 Pg.82).

(3) Bukhari and Muslim as narrated by Allaama Ayni (Vol.7 Pg.16). Ibn Abi Shayba has also narrated the Hadith and added that when one of the narrators asked the brother of Hadhrat Mujaashi رضي الله تعالى عنه about the incident, he confirmed it. This is reported in *Kanzul Ummaal* (Vol.1 Pgs.26,83).

(4) Abu Awaana in his *Musnad*. Bukhari (Vol.1 Pg.14) has narrated a more detailed account.

(5) The Hadith is quoted under the heading "The Sahabah رضي الله تعالى عنهم send Letters to Invite Towards

what should I pledge my allegiance?" Rasulullaah ﷺ stretched out his hand and said, "Testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. Perform your five salaahs on their times, pay the obligatory zakaah, fast during the month of Ramadhaan, perform Hajj **and fighting in the path of Allaah."**

Hadhrat Basheer رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I can carry out all of these besides two of them. (The first is) Zakaah, for I possess only ten camels. The milk of which my family needs to subsist on and who are the only beasts of burden they have. (The second is) Fighting in Jihaad because I am a timid person. Since people say that the one who flees from the battlefield returns with the wrath of Allaah, I fear that when a battle is fought and I flee for fear of my life, I shall also return with the wrath of Allaah."

Rasulullaah ﷺ then retracted his hand and shaking his hand said, "O Basheer! **By virtue of what deed will you enter Jannah without zakaah and Jihaad?"**

Hadhrat Basheer then said, "O Rasulullaah ﷺ! Extend your hand." When Rasulullaah ﷺ did so, Hadhrat Basheer رضي الله تعالى عنه pledged his allegiance to all the actions. (1)

Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim

Hadhrat Jareer رضي الله تعالى عنه narrates that he pledged allegiance at the hand of Rasulullaah ﷺ that he would establish salaah, pay zakaah and **wish well for every Muslim.** (2)

Another narration states from Hadhrat Jareer رضي الله تعالى عنه states that he said, "O Rasulullaah ﷺ! Do state the conditions (of the pledge) for you are best aware of the conditions." Rasulullaah ﷺ said, "I require you to pledge that you would worship none but the One Allaah without ascribing any partners to Him, that you would establish salaah, pay zakaah, **wish every Muslim well and absolve yourself from Shirk."** (3)

Another narration states that when Hadhrat Jareer رضي الله تعالى عنه came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him to stretch out his hand (to pledge his allegiance). Hadhrat Jareer رضي الله تعالى عنه asked, "On what should I pledge my allegiance?" Rasulullaah ﷺ replied, "That you would surrender yourself to Allaah and wish well for every Muslim." Hadhrat Jareer رضي الله تعالى عنه accepted the conditions. Since he was an intelligent man, he said, "O Rasulullaah ﷺ! (I shall

Allaah" and Islaam" and under the subheading "Hadhrat Ziyaad bin Haarith Sudaa'ee Sends a Letter to his People".

(1) Hasan bin Sufyaan, Tabraani in his Awsat, Abu Nu'aym, Haakim, Bayhaqi and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.7 Pg.12). Ahmad has also narrated it from authentic sources as confirmed by Haythami (Vol.1 Pg.42).

(2) Ahmad and Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Bukhari, Muslim and Tirmidhi have also reported it, as mentioned in *Targheeb wat Tarheeb* (Vol.3 Pg.236).

(3) Ahmad and Nasa'ee as reported in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A narration of Ibn Jareer as mentioned in *Kanzul Ummaal* (Vol.1 Pg.82) is the same except that the words state, "...that you wish every Muslim well and separate yourself from Shirk."

abide by these conditions) **As far as I am able to do so." This concession was then allowed for everyone after him.** (1)

Hadhrat Awf bin Maalik رضي الله تعالى عنه and his Companions pledge their allegiance to the Fundamentals of Islaam and that they Shall not Beg from People

Hadhrat Awf bin Maalik Ash'ja'ee رضي الله تعالى عنه narrates that he was with seven, eight or nine persons in the company of Rasulullaah ﷺ when he said, "Will you not pledge allegiance to the Rasool of Allaah?" When Rasulullaah ﷺ repeated this three times, they stretched out their hands and pledged their allegiance at the hands of Rasulullaah ﷺ. They then asked, "O Rasulullaah ﷺ! Now that we have pledged our allegiance, do inform us what the conditions of our pledge are." Rasulullaah ﷺ replied, "You have pledged that you will worship Allaah without ascribing any partners to Him, that you will perform the five salaahs..." Rasulullaah ﷺ then whispered another condition, which was, **"...that you will not ask anything from people."**

Hadhrat Awf bin Maalik رضي الله تعالى عنه says that he had seen persons from this group who would not even ask anyone to pass them their whip which had fallen (from their hands as they rode their animals). (2)

Hadhrat Thowbaan رضي الله تعالى عنه pledges that he would not ask Anyone for Anything

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked, "Who would like to pledge their allegiance?" Hadhrat Thowbaan رضي الله تعالى عنه who was the slave of Rasulullaah ﷺ said, "Do accept our pledge of allegiance, O Rasulullaah ﷺ." Rasulullaah ﷺ said, **"Pledge that you would not ask anyone for anything."** Hadhrat Thowbaan رضي الله تعالى عنه asked, "What will one receive for making this pledge?" Rasulullaah ﷺ replied, "Jannah." Hadhrat Thowbaan رضي الله تعالى عنه then made this pledge with Rasulullaah ﷺ. Hadhrat Abu Umaamah رضي الله تعالى عنه says that he saw Hadhrat Thowbaan رضي الله تعالى عنه riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself. (3) **Other narrations**(4) **report that Hadhrat Abu Bakr رضي الله تعالى عنه would also not ask people to pass him his whip when it fell.**

(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

(2) Rooyaani, Ibn Jareer and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.1 Pg.83). Muslim, Tirmidhi and Nasa'ee have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.2 Pg.98).

(3) Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasa'ee and others have narrated the incident from Hadhrat Thowbaan رضي الله تعالى عنه.

(4) *Targheeb wat Tarheeb* (Vol.2 Pg.99,101).

Hadhrat Abu Dharr رضي الله تعالى عنه pledges allegiance to Five Factors

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that he pledged allegiance at the hands of Rasulullaah ﷺ five times, that Rasulullaah ﷺ took promises from him seven times and Rasulullaah ﷺ made Allaah witness over him seven times that he should never fear the criticism of any critic when it concerned (the Deen/commands of) Allaah.

Hadhrat Abul Muthanna reports from Hadhrat Abu Dharr رضي الله تعالى عنه that Rasulullaah ﷺ once called him and asked, "Do you wish to pledge allegiance in exchange for Jannah?" Hadhrat Abu Dharr رضي الله تعالى عنه complied and stretched out his hands. Rasulullaah ﷺ stipulated that he should never ask anything from anyone. When Hadhrat Abu Dharr رضي الله تعالى عنه agreed, Rasulullaah ﷺ added, "Even if your whip falls from your hand you should (not ask anyone to retrieve it but) rather dismount and get it yourself."

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Dharr رضي الله تعالى عنه that after six days he should take heed of what would be said to him. On the seventh day, Rasulullaah ﷺ told him, **"I advise you to adopt Taqwa in privacy and in public.** In addition to this, **when you do a wrong, immediately carry out a good deed,** never ask anyone for anything even if your whip falls from your hand and never accept any trust." (1)

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه and some Other Sahabah رضي الله تعالى عنهم pledge their allegiance to the Injunctions of Islaam

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه that he was with Hadhrat Abu Dharr, Hadhrat Ubaadah bin Saamit, Hadhrat Abu Sa'eed Khudri, Hadhrat Muhammad bin Maslama and a sixth Sahabi رضي الله تعالى عنهم when they pledged that **they would never be affected by the criticism of any critic when it concerned (the Deen/commands of) Allaah.** When the sixth person requested to be relieved of the pledge, Rasulullaah ﷺ relieved him. (2)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that he was with a few leaders (of Madinah) who pledged their allegiance to Rasulullaah ﷺ. He adds that they pledged that they would not ascribe partners to Allaah, would not steal, would not fornicate, would not kill a soul whose killing Allaah has prohibited unless it be with a warrant, would not plunder and would not be disobedient. They were promised Jannah if they abided by this and if they perpetrated any of these sins, their decision would rest with Allaah. (3)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that they were with Rasulullaah ﷺ when he said, "Pledge allegiance at my hand that you will not ascribe any as

(1) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.99).

(2) Shaashi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Tabraani has also quoted a similar narration. Haythami (Vol.7 Pg.264) has commented on the chain of narrators.

(3) Muslim.

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partner to Allaah, that you will not steal and not fornicate. Whoever fulfils this pledge shall have his reward guaranteed by Allaah and whoever perpetrates any of these sins and Allaah conceals them (without being subjected to the Shari'ah penal code), then his matter rests with Allaah Who may either punish him or forgive him." (1)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and Other Sahabah رضي الله تعالى عنهم pledged their allegiance to Rasulullaah ﷺ for the First Time at Aqaba

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates **that they were eleven persons when the pledge of allegiance was taken for the first time at Aqaba.** He says that because fighting in Jihaad was not then compulsory, their pledge was the same that the women took. They therefore pledged that they will not ascribe any partner to Allaah, that they will not steal, that they will not fornicate, that they will not come forth with slander which they fabricate before their hands and legs (by claiming that their child is another's), that they will not kill their children and that they will not disobey Rasulullaah ﷺ in any good (deed that he commands them to do). They were assured that whoever fulfils this pledge shall have his reward guaranteed by Allaah and whoever perpetrates any of these sins, his matter rests with Allaah Who may either punish him or forgive him. The same people returned (to Makkah) the following year to again pledge their allegiance.(2)

Pledging Allegiance to Undertake the Hijrah

Hadhrat Ya'la bin Munyah رضي الله تعالى عنه pledges allegiance on Behalf of his father

Hadhrat Ya'la bin Munyah رضي الله تعالى عنه narrates that he approached Rasulullaah ﷺ the day after Makkah was conquered and said, "O Rasulullaah ﷺ! Allow my father to pledge that he will undertake the Hijrah." Rasulullaah ﷺ said, "I shall rather allow him to pledge **his allegiance to Jihaad because** (the compulsory) Hijrah (to Madinah) has been terminated on the day Makkah was conquered."

The narration of Hadhrat Mujaashi رضي الله تعالى عنه in this regard has already passed at the beginning of this chapter (3) in which he asked Rasulullaah ﷺ, "Accept our pledge of allegiance to Hijrah." Rasulullaah ﷺ said to them, "Hijrah (to Madinah) has finished with those who have already made Hijrah (the compulsion to migrate to Madinah no longer exists)."

The Hadith of Hadhrat Jareer رضي الله تعالى عنه has also passed(4) in which Rasulullaah

(1) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

(2) Ibn Is'haaq, Ibn Jareer and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Bukhari and Muslim have also reported this narration as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.150).

(3) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Mujaashi رضي الله تعالى عنه and his Brother رضي الله تعالى عنه Pledge Allegiance to Islaam and Jihaad".

(4) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim".

ﷺ told him to pledge that he would separate himself from Shirk. Another narration states that Rasulullaah ﷺ told Hadhrat Jareer رضي الله تعالى عنه to pledge that he would wish well for every Mu'min and **separate himself from the Mushrikeen.** (1)

Sahabah رضي الله تعالى عنهم Pledge their Allegiance to the Hijrah during the Battle of Khandaq

Hadhrat Haarith bin Ziyaad Saa'idi رضي الله تعالى عنه narrates that he approached Rasulullaah ﷺ during the Battle of Khandaq while people were busy pledging their allegiance to Hijrah at his hands. Thinking that everyone (residents and non-residents of Madinah) was being called to take this pledge Hadhrat Haarith رضي الله تعالى عنه asked, "Will you accept this man's pledge to undertake the Hijrah?" "Who is he?" asked Rasulullaah ﷺ. Hadhrat Haarith رضي الله تعالى عنه replied, "He is my cousin Howt bin Yazeed (or Yazeed bin Howt according to another narration)." Rasulullaah ﷺ said, "The pledge to undertake Hijrah cannot be taken from you (Ansaar). People make Hijrah to you while you need not make Hijrah towards them. **I swear by the Being in Whose control is my life! The person who loves the Ansaar until he meets Allaah, Allaah shall love him when He meets him. The person who hates the Ansaar until he meets Allaah, Allaah shall hate him when He meets him."** (2)

Abu Usayd Saa'idi رضي الله تعالى عنه narrates that when the trench was being dug (for the Battle of Khandaq), people came to Rasulullaah ﷺ to pledge that they would undertake the Hijrah. When Rasulullaah ﷺ completed, he said, "O assembly of Ansaar! The pledge to undertake Hijrah cannot be taken from you, for people make Hijrah towards you. The person who loves the Ansaar until he meets Allaah, Allaah shall love him when He meets him. The person who hates the Ansaar until he meets Allaah, Allaah shall hate him when He meets him." (3)

Pledging Allegiance to Assist Others

Seventy Sahabah رضي الله تعالى عنهم from the Ansaar Pledge their Assistance in the Valley of Aqaba

Hadhrat Jaabir رضي الله تعالى عنه narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. **This was at the market places of Ukaaz and Majinna. He would ask the people,** "Who will give me asylum? Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such a low ebb that when a person from Yemen or from the Mudhar tribe left (for

(1) Bayhaqi (Vol.9 Pg.13)

(2) Ahmad, Bukhari in his *Taareekh*, Ibn Abi Khaythama, Abu Awaana, Baghawi, Abu Nu'aym and Tabraani as quoted in *Kanzul Ummaal* (Vol.7 Pg.134). Abu Dawood has also narrated it as reported in Isaaba (Vol.1 Pg.279). Haythami (Vol.10 Pg.38) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.38) has commented on the chain of narrators.

Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrat Jaabir رضي الله تعالى عنه continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed in him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir رضي الله تعالى عنه says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah ﷺ! To what should we pledge allegiance at your hands?" Rasulullaah ﷺ replied, "You should pledge that you would always listen and obey (instructions) whether your hearts are willing or not. You should also pledge that you would spend during times of hardship and ease and that you would command good and forbid evil. In addition to this, you should pledge that you would speak for (the pleasure of) Allaah and will not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah. You should also pledge that you would assist me and when I come to you, you should protect me as you would protect your own lives, wives and children. If you comply, you shall have Jannah."

The Ansaar then stood before Rasulullaah ﷺ and Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه, who was among the youngest present there, took hold of Rasulullaah ﷺ hand. According to the narration of Bayhaqi, Hadhrat Jaabir رضي الله تعالى عنه said that Hadhrat As'ad رضي الله تعالى عنه was the youngest after him. Hadhrat As'ad رضي الله تعالى عنه then said to them, "Take it easy, O people of Yathrib! We have undertaken this journey only because we are convinced that he is the Nabi of Allaah. Taking him away will signal the enmity of all the Arabs, the killing of the best of you and swords will then make pieces of you. If you people can endure this, then take Rasulullaah ﷺ away and you will receive your reward from Allaah. However, if you have some fears then leave him and make yourselves clear, this will be a better way of excusing yourselves before Allaah."

The others said, "Make way, O As'ad! By Allaah! We shall never forsake this pledge of allegiance and no one can ever make us do so!" The Ansaar then pledged their allegiance to Rasulullaah ﷺ. Rasulullaah ﷺ took some promises from them and informed them of their responsibilities, in exchange for which they would attain Jannah. (1)

(1) Ahmad. *Al Bidaaya wan Nihaaya* (Vol.3 Pg.159), Fat'hul Baari (Vol.7 Pg.158) and Haythami (Vol.6 Pg.46) have all commented on the chain of narrators.

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that when they (the Ansaar) gathered in the valley (of Aqaba), they waited for Rasulullaah ﷺ until he arrived with Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه. Although Hadhrat Abbaas رضي الله تعالى عنه was then still following the religion of his people, he wished to be present with his nephew and take sureties (from the Ansaar) on his behalf. When Rasulullaah ﷺ sat down, the first to speak was Hadhrat Abbaas رضي الله تعالى عنه. He said, "O assembly of the Khazraj! As you well know, Muhammad is one of us and we have been shielding him against people who share our opinion about him (people who have not accepted Islaam as we have not). He enjoys respect amongst his people and protection in his city. However, he has made up his mind to move to you and join forces with you. If you feel that you will be able to fulfil the claim you have made to him and that you will protect him from his enemies, then I leave you to your responsibility. On the other hand, if you feel that you may surrender him to his enemies and betray him after he has come to you, then leave him now, for he enjoys respect amongst his people and protection in his city."

The Ansaar said, "We have heard what you have to say." Addressing Rasulullaah ﷺ, they said, "O Rasulullaah ﷺ! Take from us whatever promises you require for yourself and for your Rabb." Rasulullaah ﷺ then addressed them, recited the Qur'aan, gave Da'wah towards Allaah and encouraged them to be steadfast in Islaam. Rasulullaah ﷺ then said, "I wish you to pledge that you will protect me just as you would protect you wives and children." Hadhrat Baraa bin Ma'roor رضي الله تعالى عنه took hold of Rasulullaah ﷺ's hand and said, "Certainly! I swear by the Being Who has sent you with the truth that we shall definitely protect you just as we protect our families. Do accept our pledge of allegiance. By Allaah! We are the children of war and have inherited war from generation to generation."

As Hadhrat Baraa رضي الله تعالى عنه spoke, Hadhrat Abul Haytham bit Tayyihaan رضي الله تعالى عنه interrupted by saying, "O Rasulullaah ﷺ! We have a long-standing relationship with some people viz. the Jews. We shall now (for your sake) be severing this relationship. Could it be that we do this and then when Allaah gives you victory, you would return to your people and leave us?" Rasulullaah ﷺ smiled and said, "My blood is yours, my grave shall be with yours for I am from you and you are from me. I shall fight those whom you fight and make peace with those with whom you make peace."

The Ansaar Select Twelve Leaders

Hadhrat Ka'b رضي الله تعالى عنه narrates further that Rasulullaah ﷺ said to them, **"Send to me twelve leaders from among you who will head their people in all matters."** The Ansaar then selected twelve leaders who comprised of nine from the Khazraj tribe and three from the Aws tribe. (1)

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.60). Ahmad and Tabraani have also narrated it in detail as mentioned in *Majma'uz Zawaa'id* (Vol.6 Pg.42). Haythami (Vol.6 Pg.45) and Haafidh Ibn Hajar (Vol.7 Pg.157) have commented on the chain of narrators.

Hadhrat Abul Haytham رضي الله تعالى عنه pledges allegiance and his Address to his People

Hadhrat Urwa رضي الله تعالى عنه narrates that amongst the first people to pledge allegiance to Rasulullaah ﷺ was Hadhrat Abul Haytham bit Tayyihaan رضي الله تعالى عنه. He said, "O Rasulullaah ﷺ! There are pledges and treaties existing between us and others. Could it ever happen that you return to your people after we have severed these relations and fought against their people?" Rasulullaah ﷺ smiled and said, "My blood is yours and my grave shall be where your graves lie." Pleased with this response from Rasulullaah ﷺ, Hadhrat Abul Haytham رضي الله تعالى عنه turned to his people and said, "This is truly the Nabi of Allaah and I testify to his truthfulness. Today he is in the sacred land and protection of Allaah and in the midst of his tribe and family. You should take careful note of the fact that once you take him away with you, the Arabs shall attack you from a united platform. Therefore, if you are content to fight in the path of Allaah and to lose your wealth and children, you may call him to your land for he certainly is the Nabi of Allaah. On the other hand, if you fear that you will be unable to assist him, then say so now."

Upon hearing this, the others said, "We accept whatever duties Allaah and His Rasool ﷺ entrust us with. O Rasulullaah ﷺ! We shall do with our lives as you request. O Abul Haytham! Leave us to pledge our allegiance to Rasulullaah ﷺ." Hadhrat Abul Haytham رضي الله تعالى عنه said, "I shall be the first to pledge my allegiance." Thereafter, they all followed him. The Hadith continues further. (1)

The Statement of Hadhrat Abbaas bin Ubaadah رضي الله تعالى عنه when the Bay'ah took Place

Hadhrat Aasim bin Umar bin Qataadah رضي الله تعالى عنه narrates that when the Ansaar gathered to pledge their allegiance to Rasulullaah ﷺ, Hadhrat Abbaas bin Ubaadah bin Nadhla رضي الله تعالى عنه who belonged to the Banu Saalim bin Awf tribe said, "O assembly of the Khazraj! Do you know on what conditions you are pledging allegiance to this man?" When they replied in the affirmative, he said, "You are pledging to wage war against every fair and dark skinned person! If you fear that you will surrender him to his enemies when your wealth starts getting destroyed and your leaders start getting killed, you better leave him now. By Allaah! If you do that (desert him afterwards), it would mean disgrace in this world as well as in the Aakhirah. However, if you feel that you would be able to fulfil the claim you have made to him despite the destruction of your wealth and the killing of your leaders, you should take him with you. By Allaah! This would mean the best for you in this world as well as in the Aakhirah."

The Ansaar confirmed, "We are prepared to take him even though it means the destruction of our wealth and the deaths of our leaders. O Rasulullaah ﷺ! What will we gain if we fulfil our pledge?" Rasulullaah ﷺ replied by saying, "Jannah." They then asked Rasulullaah ﷺ to stretch out his hand and when he

(1) Tabraani. Haythami (Vol.6 Pg.47) has commented on the chain of narrators.

did, they pledged their allegiance to him. (1)

According to a narration reported by Hadhrat Abdullaah bin Ka'b رضي الله تعالى عنه, Rasulullaah ﷺ said to the Ansaar (after they had pledged their allegiance), "Leave for your camps." It was then that Hadhrat Abbaas bin Ubaadah رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that if you wish, we shall attack the people at Mina with our swords by tomorrow." Rasulullaah ﷺ said, "You have not been commanded to do this. You may however leave for your camps." (2)

Pledging Allegiance to Jihaad

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

اَللّٰهُمَّ اِنَّ الْعَيْشَ عَيْشُ الْاٰخِرَة فَاغْفِرِ الْاَنْصَارَ وَالْمُهَاجِرَة

"O Allaah! There is no life but the life of the Aakhirah
Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah رضي الله تعالى عنهم said:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا

"We are those who have pledged allegiance to Muhammad
Pledged to wage Jihaad as long as we are alive" (3)

The Hadith of Hadhrat Mujaashi رضي الله تعالى عنه has already passed(4) which states that when Hadhrat Mujaashi رضي الله تعالى عنه asked what was it that he could pledge his allegiance to, Rasulullaah ﷺ replied, "Pledge your allegiance to Islaam and to Jihaad."

Similarly, the Hadith of Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه has also passed(5) in which Rasulullaah ﷺ said, "O Basheer! By virtue of what deed will you enter Jannah without Zakaah and Jihaad?" Hadhrat Basheer then said, "O Rasulullaah ﷺ! Extend your hand." When Rasulullaah ﷺ did so, Hadhrat Basheer رضي الله تعالى عنه pledged his allegiance to all the actions.

In the same regard, the Hadith of Hadhrat Ya'la bin Munyah رضي الله تعالى عنه has passed(6) in which he said, "O Rasulullaah ﷺ! Allow my father to pledge that he will undertake the Hijrah." Rasulullaah ﷺ said, "I shall rather allow him to pledge his allegiance to Jihaad."

(1) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.162).
(2) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.164).
(3) Bukhari (Pg.397)
(4) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Mujaashi رضي الله تعالى عنه and his Brother رضي الله تعالى عنه Pledge Allegiance to Islaam and Jihaad".
(5) Under the heading "Pledging Allegiance to the Injunctions of Islaam" and the subheading "Hadhrat Basheer bin Khasaasiyyah رضي الله تعالى عنه Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad".
(6) Under the heading "Pledging Allegiance to undertake the Hijrah" and the subheading "Hadhrat Ya'la bin Munyah رضي الله تعالى عنه pledges allegiance on Behalf of his father".

Pledging to Die

Hadhrat Salama bin Akwa رضي الله تعالى عنه Pledges to Die (In Defence of Islaam)

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates that after he pledged allegiance to Rasulullaah ﷺ, he took shade beneath a tree. When there were fewer people, Rasulullaah ﷺ said to him, "O Ibn Akwa! Are you not going to pledge allegiance?" When he submitted that he had already pledged allegiance, Rasulullaah ﷺ told him to do so again and he pledged allegiance for the second time. The narrator says that when he asked Hadhrat Salama رضي الله تعالى عنه what it was that they pledged, he replied, **"Death."** (1)

Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه reports that during the Battle of Harra (in 63 A.H.), someone came to him and said that people were pledging to die at the hands of Ibn Handhala. Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه said, "None may pledge this after the demise of Rasulullaah ﷺ." (2)

Pledging to Listen and to Obey

The Statement of Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه in this Regard

Hadhrat Ubaydullaah bin Raafi رضي الله تعالى عنه narrates that when a few containers of wine arrived from somewhere, Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه tore them open. He then said, "We pledged to Rasulullaah ﷺ that we would always listen and obey (instructions) whether our hearts are willing or not. We also pledged that we would spend during times of hardship and ease and that we would command good and forbid evil. In addition to this, we pledged that we would speak for (the pleasure of) Allaah and will not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah. We also pledged that we would assist Rasulullaah ﷺ and that when he came to Yathrib, we would protect him as we protect ourselves, our wives and our children. We were promised Jannah in exchange. This was the pledge of allegiance that we made with Rasulullaah ﷺ." (3)

Hadhrat Ubaadah رضي الله تعالى عنه is also reported to have said, "We pledged a wartime pledge at the hands of Rasulullaah ﷺ that we will listen and obey instructions regardless of whether we were in difficulty or ease, whether we were willing or unwilling and even if others were given preference over us. We also pledged that we would not wrestle power from those in authority, that we would speak the truth wherever we are and that we would not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah." (4)

(1) Bukhari (Vol.1 Pg.415). Muslim, Tirmidhi and Nasa'ee have also reported the Hadith as quoted by Allaama Ayni (Vol.7 Pg.16). Bayhaqi (Vol.8 Pg.146) and Ibn Sa'd (Vol.4 Pg.39) have also reported it.

(2) Bukhari (Vol.1 Pg.415) as well as Muslim as mentioned by Allaama Ayni (Vol.7 Pg.15) and Bayhaqi (Vol.8 Pg.146).

(3) Bayhaqi.

(4) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.163). Bukhari and Muslim have also

Hadhrat Jareer bin Abdillaah رضي الله تعالى عنه Pledges to Listen, to obey and to Wish Well for all Muslims

Ibn Jareer narrates from Hadhrat Jareer رضي الله تعالى عنه that he pledged to listen, to obey and wish well for all Muslims. Ibn Jareer also reports another narration from Hadhrat Jareer رضي الله تعالى عنه in which he states that he approached Rasulullaah ﷺ and said, "May I pledge at your hands that I shall listen and obey whether I am willing or unwilling?" Rasulullaah ﷺ asked, "Do you have the ability to do this? Refrain from saying so and say rather that you will do so to the best of your ability." Hadhrat Jareer رضي الله تعالى عنه then added, **"To the best of my ability." Rasulullaah ﷺ accepted the pledge together with the pledge to wish well for all Muslims.** (1)

Abu Dawood and Nasa'ee narrate from Hadhrat Jareer رضي الله تعالى عنه that he pledged to listen, to obey and wish well for all Muslims. Therefore, whenever Hadhrat Jareer رضي الله تعالى عنه bought or sold anything, he would say to the opposite person, "The thing I have taken from you is more beloved to me than that which I have given to you, so decide (whether you want to go ahead with the transaction or not)." (2)

Hadhrat Utba bin Abd رضي الله تعالى عنه pledges allegiance and Rasulullaah ﷺ's Advice to Add the words "To the best of my Ability"

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that whenever the Sahabah رضي الله تعالى عنهم pledged to listen and to obey at the hands of Rasulullaah ﷺ, he told them to add the clause: "To the best of my ability." (3)

Hadhrat Utba bin Abd رضي الله تعالى عنه narrates that he pledged allegiance to Rasulullaah ﷺ seven times. On five occasions he pledged obedience and on two he pledged his love. (4)

Hadhrat Anas رضي الله تعالى عنه says, "With these very hands did I pledged allegiance to Rasulullaah ﷺ that I would listen and obey to the best of my ability." (5)

Women pledged Their allegiance

The Ansaar Women pledged their allegiance when Rasulullaah ﷺ Arrived in Madinah

Hadhrat Ummu Atiyya رضي الله تعالى عنها narrates all the women of the Ansaar gathered in a house when Rasulullaah ﷺ arrived in Madinah. Rasulullaah ﷺ sent Hadhrat Umar رضي الله تعالى عنه to them and standing at the door of the house, he greeted the women. After they had replied to his greeting he said, "I am the envoy of

reported a similar narration mentioned in *Targheeb wat Tarheeb* (Vol.4 Pg.3).

(1) *Kanzul Ummaal* (Vol.1 Pg.82).

(2) *Targheeb wat Tarheeb* (Vol.3 Pg.237).

(3) Bukhari. Nasa'ee and Ibn Jareer have reported similar narrations as mentioned in *Kanzul Ummaal* (Vol.1 Pg.83).

(4) Baghawi, Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.83).

(5) Ibn Jareer (Vol. Pg.) as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

Rasulullaah ﷺ to you." They responded by saying, "Welcome to Rasulullaah ﷺ and to the envoy of Rasulullaah ﷺ." He then asked them, "Do you pledge that you will not ascribe any partner to Allaah, will not steal, will not fornicate, will not kill your children, will not come forth with slander which you fabricate before your hands and legs (by claiming that another man's child is her husband's) and that **you will not disobey (Rasulullaah ﷺ) in any good (deed that he commands you to do)?"**

When the women confirmed that they agreed to the terms, Hadhrat Umar ﷺ stretched out his hand from outside the door and all the women stretched out their hands from inside (without any of their hands touching Hadhrat Umar ﷺ). He then said, "O Allaah! You be Witness." Hadhrat Umar ﷺ then instructed the women to take even menstruating women and girls who have just come of age for the Eid salaah (although they would not participate in the salaah, they would increase the numbers of the Muslims). He also forbade them from following funeral processions and informed them that the Jumu'ah salaah was not compulsory for them. The narrator says that when he asked his teacher for the meaning of 'slander' and the phrase 'that they will not disobey you in any good'[1], he replied that it referred to screaming and waling when a person died.[2]

Hadhrat Salma bint Qais ﷺ was one of Rasulullaah ﷺ's maternal aunts. She belonged to the Banu Adi bin Najjaar tribe and had performed salaah facing both Qiblas behind Rasulullaah ﷺ. She narrates that together with a few ladies from the Ansaar, she approached Rasulullaah ﷺ and pledged allegiance to him. Rasulullaah ﷺ stipulated that they should not ascribe any partner to Allaah, not steal, not fornicate, not kill their children, not come forth with slander which they fabricate before their hands and legs (by claiming that another man's child is their husbands') and not disobey him (Rasulullaah ﷺ) in any good (deed that he commands them to do). Rasulullaah ﷺ also added that they should not deceive their husbands.

Hadhrat Salma ﷺ says that they then pledged allegiance to these factors and as they were returning, she asked one of the ladies to ask Rasulullaah ﷺ what he meant when he said that they should not deceive their husbands. When the lady asked, Rasulullaah ﷺ replied, "That the wife takes her husband's money and gives it to another person (against the husband's wishes)." [3]

Hadhrat Uqayla bint Ateeq bin Haarith ﷺ narrates that she, her mother Qareera bint Haarith Utwaariyyah and other women from the Muhaajireen approached Rasulullaah ﷺ to pledge their allegiance as he was pitching his tent at Abtah. Rasulullaah ﷺ asked them to pledge that they would not ascribe partners to Allaah together with all the other clauses mentioned in the verse of

(1) As referred to in verse 12 of Surah Mumtahina (Surah 60).

(2) Abu Dawood has also narrated it in brief as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.38). Bukhari has also narrated it briefly and Abd bin Humayd in detail as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).

(3) Ahmad, Abu Ya'la, Tabraani with an authentic chain of narrators as confirmed by Haythami (Vol.6 Pg.38).

the Qur'aan[1]. After accepting all the conditions, the ladies stretched out their hands to affirm the pledge. Rasulullaah ﷺ said to them, **"I cannot touch the hands of strange women."** Rasulullaah ﷺ then sought Allaah's forgiveness for the ladies. This was their Bay'ah. [2]

Hadhrat Umaymah bint Ruqayqah رضي الله تعالى عنها narrates that she approached Rasulullaah ﷺ together with a few other ladies to pledge their allegiance. They said, "O Rasulullaah ﷺ! We pledge that we shall not ascribe any partner to Allaah, not steal, not fornicate, not kill our children, not come forth with slander which we fabricate before our hands and legs (by claiming that another man's child is our husbands') and that we shall not disobey you in any good (deed that you command us to do)." Rasulullaah ﷺ added, "To the best of your ability and according to your capability." The ladies commented, "Allaah and His Rasool ﷺ are more merciful towards us than we are to ourselves. Come (give us you hand), O Rasulullaah ﷺ. Let us now pledge our allegiance to you." Rasulullaah ﷺ said, **"I cannot shake the hand of a woman. What I say to a hundred women is the same as I say to one woman (their pledge is confirmed merely by speech)."**[3]

Hadhrat Umayma bint Ruqayqa رضي الله تعالى عنها Pledges Allegiance to Islaam

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Hadhrat Umayma bint Ruqayqa رضي الله تعالى عنها approached to pledge her allegiance to Islaam. Rasulullaah ﷺ said to her, "I require you to pledge that you shall not ascribe any partner to Allaah, not steal, not fornicate, not kill your child, not come forth with slander which you fabricate before your two hands and legs, not wail at the death of anyone and not to make a spectacle of yourself as women made spectacles of themselves during the first Period of Ignorance." [4]

Hadhrat Faatima bint Utba رضي الله تعالى عنها Pledges Allegiance

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Faatima bint Utba bin Rabee'ah رضي الله تعالى عنها came to pledge her allegiance at the hand of Rasulullaah ﷺ. Rasulullaah ﷺ asked her to pledge that she would not ascribe partners to Allaah, will not fornicate and added all the other clauses mentioned in the verse of the Qur'aan[5]. Out of modesty, Hadhrat Faatima bin Utba رضي الله تعالى عنها placed her hand on her head, an act that impressed Rasulullaah ﷺ. Hadhrat Aa'isha رضي الله تعالى عنها then said to her, "Confirm this, O woman because I swear by Allaah that all of us pledged this." She responded by saying, "In that case, I also accept."

(1) Verse 12 of Surah Mumtahina (Surah 60).
(2) Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.6 Pg.39) has commented on the chain of narrators.
(3) Maalik, Ibn Hibbaan, Tirmidhi and others as mentioned in *Isaaba* (Vol.4 Pg.240).
(4) Tabraani as appears in *Majma'uz Zawaa'id* (Vol.6 Pg.37). It is also narrated by Nasa'ee, Ibn Maajah, Ahmad and Tirmidhi as mentioned in the *Tafseer* of Ibn Katheer (Vol.4 Pg.352).
(5) Verse 12 of Surah Mumtahina (Surah 60).

Rasulullaah ﷺ then accepted her pledge of allegiance in conformance with the verse of the Qur'aan. (1)

Hadhrat Azza bint Khaabil رضي الله تعالى عنها pledges Allegiance to Rasulullaah ﷺ

Hadhrat Azza bint Khaabil رضي الله تعالى عنها approached Rasulullaah ﷺ and pledged **that she would not fornicate,** would not steal and would not bury her children alive neither in public nor in secrecy. Hadhrat Azza رضي الله تعالى عنها says, "I knew well what Rasulullaah ﷺ meant by publicly burying children alive but I did not ask Rasulullaah ﷺ what burying them alive in secrecy meant, neither did he inform me. However, it occurred to me that it refers to spoiling children. By Allaah! I shall never spoil any child of mine." (2)

Hadhrat Faatima bint Utba رضي الله تعالى عنها Pledges Allegiance Along with her Sister Hadhrat Hind رضي الله تعالى عنها who was the Wife of Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Faatima bint Utba bin Rabee'ah bin Abdish Shams رضي الله تعالى عنها narrates that Hadhrat Abu Hudhayfa bin Utba رضي الله تعالى عنه took her along with (her sister) Hadhrat Hind bint Utba رضي الله تعالى عنها to Rasulullaah ﷺ so that they could pledge their allegiance to him. Rasulullaah ﷺ took their promises and made some conditions with them. Hadhrat Faatima bint Utba رضي الله تعالى عنها they asked Rasulullaah ﷺ, "O my cousin! Have you noticed any of these evils or deficiencies in your people?" Hadhrat Abu Hudhayfa رضي الله تعالى عنه said, "Be quiet and make your pledge! It is with these words and conditions that the pledge of allegiance is made.

Hadhrat Hind رضي الله تعالى عنها then said, "I shall not pledge to abstain from stealing because I steal from my husband." At this, both she and Rasulullaah ﷺ held back until Rasulullaah ﷺ sent someone to (her husband) Hadhrat Abu Sufyaan رضي الله تعالى عنه to get him to permit her (to take from his possessions without seeking permission). Hadhrat Abu Sufyaan رضي الله تعالى عنه permitted her to take from the wet things (referring to foodstuffs) but did not permit her to take from the dry things (referring to non-food items such as money and clothing) or from luxuries.

The two ladies then pledged allegiance to Rasulullaah ﷺ. Hadhrat Faatima bint Utba رضي الله تعالى عنها then said to Rasulullaah ﷺ, "There was not a tent that I hated more than your tent and I wished that Allaah would destroy it and everything in it. However, I now wish more for your tent than any other that Allaah should make it prosperous and full of blessings. Rasulullaah ﷺ commented, "This ought to be because I swear by Allaah that none of you can have true Imaan until I am more beloved to him than even his children and parents." (3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Hadhrat Hind bint Utba رضي الله تعالى عنها came to pledge allegiance to Rasulullaah ﷺ, he looked at her hands and said, "Go

(1) Ahmad and Bazzaar as mentioned in Majma'uz Zawaa'id (Vol.6 Pg.37).
(2) Tabraani. Haythami (Vol.6 Pg.39) has commented on the chain of narrators.
(3) Haakim (Vol.2 Pg.486).

and transform your hands (by applying henna)." After she had applied henna, she returned to Rasulullaah ﷺ who said to her, "I require you to pledge that you will not ascribe any partners to Allaah, will not steal and will not commit adultery." She interrupted by saying, "Does a free woman ever commit adultery?" Rasulullaah ﷺ continued, "And that you will not kill your children for fear of poverty."

"You have not left us any child to kill," she interjected (referring to her children who were killed while fighting against the Muslims). She then pledged allegiance and with reference to the two gold bangles she wore on her hand, she asked, "What do you say about these two bangles?" Rasulullaah ﷺ replied, "These are two coals from the fire of Jahannam (when zakaah is not paid for them)." (1)

Another famous narration(2) states that when Rasulullaah ﷺ said, "That you do not commit adultery", she said, "Does a free woman ever commit adultery?" and when Rasulullaah ﷺ said, ""And that you will not kill your children for fear of poverty", she said, "We grew them up as children and then you killed them when they were big."

According to yet another narration(3), when Rasulullaah ﷺ said, "That you do not commit adultery", she said, "Does a free woman ever commit adultery?" and when Rasulullaah ﷺ said, "And that you will not kill your children for fear of poverty", she said, "It is you who killed them". A similar narration quotes her as saying, "Have you left us any children after the Battle of Badr?"

Another narration states at the beginning that Hadhrat Hind رضي الله تعالى عنها said (to her husband Hadhrat Abu Sufyaan رضي الله تعالى عنه), "I wish to pledge allegiance to Muhammad ﷺ." Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating." Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "But you have done many things (against Islaam). Take someone from your people along with you."

Hadhrat Hind رضي الله تعالى عنها then went to Hadhrat Umar رضي الله تعالى عنه, who accompanied her and sought permission from Rasulullaah ﷺ to allow her in. She entered the presence of Rasulullaah ﷺ wearing a veil. The episode of her Bay'ah then followed. This narration of Imaam Sha'bi رحمه الله تعالى reports that when Hadhrat Hind رضي الله تعالى عنها admitted that she had squandered a great deal of Hadhrat Abu Sufyaan رضي الله تعالى عنه's money, he said, "Whatever she has taken from my wealth is permissible (I have pardoned her)." (4)

Ibn Jareer has reported the same narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in great detail. This narration states that Hadhrat Abu Sufyaan رضي الله تعالى عنه said to Hadhrat Hind رضي الله تعالى عنها, "I permit for you whatever wealth you have taken

(1) Abu Ya'la. Haythami (Vol.6 Pg.37) has commented on the chain of narrators. Ibn Abi Haatim has also narrated it in brief as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.354).

(2) *Isaaba* (Vol.4 Pg.425)

(3) Ibn Sa'd from Imaam Sha'bi رحمه الله تعالى.

(4) Ibn Mandah.

from me whether it is used up or still existing." When Rasulullaah ﷺ heard this, he recognised who she was. He then smiled and called her. Hadhrat Hind رضي الله تعالى عنها grabbed hold of Rasulullaah ﷺ's hand and pleaded her case. When Rasulullaah ﷺ asked her if she was indeed Hind, she said, "May Allaah forgive what has happened in the past."

Rasulullaah ﷺ then turned away from her (towards the other women present) and (continuing with the formal pledge of allegiance), he said, "And will not commit adultery." Hadhrat Hind رضي الله تعالى عنها said, "Does a respectable woman ever commit adultery?" Rasulullaah ﷺ replied, "By Allaah! A respectable woman never commits adultery." Continuing further, Rasulullaah ﷺ said, "And will not kill their children." Hadhrat Hind رضي الله تعالى عنها again interrupted by saying, "It was you who killed them during the Battle of Badr. However, you and they know more." Rasulullaah ﷺ completed the Bay'ah by reciting the rest of the verse, "That they will not kill their children, that they will not come forth with slander which they fabricate before their hands and legs and that they will not disobey you (O Rasulullaah ﷺ) in any good."

The narrator says that here Rasulullaah ﷺ forbade the women from wailing when someone died because during the Period of Ignorance, (when wailing) women used to tear their clothes, scratch their faces, pull their hair and pray for (their own) destruction and death. (1)

Hadhrat Usayd bin Abi Usayd Barraad narrates from one of the women who pledged allegiance to Rasulullaah ﷺ that amongst the things that Rasulullaah ﷺ required them to pledge was that they would not disobey him in any good, would not scratch their faces, would not dishevel their hair, would not tear their collars and would not pray for destruction. (2)

The Bay'ah of Children who Had Not Yet Come of Age

Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far رضي الله تعالى عنهم Pledge Their Allegiance

Hadhrat Muhammad bin Ali bin Husayn رحمه الله تعالى narrates that Rasulullaah ﷺ accepted the pledge of allegiance from Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far رضي الله تعالى عنهم while they were all still youngsters who had not yet grown beards or come of age. Rasulullaah ﷺ did not accept the pledge of allegiance from any other children besides those of his family. (3)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Abdullaah bin Ja'far رضي الله تعالى عنه pledge their allegiance

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه

(1) The *Tafseer* of Ibn Katheer (Vol.4 Pg.353).
(2) Ibn Abi Haatim as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.355).
(3) Tabraani. Haythami (Vol.6 Pg.40) has commented on the chain of narrators?

have stated that they went to pledge their allegiance to Rasulullaah ﷺ when they were only seven years of age. When Rasulullaah ﷺ saw the two of them, he smiled, stretched out his hands and accepted their pledges. (1)

Hadhrat Hirmaas bin Ziyaad رضي الله تعالى عنه narrates that he was still a child when he stretched out his hands to pledge his allegiance to Rasulullaah ﷺ, but Rasulullaah ﷺ did not accept the pledge from him. (2)

The Sahabah رضي الله تعالى عنهم Pledge their Allegiance at the Hands of the Khulafaa رضي الله تعالى عنهم

The Sahabah رضي الله تعالى عنهم pledge their Allegiance at the Hand of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Muntashir narrates from his father that when the Sahabah رضي الله تعالى عنهم pledged their allegiance at the hands of Rasulullaah ﷺ, he stipulated that their pledges be solely for the pleasure of Allaah and that they pledge to always obey the truth. This was after the revelation of the verse:

﴿إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللّٰهَ﴾ (سورة الفتح: ١٠)

"Indeed those who pledge their allegiance to you *(O Rasulullaah ﷺ)* they really pledge their allegiance to Allaah." {Surah Fatah, verse 10}

When Hadhrat Abu Bakr رضي الله تعالى عنه took the pledge of allegiance from people, he said to them, "You are obliged to honour your pledge to me as long as I am obedient to Allaah." Thereafter, the pledge of allegiance that Hadhrat Umar رضي الله تعالى عنه and those after him took from people was like the pledge that Rasulullaah ﷺ took from people. (3)

Hadhrat Ibn Afeef رضي الله تعالى عنه narrates that he saw Hadhrat Abu Bakr رضي الله تعالى عنه accepting the pledge of allegiance form people after the demise of Rasulullaah ﷺ. When a group of Sahabah رضي الله تعالى عنهم would gather before him, he would say to them, "Do you pledge at my hands that you would listen and obey Allaah, His Book and then the Ameer?" Only when they agreed to this did Hadhrat Abu Bakr رضي الله تعالى عنه accept their pledges of allegiance.

Hadhrat Ibn Afeef رضي الله تعالى عنه says further, "It was when I came of age or some time afterwards that I used to stand by Hadhrat Abu Bakr رضي الله تعالى عنه and memorised the conditions he made with people (when they came to pledge their allegiance). I then approached and started saying, 'I pledge at your hands that I will listen and obey Allaah, His Book and then the Ameer.' He then looked at me from top to bottom. I guessed that I must have impressed him. (He then accepted my pledge of allegiance) May Allaah shower His mercy on him." (4)

(1) Tabraani. Haythami (Vol.9 Pg.285) has commented on the chain of narrators. Abu Nu'aym and Ibn Asaakir have also reported the Hadith from Hadhrat Urwa رضي الله تعالى عنه, who states that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Abdullaah bin Ja'far رضي الله تعالى عنه both pledged their allegiance to Rasulullaah ﷺ when they were only seven years of age. This is also mentioned in *Muntakhab* (Vol.5 Pg.227).

(2) Nasa'ee as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.14).

(3) Ibn Shaaheen as quoted in *Isaaba* (Vol.3 Pg.458).

(4) Bayhaqi (Vol.8 Pg.146).

Hadhrat Abu Safar رضي الله تعالى عنه narrates that whenever Hadhrat Abu Bakr رضي الله تعالى عنه sent an army to Shaam, he would make them pledge that they would fight with spears (if need be) and remain steadfast if they encountered a plague. (1)

The Sahabah رضي الله تعالى عنهم Pledge their Allegiance at the Hand of Hadhrat Umar رضي الله تعالى عنه

Hssadhrat Anas رضي الله تعالى عنه narrates, "I arrived in Madinah after Hadhrat Abu Bakr رضي الله تعالى عنه had passed away and Hadhrat Umar رضي الله تعالى عنه had assumed the post of Khalifah. I said to Hadhrat Umar رضي الله تعالى عنه, 'Raise your hand so that I may pledge at your hand what I pledged at the hand of your companion i.e. Abu Bakr رضي الله تعالى عنه, that I will always listen and obey instruction to the best of my ability." (2)

Hadhrat Umayr bin Atiyya Laythi رضي الله تعالى عنه narrates that he went to Hadhrat Umar رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! Raise your hand - may Allaah always keep it high - so that I may pledge my allegiance at your hand in the manner shown by Allaah and His Rasool صلى الله عليه وسلم." Hadhrat Umar رضي الله تعالى عنه smiled and raised his hand saying, "This pledge gives us some rights over you and gives you some rights over us."

Hadhrat Abdullaah bin Ukaym رضي الله تعالى عنه says, "With these hands did I pledge to Hadhrat Umar رضي الله تعالى عنه that I would always listen to and obey him." (3)

A Delegation from Hamraa pledge allegiance at the Hand of Hadhrat Uthmaan رضي الله تعالى عنه

Saleem Abu Aamir رضي الله تعالى عنه narrates that a delegation from Hamraa came to Hadhrat Uthmaan رضي الله تعالى عنه and pledged that they would not ascribe anything as partner to Allaah, would establish salaah, pay zakaah, fast during Ramadhaan and forsake the festivities of the fire-worshippers. Hadhrat Uthmaan رضي الله تعالى عنه only accepted their pledge of allegiance after they had agreed to all these clauses. (4)

The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه narrates that the group (of six Sahabah رضي الله تعالى عنهم) that Hadhrat Umar رضي الله تعالى عنه had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him this privilege, after which the attention of the people was focussed on him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan رضي الله تعالى عنه.

(1) *Kanzul Ummaal* (Vol.2 Pg.323).
(2) Ibn Sa'd, Ibn Abi Shayba and Tayaalisi as mentioned in *Kanzul Ummaal* (Vol.1 Pg.181).
(3) Ibn Sa'd as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).
(4) Ahmad as quoted in *Kanzul Ummaal* (Vol.1 Pg.81).

Hadhrat Miswar رضي الله تعالى عنه says, "Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdur Rahmaan رضي الله تعالى عنه spoke to him in confidence until half the night had passed. When Hadhrat Ali رضي الله تعالى عنه left Hadhrat Abdur Rahmaan رضي الله تعالى عنه, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan رضي الله تعالى عنه seemed to fear something about (appointing) Hadhrat Ali رضي الله تعالى عنه. Hadhrat Abdur Rahmaan رضي الله تعالى عنه then asked me to call Hadhrat Uthmaan رضي الله تعالى عنه. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar رضي الله تعالى عنه narrates further that after the Fajr salaah was completed, the group (of six Sahabah رضي الله تعالى عنهم) gathered around the pulpit. Hadhrat Abdur Rahmaan رضي الله تعالى عنه then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar رضي الله تعالى عنه on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan رضي الله تعالى عنه recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan رضي الله تعالى عنه then took hold of Hadhrat Uthmaan رضي الله تعالى عنه's hand and said, "I pledge allegiance to you according to manner shown by Allaah, His Rasool ﷺ and the two Khalifahs رضي الله تعالى عنهما after him." Hadhrat Abdur Rahmaan رضي الله تعالى عنه then pledged his allegiance to Hadhrat Uthmaan رضي الله تعالى عنه after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public. (1)

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(1) Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.
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Chapter Three

The Chapter Concerning the Hardships that Were Borne for The Pleasure of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم endured hardships and difficulties, hunger and thirst to propagate the sound Deen and how they attached little importance to themselves when striving to elevate the word of Allaah

Enduring Hardships for the Pleasure of Allaah

The Comments of Hadhrat Miqdaad رضي الله تعالى عنه Concerning the Conditions Under Which Rasulullaah ﷺ was Sent to Propagate Islaam

Hadhrat Nufayr narrates that they were once sitting with Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه when someone passed by. The person said, "Blessed are the eyes that saw Rasulullaah ﷺ! By Allaah! We dearly wish that we had seen what you saw and were present in the gatherings you were present in!" Hadhrat Nufayr says that he had heard the man carefully and (when Hadhrat Miqdaad رضي الله تعالى عنه became angry) he was surprised because the man had good words to say. Turning to the man, Hadhrat Miqdaad رضي الله تعالى عنه said, "What makes you people wish to be present at a time that Allaah made you absent from without you knowing what would have become of you had you been present then? By Allaah! There were many people who were present during the time of Rasulullaah ﷺ but Allaah had thrown then headlong into Jahannam because they did not accept him and refused to believe him. Will you people rather not thank Allaah for being born as people who know only Allaah as your Rabb and believing in everything that Rasulullaah ﷺ brought? (You were fortunate that) Hardships had been borne by people other than yourselves."

"I swear by Allaah, that Allaah sent Rasulullaah ﷺ as a Rasul during a time that was more difficult was prevalent than any other time in which Allaah had sent Ambiyaa. It was a time when the succession of Ambiyaa had long been paused and when people were steeped in ignorance. People saw no religion better than

idol-worship. Rasulullaah ﷺ arrived with a criterion (the Qur'aan) that differentiated between truth and falsehood and even divided father and son. The situation was (so heartbreaking) that a (Muslim) person whose heart was unlocked to be filled with Imaan had to see his father or his son or his brother live as a Kaafir knowing well that whoever enters Jahannam shall be destroyed. He was therefore unable to experience any coolness (comfort) knowing that his close relative was destined for Jahannam. It is about this that Allaah says in the Qur'aan:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ﴾ (سورة الفرقان: ٧٤)

O our Rabb! Grant us the coolness *(comfort)* of our eyes from our spouses and children. {Surah Furqaan, verse 74}[1]

The Comments of Hadhrat Hudhayfa رضي الله تعالى عنه in this Regard

Hadhrat Muhammad bin Ka'b Qurazi narrates that a person from Kufa once asked Hadhrat Hudhayfa رضي الله تعالى عنه, "O Abu Abdillaah! Did you people see Rasulullaah ﷺ and associate with him?" "Yes, my dear nephew," replied Hadhrat Hudhayfa رضي الله تعالى عنه. The person then asked, "What was it that you people used to do?" Hadhrat Hudhayfa رضي الله تعالى عنه replied, "By Allaah! We used to exert ourselves tremendously." The person then said, "By Allaah! Had we been in the time of Rasulullaah ﷺ, we would not have allowed him to walk on the earth but we would have carried him on our shoulders."

Hadhrat Hudhayfa رضي الله تعالى عنه said, "My dear nephew! I swear by Allaah that I have been with Rasulullaah ﷺ during the Battle of Khandaq..." He then proceeded to relate the extreme fear, hunger and cold that they had to endure. A narration of Muslim states that Hadhrat Hudhayfa رضي الله تعالى عنه said to the man, "Is that what you would have done? I have been with Rasulullaah ﷺ on the night of the Battle of Ahzaab when there blew an extremely fierce and icy wind." He then proceeded to relate the entire incident. The narration of Haakim and Bayhaqi states that Hadhrat Hudhayfa رضي الله تعالى عنه said to the man, "Do not wish for that." Thereafter, he mentioned the details as will appear in the chapter discussing the fears that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم had to endure. [2]

Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah

The Comments of Rasulullaah ﷺ in this Regard

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I have been harassed for the sake of Allaah like none other and I have been threatened for the sake of Allaah like none other. Thirty consecutive days and nights would pass by without myself and Bilaal رضي الله تعالى عنه having enough for a living being to eat. All that we

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.175). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.17) has commented on the chain of narrators.

(2) Ibn Is'haaq.

could get was so little that it could be hidden in the armpit of Bilaal رضي الله تعالى عنه."[1]

What Rasulullaah ﷺ said to his Uncle when he Thought that his Uncle would Reduce the Support he Provided

Hadhrat Aqeel bin Abi Taalib رضي الله تعالى عنه narrates that members of the Quraysh approached Abu Taalib and complained, "Your nephew (Rasulullaah ﷺ) comes to us in our homes and gatherings and tells us things that upset us. So if you feel that you have the ability to stop him, please do so." (Turning to his son,) Abu Taalib said, "O Aqeel! Would you please look for your cousin and bring him to me." Hadhrat Aqeel رضي الله تعالى عنه says, "I found Rasulullaah ﷺ in one of Abu Taalib's smaller rooms. As he walked with me, he looked for shade to walk in but was unable to find any until he reached Abu Taalib."

Abu Taalib said, "Dear nephew! By Allaah! You know well that I am always willing to obey you. Your people have come with the complaint that you visit them in their homes and gatherings and tell them things that upset them. Do you not think that you should stop this?" Raising his eyes to the sky, Rasulullaah ﷺ said, "I am unable to forsake the responsibility I have been sent to fulfil just as any of you is unable to harness a spark of flame from the sun." Abu Taalib said (to the members of the Quraysh still present there), "I swear by Allaah that my nephew never lies. You may all return peacefully to your homes." [2]

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah ﷺ and told him that the people had come to him and told him many things about what Rasulullaah ﷺ was doing. Addressing Rasulullaah ﷺ, he said further, "Have mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah ﷺ's mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. Rasulullaah ﷺ said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process." After saying this, the eyes of Rasulullaah ﷺ filled with tears and he began weeping. When Rasulullaah ﷺ turned to leave and Abu Taalib realised his firm resolve, he called out, "Dear nephew!" When Rasulullaah ﷺ turned to him, Abu Taalib said, "Continue with your message and do as you please because I swear by Allaah that I shall never desert you." [3]

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.47). Tirmidhi and Ibn Hibbaan have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Maajah and Abu Nu'aym have also narrated it.

(2) Tabaani in his *Awsat and Kabeer*. Haythami (Vol.6 Pg.14) has commented on the chain of narrators. Bukhari has reported a similar narration in his *Taareekh* as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

(3) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

The Hardships that Rasulullaah ﷺ Experienced after the Death of his Uncle

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه narrates that when Abu Taalib passed away, a fool from amongst the fools of the Quraysh approached Rasulullaah ﷺ and threw sand at him. When Rasulullaah ﷺ returned home, one of his daughters came to wipe the sand from his face and then began weeping. He said to her, "O beloved daughter! Do not weep for Allaah shall protect your father." Amongst other things, he also said to her, "Until Abu Taalib passed away, the Quraysh dared not do anything unpleasant to me. Now they have started." (1)

Hadhrat Abu Hurayra رضي الله تعالى عنه had mentioned that when Abu Taalib passed away, the Quraysh started treating Rasulullaah ﷺ very harshly. Rasulullaah ﷺ then said, "O my uncle! I am very quickly feeling your loss." (2)

The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response

Hadhrat Haarith bin Haarith رضي الله تعالى عنه narrates that he once asked his father, "What is this gathering all about?" His father replied, "These people have gathered around an irreligious man from amongst them." Hadhrat Haarith رضي الله تعالى عنه says that when they dismounted they saw that it was Rasulullaah ﷺ there calling people towards the Oneness of Allaah and towards Imaan. However, they were rejecting what he was saying and harming him. The people eventually left him when half the day had passed. A lady whose neck was exposed then came to him with a dish full of water and a cloth. Taking water from the dish, Rasulullaah ﷺ drank some and then made wudhu. He then raised his head and said, **"Dear daughter! Wear a scarf around you neck and do not fear for your father." Hadhrat Haarith رضي الله تعالى عنه says that when they asked who the lady was, people informed them that she was Zaynab رضي الله تعالى عنها, the daughter of Rasulullaah ﷺ.** (3)

Hadhrat Muneeb Azdi رضي الله تعالى عنه narrates that during the Period of Ignorance he saw Rasulullaah ﷺ saying to the people, "O people! Say 'Laa Ilaaha Illallaah' and you will be successful." However, some people spat on his face, some threw sand at him and others swore him. This continued until midday when a girl would come to him with a dish of water. He then washed his face and hands and would say to her, "O beloved daughter! Do not fear that your father will ever be killed suddenly or humiliated." Hadhrat Muneeb رضي الله تعالى عنه says that when he asked some people who the girl was, they informed him that it was Rasulullaah ﷺ's daughter Zaynab رضي الله تعالى عنها. He also adds that she was a very pretty girl.(4)

Hadhrat Urwa رضي الله تعالى عنه narrates that he once asked Hadhrat Abul Aas رضي الله تعالى عنه about the worst thing that the Mushrikeen did to Rasulullaah ﷺ. He said, "When Rasulullaah ﷺ was once performing salaah in the Hateem of the Kabah, Uqba

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.134).
(2) Abu Nu'aym in Dalaa'il Hilya (Vol.3 Pg.134).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.21).
(4) Tabraani. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.

bin Abi Mu'eet came and placed a cloth around the neck of Rasulullaah ﷺ. He then started throttling Rasulullaah ﷺ very severely. Hadhrat Abu Bakr رضي الله تعالى عنه then arrived and grabbing Uqba by the shoulders, pushed him away from Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه then recited the following verse of the Qur'aan:

﴿أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المومن: ٢٨)

"Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?" {Surah Mu'min, verse 28}(1)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه narrates that he had never seen the Quraysh try to assassinate Rasulullaah ﷺ except on one occasion when a group of them were sitting together and discussing while Rasulullaah ﷺ was performing salaah near the Maqaam of Ibraheem عليه السلام. Uqba bin Abi Mu'eet then stood before Rasulullaah ﷺ and wrapping his shawl around the Rasulullaah ﷺ's neck, he pulled it so hard (throttled Rasulullaah ﷺ) that Rasulullaah ﷺ fell to his knees. The people started shouting and thought that Rasulullaah ﷺ had been killed. Hadhrat Abu Bakr رضي الله تعالى عنه came running and from the back he grabbed hold of Rasulullaah ﷺ under his armpits. He then said, "Will you kill a man for saying, 'Allaah is my Rabb'."

When the people had left Rasulullaah ﷺ, he stood up and continued performing salaah. After completing his salaah, he passed by the group of Quraysh as they sat in the shade of the Kabah. He said to them, **"O assembly of Quraysh! I swear by the Being Who controls the life of Muhammad that I have been sent to slaughter you." As he spoke, Rasulullaah ﷺ passed his finger across his throat as an indication. Abu Jahal said to Rasulullaah ﷺ, "You have never been one to make foolish statements." Rasulullaah ﷺ said to him, "You are also amongst them (those who shall be killed)."** (2)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that he once asked Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, "In venting their enmity, what was the worst that you saw the Quraysh do to harm Rasulullaah ﷺ?" Hadhrat Abdullaah bin Amr رضي الله تعالى عنه said that he was once with a group of leaders from the Quraysh who had gathered in the Hateem. They were saying to each other, "We have never had to tolerate so much as we have tolerated from this man (Rasulullaah ﷺ)! **He has made fools of our intelligent people, insulted our forefathers, found fault with our religion, disunited our people and abused our gods. We have tolerated him to a very great extent."**

As they were speaking words like this, Rasulullaah ﷺ arrived and walked up to the Black Stone. He then passed by the gathering while performing Tawaaf of the Kabah. As he passed by them, they poked fun at him with the things they said. Hadhrat Abdullaah bin Amr رضي الله تعالى عنه says, "I noticed from the face of Rasulullaah ﷺ that he felt offended. However, when he passed by them the second time,

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.327). Abu Ya'la and Tabraani have also narrated a similar report but Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Abu Nu'aym has also reported it in *Dalaa'il* (Pg.67).

they again poked fun at him and I again noticed that he felt offended. Yet again, he continued (without saying anything). However, when they repeated themselves the third time, he said to them, 'Will you not listen, O assembly of Quraysh? I swear by the Being Who controls the life of Muhammad that I have come to slaughter you.' This statement took such a grip on their hearts that each one of them was stunned motionless. In fact, even the person who had been most harsh towards Rasulullaah ﷺ just a moment before, meekly uttered the best words that he could muster when he said, 'O Abul Qaasim! Do proceed in peace. By Allaah! You have never been one to make foolish statements.' Rasulullaah ﷺ then left them."

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه says that he was again with them the following day when they gathered in the Hateem. They said to each other, "You have mentioned the hardships you have given him and the problems he has given us but when (in reply) he told you something you did not like, you left him alone (without doing anything. Something ought to be done)." Rasulullaah ﷺ arrived as they were busy discussing and they all confronted him together. They surrounded him and, stating everything they had heard about what he said concerning their gods and religion, they asked him whether it was he who had levelled these insults. Rasulullaah ﷺ replied, "It was certainly I who said this."

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه continues, "I then saw one of them grab hold of Rasulullaah ﷺ's collar. Hadhrat Abu Bakr رضي الله تعالى عنه stood up in defence of Rasulullaah ﷺ and was in tears when he said, 'Will you kill a man for saying, 'Allaah is my Rabb'?' They then left Rasulullaah ﷺ alone. This was the worst that I had seen the Quraysh behave against Rasulullaah ﷺ."}[1]

Some people once asked Hadhrat Asmaa bint Abi Bakr رضي الله تعالى عنها what was worst she had seen the Mushrikeen do to Rasulullaah ﷺ. She replied by saying, "The Mushrikeen used to sit in the Masjidul Haraam to discuss Rasulullaah ﷺ and what he had to say about their gods. As they were doing this one day, Rasulullaah ﷺ arrived and they all attacked him. The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ﴾ (سورة المومن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}[2]

The mob then left Rasulullaah ﷺ and turned on Abu Bakr رضي الله تعالى عنه. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'" [3]

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that the Mushrikeen once beat

(1) Ahmad. Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Bayhaqi has narrated a similar Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(3) Abu Ya'la. Haythami (Vol.6 Pg.17) has commented on the chain of narrators. Ibn Abdil Birr has reported a similar narration in his *Isti'aab* (Vol.2 Pg.247) as did Abu Nu'aym in *Hilya* (Vol.1 Pg.31).

Rasulullaah ﷺ up so badly that he fell unconscious. Hadhrat Abu Bakr رضي الله تعالى عنه then said, "Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?" When someone asked who he was, the others replied, "He is the madman Abu Bakr." (1) Another narration(2) states that at this juncture, the people left Rasulullaah ﷺ and attacked Hadhrat Abu Bakr رضي الله تعالى عنه.

The Comment of Hadhrat Ali رضي الله تعالى عنه Concerning the Courage of Hadhrat Abu Bakr رضي الله تعالى عنه to Deliver a Sermon

While addressing the people, Hadhrat Ali رضي الله تعالى عنه once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رضي الله تعالى عنه then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr رضي الله تعالى عنه. We had constructed a shed for Rasulullaah ﷺ (during the Battle of Badr) and then asked who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رضي الله تعالى عنه was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people."

Hadhrat Ali رضي الله تعالى عنه continues, "I have seen the Quraysh grab hold of Rasulullaah ﷺ with one person treating him angrily and another shaking him while they said to hiim, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ﷺ (for fear of being beaten) besides Abu Bakr رضي الله تعالى عنه. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?'" Hadhrat Ali رضي الله تعالى عنه then lifted the shawl he was wearing and wept until his beard became wet. He then said, "I ask you to swear by Allaah whether the Mu'min(3) from the court of Fir'oun was better or Abu Bakr رضي الله تعالى عنه." When everyone remained silent, Hadhrat Ali رضي الله تعالى عنه said, "By Allaah! A moment of the life of Abu Bakr رضي الله تعالى عنه is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr رضي الله تعالى عنه made his Imaan public." (4)

Some leaders of the Quraysh throw the Entrails of an Animal on Rasulullaah ﷺ and Abul Bakhtari takes Revenge on his Behalf

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that while Rasulullaah ﷺ was performing salaah in the Masjidul Haraam, seven members of the Quraysh were

(1) Abu Ya'la.

(2) Bazzaar from reliable sources as confirmed by Haythami (Vol.6 Pg.17). Haakim (Vol.3 Pg.67) has also narrated the Hadith.

(3) The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).

(4) Bazzaar as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.271). Haythami (Vol.9 Pg.47) has commented on the chain of narrators.

sitting in the Hateem. They were Abu Jahal bin Hishaam, Shayba bin Rabee'ah, Utba bin Rabee'ah, Uqba bin Abi Mu'eet, Umayyah bin Khalaf and another two persons. Whenever Rasulullaah ﷺ went into Sajdah (prostration), he lengthened his Sajdah. Abu Jahal asked the others which of them would volunteer to go to a certain tribe that had slaughtered some camels and bring back the entrails of a camel to throw on Rasulullaah ﷺ. The worst of them who was Uqba bin Abi Mu'eet brought it and threw it on the shoulders of Rasulullaah ﷺ while he was in Sajdah.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says that he stood there watching but was unable to say anything because there was no one there to protect him (if the mob attacked him). As he was leaving, the daughter of Rasulullaah ﷺ Hadhrat Faatima رضي الله تعالى عنها heard about the incident and came there. After she had removed the filth from Rasulullaah ﷺ's shoulders, she turned to the members of the Quraysh present there and admonished them. None of them were able to give her a reply. Rasulullaah ﷺ then lifted his head as he normally lifted it after completing the Sajdah and when he had finished his salaah, he prayed, **"O Allaah! You deal with the Quraysh; deal with Utba, Uqba, Abu Jahal and Shayba." Rasulullaah ﷺ made this du'aa three times and then left the Masjid.**

Wearing his whip as a belt, Abul Bakhtari met Rasulullaah ﷺ. Noticing the disturbed look on Rasulullaah ﷺ's face, he asked, "What is the matter?" Rasulullaah ﷺ said, "Please leave me to myself." Abul Bakhtari insisted, "Allaah knows that I shall never leave you to yourself until you tell me what had happened. Have you been hurt?" When Rasulullaah ﷺ realized that Abul Bakhtari would not leave him alone, he informed him that the entrails of a camel were thrown on him by the instruction of Abu Jahal. Abul Bakhtari said, "Come to the Masjid." When Rasulullaah ﷺ and Abul Bakhtari entered the Masjid, Abul Bakhtari confronted Abu Jahal and asked, "O Abul Hakam! Is it you who instructed that the entrails of a camel should be thrown on Muhammad?" When Abu Jahal admitted that he did, Abul Bakhtari lifted his whip and smote Abu Jahal on the head. As the people started fighting with each other, Abu Jahal shouted, "Shame on you people! Muhammad wants us to be at loggerheads while he and his companions remain safe." (1)

Bukhari, Muslim, Tirmidhi and others have also reported the incident of Abul Bakhtari in brief. The narration of Bukhari states that after they had thrown the entrails on Rasulullaah ﷺ, the Mushrikeen started laughing so much that they actually fell on top of each other. **The narration of Ahmad quotes from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه that he saw all seven of these Mushrikeen killed during the Battle of Badr.** (2)

Hadhrat Hamza رضي الله تعالى عنه is outraged when Abu Jahal Harasses Rasulullaah ﷺ

Hadhrat Ya'qoob bin Utba narrates that Abu Jahal once approached Rasulullaah

(1) Bazzaar and Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in *Dalaa'il* (Pg.90).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.44).

ﷺ at Safa and caused him great harm. During those days, Hadhrat Hamza رضي الله تعالى عنه was an avid hunter and was out hunting that day. His wife had seen what Abu Jahal did and when Hadhrat Hamza رضي الله تعالى عنه returned, she said to him, "O Abu Umaarah! If only you had seen what that man (Abu Jahal) had done to your nephew!" Hadhrat Hamza رضي الله تعالى عنه was furious and without even entering his home, he proceeded as he was. With his bow still hanging from his shoulders, he entered the Masjidul Haraam where he found Abu Jahal sitting in a gathering of the Quraysh. Without saying a word, he lifted his bow above Abu Jahal's head and wounded him. When some others members of the Quraysh stood up to restrain Hadhrat Hamza رضي الله تعالى عنه, he said, "My religion is the same as that of Muhammad ﷺ. I testify that he is the Rasul of Allaah. I swear by Allaah that I shall never budge from this. You may try to stop me if you are true in your religion!"

When Hadhrat Hamza رضي الله تعالى عنه accepted Islaam, Rasulullaah ﷺ and the Muslims were strengthened and they became more steadfast in their affairs. The Quraysh became frightened because they knew that Hadhrat Hamza رضي الله تعالى عنه would be there to protect Rasulullaah ﷺ.[1]

Hadhrat Muhammad bin Ka'b Qurazi narrates that once when Hadhrat Hamza رضي الله تعالى عنه was returning from doing some archery, a woman met him and told him that his nephew (Rasulullaah ﷺ) had suffered terribly at the hands of Abu Jahal who had sworn at him, hurt him and done many terrible things to him. Hadhrat Hamza رضي الله تعالى عنه asked, "Did anyone see him doing this?" When she informed him that many people had witnessed the incident, he proceeded to a gathering near Safa and Marwa. There he found the gathering still present with Abu Jahal sitting amongst them. Leaning on his bow, Hadhrat Hamza رضي الله تعالى عنه told the people what he had shot with his bow and other things he had done. He then took hold of the bow with both hands and struck Abu Jahal so hard on the middle of his head that the bow broke. He then said, "Take that with a bow. Next time it will be a sword. I testify that he (Muhammad ﷺ) is the Rasul of Allaah who had brought the truth from Allaah." The people said, "O Abu Umaarah! He insults our gods and although you are better than him, we would never tolerate that even from you. However, O Abu Umaarah, you have never been an unpleasant person."[2]

Abu Jahal Resolves to Cause Harm to Rasulullaah ﷺ and Allaah Humiliates him

Hadhrat Abbaas رضي الله تعالى عنه narrates that he was once in the Masjidul Haraam when Abu Jahal arrived and said, "I have vowed for Allaah that if I see Muhammad in Sajdah, I will tramp on his neck." Hadhrat Abbaas رضي الله تعالى عنه says, "When I informed Rasulullaah ﷺ about this, Rasulullaah ﷺ left angrily for the Masjidul Haraam and was in such a hurry to get there that instead of using the door, he scaled the wall. I said, 'This is bound to be a horrible day.' I tied my lower garment tightly and followed Rasulullaah ﷺ."

(1) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators. Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.192).

When Rasulullaah ﷺ entered the Masjidul Haraam, he recited:

﴿اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۝ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۝﴾ (سورة العلق: ١، ٢)

"Read in the name of your Rabb Who created *(everything)*, created man from a clot of blood..." {Surah Alaq, verses 1,2}

Rasulullaah ﷺ continued reciting the Surah until he reached the verses referring to Abu Jahal, which read:

﴿كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۝ اَنْ رَّاٰهُ اسْتَغْنٰى ۝﴾ (سورة العلق: ٦، ٧)

"It is a fact that man (the Kaafir like Abu Jahal) is rebellious (even exceeding the bounds of humanity) because he considers himself to be independent." {Surah Alaq, verses 6,7}

When someone informed Abu Jahal that Rasulullaah ﷺ had arrived, he said, "Do you not see what I see? By Allaah! The horizons have been shut before me!" Rasulullaah ﷺ then went into Sajdah when he had completed reciting the Surah.(1)

Tulayb bin Umayr Avenges the harm that Abu Jahal Caused to Rasulullaah ﷺ

Hadhrat Barra bint Abi Tajra رضي الله تعالى عنها narrates that Abu Jahal and few others once approached Rasulullaah ﷺ and cause him much harm. Tulayb bin Umayr رضي الله تعالى عنه went to Abu Jahal and gave him a blow that wounded his head. When the other Mushrikeen grabbed hold of Tulayb رضي الله تعالى عنه, Abu Lahab stood up to defend him. When news of the incident reached Hadhrat Arwa رضي الله تعالى عنها (Tulayb's mother), she exclaimed, **"Verily, the best day of Tulayb's life is the day he assisted his cousin (Rasulullaah ﷺ)."**

When Abu Lahab was told that (his sister) Hadhrat Arwa رضي الله تعالى عنها had accepted Islaam, he came to reproach her. She said, "You should also stand in defence of your nephew because if he dominates, you shall have some choice and if he does not, you will be excused because he is your nephew." Abu Lahab said, "Do we have strength (to fight) against all the Arabs? Nevertheless, he has introduced a religion." (2)

Rasulullaah ﷺ Curses Utayba bin Abi Lahab because of the Hurt he caused and he is Eventually Killed

Hadhrat Qataada narrates that Rasulullaah ﷺ's daughter Ummu Kulthoom رضي الله تعالى عنها was married to Utayba the son of Abu Lahab. At the same time, (Rasulullaah ﷺ's other daughter) Ruqayya رضي الله تعالى عنها was married to Abu Lahab's other son Utba. However, she had not yet started living with her husband when

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.43). *Tabraani* has also narrated it in his *Kabeer* and *Awsat*. Haythami (Vol.8 Pg.227) has commented on the chain of narrators. Haakim has narrated a similar Hadith in his *Mustadrak* (Vol.3 Pg.325) and commented on the chain of narrators.

(2) Ibn Sa'd as quoted in *Isaaba* (Vol.4 Pg.227).

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Rasulullaah ﷺ announced his Nabuwaat. Allaah then revealed the Surah:

﴿تَبَّتْ يَدَآ اَبِىْ لَهَبٍ وَّتَبَّ ۝ مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝ سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝ وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝ فِىْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝﴾

May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him *(when he faces the terrible punishment of the Aakhirah).* He shall soon enter the flaming fire *(of Jahannam)* and his wife as well. *(Evil is)* That woman *(his wife)* who carries firewood. *(This refers to her evil act of collecting thorny branches to place on the path that Rasulullaah ﷺ frequented.)* Around her neck *(in Jahannam)* shall be a securely-woven string *(a yoke).* {Surah Lahab, verse 1-5}

Abu Lahab then said to his sons Utba and Utayba, "I shall have nothing to do with you two if you do not divorce the daughters of Muhammad." Their mother was the daughter of Harb bin Umayyah and she is referred to (in the above Surah) as "That woman who carries firewood". She said, "My beloved sons! Divorce them for they have forsaken their religion." The sons therefore divorced their wives. After Utayba divorced Hadhrat Ummu Kulthoom رضي الله تعالى عنها, he went to Rasulullaah ﷺ and said, "I reject your religion and have divorced your daughter so that you never come to me and I never have to come to you." He then assaulted Rasulullaah ﷺ and even tore his upper garment. **This occurred when he was bound to leave for Shaam on business. Rasulullaah ﷺ said, "I pray that Allaah unleashes one of his dogs on you."**

Utayba then left with a group of traders from the Quraysh. When they pitched camp at a place called Zarqaa one night, a lion circled their camp. Utayba said, "May my mother be destroyed! By Allaah this lion is certainly going to eat me as Muhammad had mentioned. Ibn Ai Kabsha (Rasulullaah ﷺ) has killed me while he is in Makkah and I am in Shaam." Ignoring the others, the lion attacked Utayba and killed him with a single bite. Narrating from Hishaam bin Urwa and his father, Zuhayr bin Alaa states that after circling them that night, the lion left. The traders then slept, placing Utayba between them all. However, the animal leapt over all of them and bit Utayba's head off. **Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه married Hadhrat Ummu Kulthoom رضي الله تعالى عنها after (her sister and his wife) Hadhrat Ruqayya رضي الله تعالى عنها passed away.** (1)

Rasulullaah ﷺ Suffers at the hands of his Two Neighbours Abu Lahab and Uqba bin Abi Mu'eet

Rabee'ah bin Ubayd Deeli رضي الله تعالى عنه once said to the people around him, "I hear you people talking a lot about the difficulties that the Quraysh gave Rasulullaah ﷺ. I have seen much of this harassment. The house of Rasulullaah ﷺ was between those of Abu Lahab and Uqba bin Abi Mu'eet. When Rasulullaah ﷺ would return home, he used to find entrails of animals, blood and filth hanging

(1) Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators.

on his door. Removing these with the end of his bow, Rasulullaah ﷺ would say, "O Quraysh! These are terrible neighbours indeed!" (1)

The Pain Rasulullaah ﷺ Endured in Taa'if

Hadhrat Urwa رضي الله تعالى عنه narrates from Hadhrat Aa'isha رضي الله تعالى عنها the wife of Rasulullaah ﷺ that she once asked Rasulullaah ﷺ, "Have you experienced a day more difficult than the day the Battle of Uhud was fought?" Rasulullaah ﷺ replied, "Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa'if) when I presented my case to (their chief) Ibn Abd Yaleel bin Abd Kulaal (asking him to accept Islaam and grant me asylum). However, he refused to accept. I then walked away in great distress and my depression abated only when I reached Qarn Tha'aalib."

"When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibra'eel عليه السلام in the cloud, he called me saying, 'Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad ﷺ! What Jibra'eel عليه السلام said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?'"

Rasulullaah ﷺ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him." (2)

Ibn Shihaab narrates that after Abu Taalib passed away, Rasulullaah ﷺ went to Taa'if hoping that the people there would grant him asylum. There he met three leaders of the Thaqeef clan who were all brothers. Their names were Abd Yaleel, Habeeb and Mas'ood who were all the sons of Amr. Rasulullaah ﷺ presented his case to them and told them about the impudent treatment he received from his people. However, their response was most appalling. (3)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that after Abu Taalib passed away, the harassment that Rasulullaah ﷺ experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel bin Amr, Habeeb bin Amr and Mas'ood bin Amr. Rasulullaah ﷺ presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a Nabi, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a Nabi?"

(1) Tabraani in his *Awsat*. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.
(2) Bukhari (Vol.1 Pg.458). Muslim and Nasa'ee have also reported this narration.
(3) Moosa bin Uqba in his Maghaazi. Ibn Is'haaq has also narrated it in more detail as quoted in Fat'hul Baari (Vol.6 Pg.198).

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba bin Rabee'ah and Shayba bin Rabee'ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasool ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited - "In the name of Allaah" (before eating), Addaas was amazed. Rasulullaah ﷺ asked, "Where are you from, O Addaas?" When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, "You are from the town of the pious man Yunus bin Matta عليه السلام." Addaas asked, "How do you know about Yunus bin Matta عليه السلام?" Rasulullaah ﷺ then informed him what he knew about Hadhrat Yunus عليه السلام. It was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Hadhrat Yunus عليه السلام and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, "What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else." Addaas explained, "That is a pious man. The things he told me reminded me of a Nabi that Allaah had sent to us by the name of Yunus bin Mata عليه السلام. He also told me that he is Allaah's Rasul." Utba and Shaybah laughed and said, "Let him not take you away from Christianity because he is a man who deceives." Rasulullaah ﷺ then returned to Makkah. (1)

Another narration states that the people of Taa'if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet.

A narration of Ibn Is'haaq states that after Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to

(1) Abu Nu'aym in *Dalaa'il* (Pg.103).

them, "Although you have done (to me) what you did, at least do me the favour of not mentioning any of this to my people." Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba bin Rabee'ah and Shayba bin Rabee'ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he sat as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa'if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, "Your in-laws certainly gave me great difficulty!"

The Du'aa Rasulullaah ﷺ made after Leaving Taa'if

Once Rasulullaah ﷺ felt that he was safe from the Taa'if mob, he made the following du'aa:

"اَللّٰهُمَّ اِلَيْكَ أَشْكُوْا ضُعْفَ قُوَّتِيْ وَقِلَّةَ حِيْلَتِيْ وَهَوَانِيْ عَلَى النَّاسِ يَا أَرْحَمَ الرَّحِمِيْنَ أَنْتَ رَبُّ الْمُسْتَضْعَفِيْنَ وَأَنْتَ رَبِّيْ اِلَى مَنْ تَكِلُنِيْ؟ اِلَى عَدُوٍّ يَتَجَهَّمُنِيْ أَمْ اِلَى قَرِيْبٍ مَّلَّكْتَهُ أَمْرِيْ اِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أُبَالِيْ وَلٰكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِيْ أَعُوْذُ بِنُوْرِ وَجْهِكَ الَّذِيْ أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَّنْزِلَ بِيْ غَضَبُكَ أَوْ يَحِلَّ بِيْ سَخَطُكَ لَكَ الْعُتْبَى حَتّٰى تَرْضٰى وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ."

TRANSLATION: "O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah."

Addaas who was a Christian Accepts Islaam and Testifies that Rasulullaah ﷺ is Certainly the Rasul of Allaah

When Utba and Shayba, the two sons of Rabee'ah saw what had happened to

Rasulullaah ﷺ, their kinship with Rasulullaah ﷺ moved them and they said to their Christian slave Addaas, "Take a stalk of this grape vine, put it in a plate and take it to that man. Tell him that he should eat it." Addaas did as he was told. He took the grapes, placed it in front of Rasulullaah ﷺ and told him to eat.

When Rasulullaah ﷺ put his hand in the plate, he recited - "In the name of Allaah". Addaas looked into Rasulullaah ﷺ's face and said, "By Allaah! The people of this area do not say such words." Rasulullaah ﷺ asked, "From the people of which area do you belong O Addaas? What is your religion?" Addaas replied, "I am a Christian from the people of Nineveh." Rasulullaah ﷺ commented, "You are from the town of the pious man Yunus bin Matta عليه السلام." "How do you know about Yunus bin Matta عليه السلام?" asked Addaas. "He is my brother. He was a Nabi and I am a Nabi." Addaas then bowed in front of Rasulullaah ﷺ and kissed his head, hands and feet. One of Rabee'ah's sons said to the other, "He has caused problems for you with your slave."

When Addaas returned to them, they said to him, "Shame on you, O Addaas! What overcame you that you kissed the head, hands and feet of that man?" Addaas replied, "O my master! There is no person on this earth better than that man. He told me things that only a Nabi could know." They said to him, "Shame on you, O Addaas! Let him never shift you from your religion because your religion is better than his." (1)

Another narration states that Addaas said to Rasulullaah ﷺ, "I testify that you are the servant and messenger of Allaah." (2)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that (her father) Hadhrat Abu Bakr رضي الله تعالى عنه once said, "If only you had seen Rasulullaah ﷺ and myself as we climbed up to the cave (of Thowr en-route to Madinah)! The feet of Rasulullaah ﷺ were dripping with blood while mine had become (numb) like a stone." Hadhrat Aa'isha رضي الله تعالى عنها said, "Rasulullaah ﷺ was never used to walking barefoot." (3)

The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was severely injured on the head. Wiping the blood from his face, he said, "How can a nation be successful when they have injured his head and broken his teeth when he calls them to Allaah?!" It was on this occasion that Allaah revealed the verse:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ۝﴾

(سورة ال عمران: ١٢٨)

You have no choice in the matter *(of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished). (If Allaah*

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.135)
(2) Sulaymaan Taymi in his biography of Rasulullaah ﷺ, as mentioned in *Isaaba* (Vol.2 Pg.466).
(3) Ibn Mardway as reported in *Kanzul Ummaal* (Vol.8 Pg.329).

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wills,) He shall grant them the ability to repent *(and become Muslims)* or He may punish them *(if He chooses not to guide them to Islaam)*, for they are indeed oppressors *(oppressing themselves by not becoming Muslims)*. {Surah Aal Imraan, verse 128}[1]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sustained an injury to his face during the Battle of Uhud, Hadhrat Maalik bin Sinaan رضي الله تعالى عنه turned to him, wiped the wound and then swallowed the blood. Rasulullaah ﷺ then said, "Whoever wishes to see someone whose blood is mixed with mine, should look at Maalik bin Sinaan." [2]

Hadhrat Aa'isha رضي الله تعالى عنها narrates that whenever Hadhrat Abu Bakr رضي الله تعالى عنه spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." He then continued to explain, "I was the first person to return to the fight (after the Muslims were taken by surprise) and I saw someone very fiercely defending Rasulullaah ﷺ. I said (to myself) '(I hope that it would) Be Talha!' Since I had missed what (rewards of defending Rasulullaah ﷺ) I had missed, I wanted him to be a man from amongst my people (so that we may have the honour, and Talha was from amongst my people). Between the Mushrikeen and myself was another person whom I did not recognise. While I was closer to Rasulullaah ﷺ, he was running much faster than I could. He turned out to be Abu Ubaydah bin Jarraah."

"When we reached Rasulullaah ﷺ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ﷺ said, 'See to your companion!' Rasulullaah ﷺ was referring to Talha who had become weak due to loss of blood. However, (seeing the condition of Rasulullaah ﷺ) we failed to comply with the instruction and I went to Rasulullaah ﷺ to remove the links from his face. Abu Ubaydah pleaded to me, 'By the right that I have (as your Muslim brother), do leave it to me.' So I left it for him. Because of the pain that it would have caused Rasulullaah ﷺ, Abu Ubaydah disliked pulling the links out with his hand so he bit hard onto it and pulled out one of the links. However, one of his front teeth fell out in the process. When I motioned to do as he had done, he again pleaded, 'By the right that I have, do leave it to me.' He then repeated what he had done the first time and another front tooth fell out with the link. Abu Ubaydah was one of the best looking people without front teeth."

"After tending to Rasulullaah ﷺ, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him." [3]

(1) Bukhari, Muslim and Tirmidhi as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).

(2) Tabraani in his *Kabeer* as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).

(3) Tayaalisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29). The narration has also been reported by Ibn Sa'd (Vol.3 Pg.298), Shaashi, Bazzaar, Tabraani in his *Awsat*, Ibn Hibbaan, Daar Qutni in his *Afraad*, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

The Sahabah رضي الله تعالى عنهم Endure Hardships and difficulties when Giving Da'wah towards Allaah

Hadhrat Abu Bakr رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Abu Bakr رضي الله تعالى عنه Insists on Preaching Islaam Openly and is Grievously Hurt after Delivering a Sermon

Hadhrat Aa'isha رضي الله تعالى عنها narrates that on one occasion when the eighty three companions of Rasulullaah ﷺ got together, Hadhrat Abu Bakr رضي الله تعالى عنه insistently asked Rasulullaah ﷺ for permission to preach Islaam openly. Rasulullaah ﷺ said, "O Abu Bakr! We are too few." However, Hadhrat Abu Bakr رضي الله تعالى عنه continued insisting until Rasulullaah ﷺ gave the permission. The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen. Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to deliver a sermon as Rasulullaah ﷺ remained seated. **This was the very first public sermon dedicated to inviting people towards Allaah and His Rasool ﷺ.**

The Mushrikeen then attacked Hadhrat Abu Bakr رضي الله تعالى عنه and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Hadhrat Abu Bakr رضي الله تعالى عنه was trampled and beaten most savagely. The wretched Utba bin Rabee'ah started hitting Hadhrat Abu Bakr رضي الله تعالى عنه with his shoes that had a sole stuck onto another (making them thick and hard). He hit Hadhrat Abu Bakr رضي الله تعالى عنه so much and also jumped on his stomach that the soles actually twisted and the nose of Hadhrat Abu Bakr رضي الله تعالى عنه could not be differentiated from his face.

The Banu Taym tribe (to which Hadhrat Abu Bakr رضي الله تعالى عنه belonged) came running and pushed the Mushrikeen away from Hadhrat Abu Bakr رضي الله تعالى عنه. They then carried him in a sheet and took him home. By then they were convinced that he would die. The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba bin Rabee'ah if Abu Bakr dies!" thereafter, they returned to Hadhrat Abu Bakr رضي الله تعالى عنه and together with (his father) Abu Quhaafa, they started talking to Hadhrat Abu Bakr رضي الله تعالى عنه to get him to respond. Hadhrat Abu Bakr رضي الله تعالى عنه finally spoke after the day had passed and asked, "How is Rasulullaah ﷺ?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah ﷺ?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah ﷺ." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad bin Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad bin

Abdillaah. However, if you like, I shall go with you to see your son." Ummul Khayr agreed and Ummu Jameel accompanied her until they came to Hadhrat Abu Bakr رضي الله تعالى عنه who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Hadhrat Abu Bakr رضي الله تعالى عنه then asked, "How is Rasulullaah ﷺ?" Ummu Jameel said, "Your mother is listening." He said, "You have nothing to fear from her." She then replied, "Rasulullaah ﷺ is safe and sound." "Where is he?" Hadhrat Abu Bakr رضي الله تعالى عنه asked further. Ummu Jameel said, "He is in the house of Arqam." Hadhrat Abu Bakr رضي الله تعالى عنه vowed, "I swear by Allaah that I shall neither eat or drink until I go to Rasulullaah ﷺ." The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ﷺ. (When he saw Hadhrat Abu Bakr رضي الله تعالى عنه) Rasulullaah ﷺ hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ﷺ took great pity on him.

Hadhrat Abu Bakr رضي الله تعالى عنه said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam." Rasulullaah ﷺ then made du'aa for her and invited her to believe in Allaah. She then accepted Islaam.

For a month, the Muslims who numbered thirty-nine individuals stayed with Rasulullaah ﷺ in that house. Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه (the uncle of Rasulullaah ﷺ) accepted Islaam on the day that Hadhrat Abu Bakr رضي الله تعالى عنه was beaten up.

Rasulullaah ﷺ Prays for Hadhrat Umar رضي الله تعالى عنه and he Accepts Islaam

Rasulullaah ﷺ made du'aa for (Allaah to guide) Hadhrat Umar رضي الله تعالى عنه or Abu Jahal bin Hishaam. The du'aa was made on a Wednesday and Hadhrat Umar رضي الله تعالى عنه accepted Islaam on Thursday. (When Hadhrat Umar رضي الله تعالى عنه accepted Islaam) The Muslims shouted "Allaahu Akbar" so loudly that their shout was heard in the upper parts of Makkah. The father of Hadhrat Arqam رضي الله تعالى عنه who was a blind man and a Kaafir came out of his house saying, "O Allaah! Forgive my child Arqam for he has rejected our religion."

(When he accepted Islaam) Hadhrat Umar رضي الله تعالى عنه said to Rasulullaah ﷺ, "Why should we keep our religion secret when we are on the truth while the false religion of the Kuffaar is made public?" Rasulullaah ﷺ replied, "We are too few and you have just seen the beating we received." Hadhrat Umar رضي الله تعالى عنه said, "I swear by the Being that has sent you with the truth that I shall make my Imaan

known to all the gatherings of kufr which I had been part of." Hadhrat Umar رضي الله تعالى عنه then performed Tawaaf around the Kabah and passed by the leaders of the Quraysh as they watched.

Abu Jahal bin Hishaam said, "Someone has mentioned that you have forsaken your religion?" Hadhrat Umar رضي الله تعالى عنه declared:

"وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُه"

"I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul."

When the Mushrikeen got up to assault him, Hadhrat Umar رضي الله تعالى عنه attacked Utba bin Rabee'ah and (after overpowering him) squatted over him and continued beating him up and poking his fingers in his eyes until Utba screamed. (Fearing that Hadhrat Umar رضي الله تعالى عنه would make their leader blind, the others retreated.) Hadhrat Umar رضي الله تعالى عنه stood up (and left Utba) once the others had moved away. In the same way, whenever any group approached him (to assault him), he would grab hold of their leader (would beat him up and threaten to blind him) until the others gave up. He then proceeded to all the gatherings he used to frequent (as a Kaafir) and proclaimed the message of Imaan there.

After asserting his dominance over the Mushrikeen, Hadhrat Umar رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "May my parents be sacrificed for you! By Allaah! You now have no fear. Without any fear or trepidation, I have proclaimed the message of Imaan in every gathering I used to frequent as a Kaafir." **With Hadhrat Umar رضي الله تعالى عنه in front of him, Rasulullaah ﷺ went with Hadhrat Hamza رضي الله تعالى عنه to the Masjidul Haraam where they performed Tawaaf of the Kabah and then performed the Zuhr salaah without any fear.** Thereafter, Rasulullaah ﷺ returned to house of Hadhrat Arqam رضي الله تعالى عنه in the company of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه later left by himself and then Rasulullaah ﷺ also left.

The most correct opinion is that Hadhrat Umar رضي الله تعالى عنه accepted Islaam only after some Sahabah رضي الله تعالى عنهم had migrated to Abyssinia, which was six years after Rasulullaah ﷺ announced his prophethood. (1)

Hadhrat Abu Bakr رضي الله تعالى عنه leaves for Abyssinia when the Muslims Face Intense Harassment and Meets Ibnud Daghina

Hadhrat Aa'isha رضي الله تعالى عنها says, "I never knew my parents to be adherents of any religion besides the Deen of Islaam. Not a day passed when Rasulullaah ﷺ did not visit us every morning and night. When the Muslims were being harassed greatly, (my father) Abu Bakr decided to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, Ibnud Daghina who was the leader of the Qaara tribe met him and asked, 'Where are you off to, O Abu Bakr?' Hadhrat Abu Bakr رضي الله تعالى عنه replied, 'My people have exiled me and I intend travelling about and

(1) Haafidh Abul Hasan Taraablisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30). It is also narrates in *Isaaba* (Vol.4 Pg.447).

worshipping my Rabb.'"

Hadhrat Aa'isha رضي الله تعالى عنها narrates further that Ibnud Daghina said, "O Abu Bakr! A person like you cannot leave and cannot be made to leave. You give people what they cannot find, you maintain family ties, you carry the burdens of others, you entertain guests and you assist in all good avenues. I shall grant you protection go and worship your Rabb in your town." Ibnud Daghina then returned with Hadhrat Abu Bakr رضي الله تعالى عنه and he went around to all the leaders of the Quraysh telling them, "A person like Abu Bakr cannot leave and cannot be made to leave. How can you exile a person who gives people what they cannot find, who maintains family ties, who carries the burdens of others, who entertains guests and who assists in all good avenues." The Quraysh did not oppose the amnesty that Ibnud Daghina had granted but said to him, "Tell Abu Bakr that he should worship his Rabb in his house, perform his salaah there and recite as much of the Qur'aan he wishes. However, he should not annoy us by doing this in public because we fear that he would then mislead our women and children." Ibnud Daghina conveyed this message to Hadhrat Abu Bakr رضي الله تعالى عنه.

Hadhrat Abu Bakr رضي الله تعالى عنه then stayed like this. He worshipped Allaah in his house, did not perform salaah in public and did not recite Qur'aan in any house but his own. It then occurred to him that he should construct a Masjid in the courtyard of his house and here he used to perform salaah and recite the Qur'aan. The women and children of the Mushrikeen crowded around to look at him for they were overwhelmed by him. He was a man who wept easily and could not control his eyes when he recited the Qur'aan. This development alarmed the leaders of the Quraysh and they send for Ibnud Daghina.

When Ibnud Daghina met them, they said to him, "We sanctioned the amnesty that you granted to Abu Bakr on condition that he worships his Rabb within the confines of his house. He has now overstepped the bounds by building a Masjid in the courtyard of his house where he openly performs salaah and recites the Qur'aan. We greatly fear that he shall mislead our women and children. You had better stop him. If he confines the worship of his Rabb to his house, he may do so. However, if he is adamant to do so publicly, ask him to absolve you of your amnesty because we would hate to break our promise to you. **We cannot (under any circumstances) allow Abu Bakr to make things public."**

Hadhrat Aa'isha رضي الله تعالى عنها narrates further that when Ibnud Daghina came to Hadhrat Abu Bakr رضي الله تعالى عنه, he said, "You know well the conditions of the agreement I made with you. You may either confine yourself to these conditions or absolve me of the amnesty I have granted because I would not like to hear the Arabs say that I had reneged on an agreement I had made with someone." Hadhrat Abu Bakr رضي الله تعالى عنه said, "I absolve you of the amnesty you have granted and am pleased with the protection of Allaah." The details of the Hadith shall be mentioned in the discussion of Hijrah. (1)

A similar narration of Ibn Is'haaq states that after leaving Makkah with the

(1) Bukhari (Vol.1 Pg.552).

intention of migrating, Hadhrat Abu Bakr رضي الله تعالى عنه was one or two days journey away when Ibnud Daghina met him. Ibnud Daghina was then the leader of the Ahaabeesh (various clans that form part of the Qaara tribe). When he asked Hadhrat Abu Bakr رضي الله تعالى عنه where he was headed, Hadhrat Abu Bakr رضي الله تعالى عنه replied, "My people have exiled me after harassing me and making things difficult for me." Ibnud Daghina said, "Why should they do this? By Allaah! You are the pride of the family, you assist in all good causes, you are always doing good and you give people what they cannot find. Return (to Makkah) for you are under my protection."

Hadhrat Abu Bakr رضي الله تعالى عنه therefore returned with Ibnud Daghina and when they entered Makkah, Ibnud Daghina stood beside Hadhrat Abu Bakr رضي الله تعالى عنه and announced, "O Quraysh! I have taken the son of Abu Quhaafa into my protection so everyone should treat him well." The people therefore stopped harassing Hadhrat Abu Bakr رضي الله تعالى عنه.

The concluding part of this narration states that Ibnud Daghina said, "O Abu Bakr! I did not grant you amnesty so that you may annoy your people. They dislike the place you have adopted (in your courtyard) and it annoys them. Go into your house and do as you please." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Should I rather absolve you of your protection and content myself with the protection of Allaah?" Ibnud Daghina said, "Do absolve me of the protection I have granted you." When Hadhrat Abu Bakr رضي الله تعالى عنه absolved Ibnud Daghina, he stood up and announced, "O assembly of the Quraysh! The son of Abu Quhaafa has absolved me of the protection I have granted him. You may do as you please with him." (1)

Another narration of Ibn Is'haaq states that after Hadhrat Abu Bakr رضي الله تعالى عنه gave up the protection that Ibnud Daghina had given him, one of the foolish people from the Quraysh who passed him on the way to the Kabah threw some sand on his head. When Waleed bin Mughiera or Aas bin Waa'il passed by, Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "Did you not see what that fool did?" The reply was, "You have done this to yourself." Hadhrat Abu Bakr رضي الله تعالى عنه then said, "O my Rabb! How tolerant are You! O my Rabb! How tolerant are You! O my Rabb! How tolerant are You!" (2)

The narration reported by Hadhrat Asmaa رضي الله تعالى عنها has already passed(3) which states, "The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿أَتَقْتُلُوْنَ رَجُلاً اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ﴾ (سورة المومن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}

The mob then left Rasulullaah ﷺ and turned on Abu Bakr. When he returned

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.94).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.95).

(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response".

to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'"

Hadhrat Umar رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates, "When (my father) Hadhrat Umar رضي الله تعالى عنه accepted Islaam, he asked, **'Which person of the Quraysh is the best informant?'** When he was told that it was Jameel bin Ma'mar Jumhi, he went to him early in the morning. I followed my father to see what he was doing. Although I was then still a child, I understood everything I saw. When he arrived, Hadhrat Umar رضي الله تعالى عنه said, 'O Jameel! Do you know that I have accepted Islaam and entered into the religion of Muhammad ﷺ?' By Allaah! Jameel gave no response and left, pulling his shawl along with him. Hadhrat Umar رضي الله تعالى عنه followed him and I followed my father."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates further that Jameel arrived at the door of the Masjidul Haraam as the people were sitting in their gatherings around the Kabah. He then screamed at the top of his voice, "O assembly of the Quraysh! The son of Khattaab has become a heretic!" Standing behind him, Hadhrat Umar رضي الله تعالى عنه said, "He is lying! The fact is that I have accepted Islaam and I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul." The people then attacked Hadhrat Umar رضي الله تعالى عنه and they continued fighting him until the sun stood above their heads (midday). Exhausted, Hadhrat Umar رضي الله تعالى عنه then sat down and the people stood over him. He said, **"Do as you please. I swear by Allaah that we now number three hundred strong and we shall either leave Makkah for you or you leave it for us."**

As they were talking, an old man from the Quraysh arrived wearing clothes made in Yemen with a striped upper garment. He asked, "What is the matter with you lot?" When they told him that Hadhrat Umar رضي الله تعالى عنه had accepted Islaam, he said, "Then stop this. Do you think that the Banu Adi tribe (to which he belongs) will hand their man over to you just like that? Leave the man alone." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "By Allaah! The people then (disappeared so fast that it) seemed as if a sheet had been lifted from Hadhrat Umar رضي الله تعالى عنه. After migrating to Madinah, I once asked my father, 'Dear father! Who was that old man who drove those people away from you in Makkah when they were fighting with you on the day you accepted Islaam?' He replied, 'That man, dear son, was Aas bin Waa'il Sahmi.'" (1)

Another narration quotes Hadhrat Abdullaah bin Umar رضي الله تعالى عنه who says, "As he (Hadhrat Umar رضي الله تعالى عنه) was sitting at home in fear, Aas bin Waa'il Sahmi (also known as) Abu Ameerul Mu'mineen arrived wearing clothing made in Yemen with an upper garment threaded with silk. He belonged to the Banu Sahm tribe who

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.82).

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were our allies during the Period of Ignorance. He asked, 'What is the matter?' Hadhrat Umar رضي الله تعالى عنه replied, 'Your people want to kill me because I have accepted Islaam.' Aas bin Waa'il said, 'They can do nothing to you (for you are in my protection).' I felt safe once he said this. He then left and met up with so many people that they filled the valley. When he asked them where they were headed, they replied, 'We want that son of Khattaab who has forsaken his religion.' Aas bin Waa'il said, 'You can do him nothing.' The people then all dispersed." (1)

Hadhrat Uthmaan رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Muhammad bin Ibraheem Taymi narrates that when Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrat Uthmaan رضي الله تعالى عنه, "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allaah that I shall never release you until you forsake the religion you follow." Hadhrat Uthmaan رضي الله تعالى عنه replied, "I swear by Allaah that I shall never leave it." When Hakam saw how steadfast Hadhrat Uthmaan رضي الله تعالى عنه was in his religion, he released him. (2)

Hadhrat Talha رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Mas'ood bin Khiraash رضي الله تعالى عنه narrates, "While we were walking between Safa and Marwa, we saw a large group of people following a young man whose arm was in a sling around his neck. When I asked who the man was, I was told that he was Talha bin Ubaydillaah who had accepted Islaam. Behind him was a woman who was furious and swearing him. When I asked who the woman was, I was informed that she was his mother Sa'ba bint Khadrami." (3)

Hadhrat Ibraheem bin Muhammad bin Talha narrates that Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه once told him, "I once visited the fair in Busra (in Shaam) when I heard a monk announce from his monastery, 'Ask the people in this fair if anyone of them is from the Haram.' I said, 'Yes! I am.' He asked, 'Has Ahmad made his appearance yet?' 'Who is Ahmad?' I asked. He replied, 'He is the son of Abdullaah and the grandson of Abdul Muttalib.' This is the month when he will make his appearance and he is the last of all the Ambiyaa. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him.'"

Hadhrat Talha رضي الله تعالى عنه says further, "His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, 'Yes. Muhammad the son of Abdillaah (who is known by

(1) Bukhari (Vol.1 Pg.545).
(2) Ibn Sa'd (Vol.3 Pg.37).
(3) Bukhari in his *Taareekh* as quoted in *Isaaba* (Vol.3 Pg.410).

the title of) Al Ameen ('the trustworthy') claims that he is a Rasul and the son of Abu Quhaafa (Hadhrat Abu Bakr رضي الله تعالى عنه) is following him.' I then went to Hadhrat Abu Bakr رضي الله تعالى عنه and asked, 'Do you follow this man?' Hadhrat Abu Bakr رضي الله تعالى عنه replied, 'Yes. Go meet him and follow him because he certainly calls towards the truth.'"

When Hadhrat Talha رضي الله تعالى عنه informed Hadhrat Abu Bakr رضي الله تعالى عنه about what the monk had said, Hadhrat Abu Bakr رضي الله تعالى عنه took Hadhrat Talha رضي الله تعالى عنه to Rasulullaah ﷺ and he accepted Islaam. Rasulullaah ﷺ was pleased to hear what the monk had to say. After Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه had accepted Islaam, Naufal bin Khuwaylid bin Adawiyyah who was known as the "Lion of the Quraysh" captured them both and tied them up with the same rope. Even the Banu Tauym tribe (to which Hadhrat Abu Bakr رضي الله تعالى عنه belonged) could not rescue them. (Because the two were tied together) **Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه were named "The Two Companions". The narration of Bayhaqi states that Rasulullaah ﷺ then made the following du'aa: "O Allaah! Save us from the evil of Ibn Adawiyya."** (1)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه Endures Hardships and difficulties

Hadhrat Abul Aswad narrates that Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه accepted Islaam when he was only eight years of age and migrated (to Madinah) when he was eighteen years old. The uncle of Hadhrat Zubayr رضي الله تعالى عنه used to hang him up in a straw mat and use a fire to make smoke from the bottom. He would then say, "Return to kufr!" Hadhrat Zubayr رضي الله تعالى عنه used to say, "I shall never be a Kaafir again!" (2)

Hadhrat Hafs bin Khaalid narrates that an old man from Mosul came to them and said that he had accompanied Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه on a journey. He said, "We were in an arid land when Hadhrat Zubayr رضي الله تعالى عنه required a bath. He therefore told me to arrange for some privacy, which I did. (As he was bathing,) My gaze accidentally fell on his body and I noticed his entire body scarred by sword wounds. I said, 'By Allaah! The scars I have seen on you I have never seen on anyone else.' He asked, 'Did you see them?' 'Yes,' I replied. He responded by saying, 'Every wound of these was sustained with Rasulullaah ﷺ in the path of Allaah.'" (3)

Hadhrat Ali bin Zaid narrates that someone who saw Hadhrat Zubayr رضي الله تعالى عنه informed him that there were scars resembling eyes on his chest which were made by arrows and spears. (4)

(1) Haakim in his Mustadrak (Vol.3 Pg.369) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.89) and Tabraani. Haythami (Vol.9 Pg.151) has commented on the chain of narrators. Haakim has also reported it in his *Mustadrak* (Vol.3 Pg.360).
(3) Abu Nu'aym, Tabraani, Haakim in his *Mustadrak* (Vol.3 Pg.360) and Ibn Asaakir as reported in Muntakhab (Vol.5 Pg.70). Haythami (Vol.9 Pg.150) has commented on the chain of narrators.
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.90).

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The Mu'addhin Hadhrat Bilaal bin Rabaah رضي الله تعالى عنه Endures Hardships and Difficulties

The First Person to Make his Islaam Public with Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that seven persons were the first to make their conversion to Islaam public. These were Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Ammaar رضي الله تعالى عنه, his mother (Hadhrat Sumayya رضي الله تعالى عنها), Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه and Hadhrat Miqdaad رضي الله تعالى عنه. While Allaah protected Rasulullaah صلى الله عليه وسلم through his uncle and Hadhrat Abu Bakr رضي الله تعالى عنه through his tribe, the others were captured by the Mushrikeen and made to wear coats of steel armour and left to swelter in the sun. Each one of them besides Hadhrat Bilaal رضي الله تعالى عنه were compelled to do as the Mushrikeen wanted. For the pleasure of Allaah, he thought nothing of himself. Because the people regarded him as an inferior being, they used to capture him and hand him over to youngsters who would pull him through the streets of Makkah. All the while, he kept saying, "Ahad! Ahad! (Allaah is One!)" (1)

The Hardships Hadhrat Bilaal رضي الله تعالى عنه Endured for the Sake of Allaah

A narration of Mujaahid states that the other Muslims were made to wear coats of steel armour and then left to swelter in the sun. They therefore suffered terribly from the combined heat of the sun and the scorching armour. When night fell, Abu Jahal would come to them with his spear and start taunting and threatening them. (2)

Another narration of Hadhrat Mujaahid states that the Mushrikeen used to lead Hadhrat Bilaal رضي الله تعالى عنه through the two mountains of Makkah with a rope around his neck. (3)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Hadhrat Bilaal رضي الله تعالى عنه was a slave of a lady from the Banu Jumh tribe. The Mushrikeen used to torture him on the burning sands of Makkah, making him lie flat on the hot sand (and place a heavy rock on his chest) so that he should commit Shirk. However, he would continuously say, "Ahad! Ahad!" When Waraqa (bin Naufal, the cousin of Hadhrat Khadeeja رضي الله تعالى عنها) would pass as Hadhrat Bilaal رضي الله تعالى عنه was being tortured, he would say, "Ahad, Ahad, O Bilaal (Allaah is certainly One). (Addressing the Mushrikeen, he would say) By Allaah! If you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy." (4)

Hadhrat Urwa رضي الله تعالى عنه narrates that when Waraqa bin Naufal used to pass by

(1) Ahmad and Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.28). The narration is also reported by Haakim (Vol.3 Pg.284), Abu Nu'aym in *Hilya* (Vol.1 Pg.149), Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.7 Pg.14) and Ibn Abdil Barr in *Isti'aab* (Vol.1 Pg.141).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140).

(3) Ibn Sa'd (Vol.2 Pg.166).

(4) Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.3 Pg.634).

Hadhrat Bilaal ﷺ as he was being tortured and calling out "Ahad" ("Allaah is One"), he would say, "Allaah is One, O Bilaal." Waraqa bin Naufal would then turn to Umayyah bin Khalaf who was responsible for torturing Hadhrat Bilaal ﷺ and say, "I swear by Allaah that if you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy."

Eventually, when Hadhrat Abu Bakr ﷺ passed by one day as the Mushrikeen were torturing Hadhrat Bilaal ﷺ, he said to Umayyah, "Do you not fear Allaah for (what you are doing to) this poor man? Until when will you continue?" Umayyah said, "It is you who had landed him into this trouble. You may rescue him from this treatment you are witnessing." Hadhrat Abu Bakr ﷺ said, "I am prepared to do so. I have an Abyssinian slave who is stronger than him and more steadfast on your religion. I shall give him to you in exchange for this man." When Umayyah accepted the proposal, Hadhrat Abu Bakr ﷺ said, "You have a deal." Hadhrat Abu Bakr ﷺ then gave Umayyah the slave and after taking possession of Hadhrat Bilaal ﷺ, set him free. **Before migrating to Madinah, Hadhrat Abu Bakr ﷺ set free seven slaves besides Hadhrat Bilaal ﷺ for the pleasure of Allaah.** (1)

A narration of Ibn Is'haaq states that when the afternoon heat grew intense, Umayyah would take Hadhrat Bilaal ﷺ outside and throw him down on the burning sands of Makkah. He would then command others to place a heavy rock on the chest of Hadhrat Bilaal ﷺ and say to him, "You shall be left like this until you die or reject Muhammad and worship Laat and Uzza!" Despite his extreme suffering, Hadhrat Bilaal ﷺ would continuously say, "Ahad! Ahad!"

Speaking about the torture that Hadhrat Bilaal ﷺ and the others suffered and about how Hadhrat Abu Bakr ﷺ freed them (because of which Hadhrat Abu Bakr ﷺ received the title of "Ateeq" from Rasulullaah ﷺ, meaning "The one freed from Jahannam") Hadhrat Ammaar bin Yaasir ﷺ used to recite some couplets (which mean):

On behalf of Bilaal and his companions, may Allaah abundantly reward

Ateeq and humiliate Faakih (2) *and Abu Jahal*
I shall never forget the night when the two of them resolved to hurt Bilaal
Without having a concern for doing the evil that intelligent men stay far from
They tortured him only because of his belief in the Oneness of the Rabb of all creation and because of his statement
'I testify that Allaah is my Rabb and my heart is content with this'
'If they kill me, let them kill me but I shall never
associate partners with Ar Rahmaan because of fear for death'
O the Rabb of Ibraheem, Yunus
Moosa and Isa, rescue me and do not let me be tested
by those from the family of Ghaalib who continue plunging into deviation

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.148).
(2) Faakih bin Mughiera, the paternal uncle of Abu Jahal.

who are neither righteous not just"[1]

Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and his Family Members Endures Hardships and Difficulties

Rasulullaah ﷺ Gives Glad Tidings of Jannah to Hadhrat Ammaar رضي الله تعالى عنه and his Family when he sees them being Tortured

Hadhrat Jaabir رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once passed by Hadhrat Ammar رضي الله تعالى عنه and his family (his parents) as they were being tortured by the Mushrikeen, he said, "O family of Yaasir! Hear the glad tidings that your promised abode shall be Jannah." [2]

Hadhrat Uthmaan رضي الله تعالى عنه narrates that he was once walking with Rasulullaah ﷺ in Bat'haa (a rocky area of Makkah) when they saw Hadhrat Ammaar رضي الله تعالى عنه and his parents being tortured in the sun to make them forsake Islaam. Hadhrat Ammaar رضي الله تعالى عنه's father (Yaasir رضي الله تعالى عنه) cried, "O Rasulullaah ﷺ! This has been happening forever." Rasulullaah ﷺ said, "Be patient, O family of Yaasir. O Allaah! Forgive the family of Yaasir, which You have most certainly already done."[3]

Hadhrat Sumayya رضي الله تعالى عنها the mother of Hadhrat Ammaar رضي الله تعالى عنه Becomes the First Martyr in Islaam

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once passed by Hadhrat Ammar رضي الله تعالى عنه and his family (his parents) as they were being tortured by the Mushrikeen, he said, "Be patient, O family of Yaasir. Be patient, O family of Yaasir for your promised abode is Jannah." [4] The narration of Hadhrat Kalbi states that Hadhrat Abdullaah bin Yaasir رضي الله تعالى عنه was also being tortured (with his brother Hadhrat Ammaar and his parents رضي الله تعالى عنهم). The narration also adds that Hadhrat Sumayya رضي الله تعالى عنها was martyred when Abu Jahal pierced his spear into the most private part of her body. Hadhrat Yaasir رضي الله تعالى عنه was martyred during the torture and (his son) Abdullaah fell (dead) when an arrow was fired at him. [5]

Hadhrat Mujaahid stated, "The first martyr was Hadhrat Sumayya رضي الله تعالى عنها the

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.148).

(2) Tabraani, Haakim, Bayhaqi and Ibn Asaakir. Haythami (Vol.9 Pg.293) has commented on the chain of narrators.

(3) Haakim in his *Kuna*, Ibn Asaakir, Ahmad, Bayhaqi, *Baghawi, Uqayli*, Ibn Mandah, Abu Nu'aym and others as reported in *Kanzul Ummaal* (Vol.7 Pg.72). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.177) from Hadhrat Uthmaan رضي الله تعالى عنه.

(4) Haakim Qazweeni. Ibn Kalbi has also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

(5) *Isaaba* (Vol.3 Pg.647).

mother of Hadhrat Ammaar رضي الله تعالى عنه who was martyred during the early days of Islaam when Abu Jahal pierced his spear into the most private part of her body." (1)

Hadhrat Ammaar رضي الله تعالى عنه is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan

Hadhrat Abu Ubaydah bin Muhammad bin Ammaar narrates that the Mushrikeen captured Hadhrat Ammaar رضي الله تعالى عنه and tortured him so brutally that (to save his life) he was eventually forced to blaspheme against Rasulullaah ﷺ and praise the gods of the Mushrikeen. When he came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him what had happened. He replied, "Happenings have been foul indeed, O Rasulullaah ﷺ. The Mushrikeen continued torturing me so much that I was forced to blaspheme against you and praise their gods. "How is the condition of your heart?" asked Rasulullaah ﷺ. Hadhrat Ammaar رضي الله تعالى عنه replied, "I find that my heart is content with Imaan." Rasulullaah ﷺ said, "If the Mushrikeen repeat their torture, you may repeat what you said (to save your life)." (2)

Hadhrat Muhammad bin Ammaar narrates that Rasulullaah ﷺ met Hadhrat Ammaar رضي الله تعالى عنه as he was weeping. Wiping the tears from his face, Rasulullaah ﷺ said, "The Kuffaar captured you and immersed you in water so many times that you were forced to say certain things (words of kufr). Should they do so again, you may say it to them again."

Hadhrat Ameerul Mu'mineen bin Maymoon narrates that Rasulullaah ﷺ was passing by as the Mushrikeen used open fire to burn Hadhrat Ammaar رضي الله تعالى عنه. Passing his hand over the head of Hadhrat Ammaar رضي الله تعالى عنه, Rasulullaah ﷺ said, "O fire! Become cool and comfortable for Ammaar as you had become for Ibraheem عليه السلام." Rasulullaah ﷺ then informed Hadhrat Ammaar رضي الله تعالى عنه that (he would not die from the torture but that) a group of rebels would martyr him.(3)

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه Endures Difficulties and Hardships

The Incident of Hadhrat Khabbaab رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Imaam Sha'bi narrates that when Hadhrat Khabbaab bin Arat رضي الله تعالى عنه once came to the gathering of Hadhrat Umar bin Khattaab رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه made him sit on his own cushion. Hadhrat Umar رضي الله تعالى عنه then said, "Besides one man, there is none on the surface of this earth who deserves to occupy this place more than you." "Who is this man, O Ameerul Mu'mineen?" asked Hadhrat

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.178).
(3) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.177).

Khabbaab رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه replied, "He is Bilaal رضي الله تعالى عنه." Hadhrat Khabbaab رضي الله تعالى عنه said, "He is really not more deserving than me because there were people amongst the Mushrikeen whom Allaah used to protect him while there was none to protect me. I had seen myself on a day when they captured me, lit a fire and then put me to roast in it. A man then placed his foot on my chest and there was only my back to extinguish the fire." Hadhrat Khabbaab رضي الله تعالى عنه then exposed his back which seemed to be affected by leprosy. (1)

The Torture that Hadhrat Khabbaab رضي الله تعالى عنه Suffered

Imaam Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Khabbaab رضي الله تعالى عنه about the tortures he suffered at the hands of the Mushrikeen, he said, "O Ameerul Mu'mineen! Take a look at my back." Hadhrat Umar رضي الله تعالى عنه says, "I have never before seen anything like it." Hadhrat Khabbaab رضي الله تعالى عنه then related, "They made a fire for me and (after throwing me in) there was nothing but the fat on my back to extinguish it." (2)

Hadhrat Abu Layla Kindi narrates that when Hadhrat Khabbaab رضي الله تعالى عنه came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه told the people to allow him to come to the front and said, "Besides Ammaar bin Yaasir, there is none on the surface of this earth who deserves to occupy this place more than you." It was on that occasion that Hadhrat Khabbaab رضي الله تعالى عنه showed Hadhrat Umar رضي الله تعالى عنه the scars on his back that were made by the torture that Mushrikeen put him through. (3)

Hadhrat Khabbaab رضي الله تعالى عنه says, "I was a blacksmith and Aas bin Waa'il owed me some money. When I approached him to settle the debt, he said, 'By Allaah! I shall never pay you until you reject Muhammad!' I responded by saying, 'Never! I swear by Allaah that I shall never reject Muhammad ﷺ even after you die and are resurrected!' He said, "Then come to me after I have died and am resurrected. There I shall have plenty of wealth and children and I shall then pay you.'" It was then that Allaah revealed the following verses of the Qur'aan:

﴿أَفَرَءَيْتَ الَّذِي كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ۝ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ۝ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۝ وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ۝﴾ (سورة مريم: ٧٧ تا ٨٠)

Have you seen him who rejects Our Aayaat and says, "I shall certainly be granted *(abundant)* wealth and children *(in the Aakhirah just as I have them in this world)*." Has he peeked into the unseen or has he made a pact with Ar Rahmaan *(because of which he seems convinced of this)*? Never! We shall shortly record what he says and continue to intensify the punishment for him *(in the Aakhirah)*. *(On the Day of*

(1) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.117) as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.144)
(3) Abu Nu'aym, Ibn Sa'd and Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.7 Pg.71).

Qiyaamah) We shall inherit from him *(We shall be the complete owners of)* all that *(wealth and children which)* he speaks about and he will come to Us all alone *(without anything in his possession)*. {Surah Maryam, verses 77-80}[1]

Hadhrat Khabbaab رضي الله تعالى عنه narrates that he once approached Rasulullaah ﷺ as he lay in the shade of the Kabah using a shawl as a pillow. It was a time when the Muslims were suffering terrible torture at the hands of the Mushrikeen. Hadhrat Khabbaab رضي الله تعالى عنه asked Rasulullaah ﷺ, "Will you not pray to Allaah (to stop the hardships)?" Rasulullaah ﷺ sat up straight and his face was red as he said, "Before you there were people whose flesh and tissues were scraped to the bone with iron combs. However, even this did not make them turn away from their religion. Allaah shall definitely bring this Deen to a completion until a time comes when a lone rider will travel from Sa'aa to Hadramaut fearing nothing but Allaah and wolves attacking his goats. However, you people want to rush it." [2]

Hadhrat Abu Dharr رضي الله تعالى عنه Endures Hardships and Difficulties

Hadhrat Abu Dharr رضي الله تعالى عنه Dispatches His Brother when he Hears about the Nabuwaat of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Abu Dharr رضي الله تعالى عنه heard that Rasulullaah ﷺ was sent as a Rasul, he said to his brother, "Ride to that valley (of Makkah) and find out for me about the man who claims that he is a Rasul and that revelation comes to him from the heavens. Hear what he has to say and then report back to me." His brother arrived in Makkah, heard what Rasulullaah ﷺ said and then reported back to Hadhrat Abu Dharr رضي الله تعالى عنه saying, "I saw him teaching sterling character and reciting words that are not poetry." Hadhrat Abu Dharr رضي الله تعالى عنه said, "Your report has not informed me what I needed to know."

Hadhrat Abu Dharr رضي الله تعالى عنه Arrives in Makkah, Accepts Islaam and is then made to Suffer for the sake of Allaah

Hadhrat Abu Dharr رضي الله تعالى عنه took some provisions and a filled waterbag along with him and rode off to Makkah. When he entered the Masjidul Haraam, he searched for Rasulullaah ﷺ but did not recognise him. He did not want to ask anyone about Rasulullaah ﷺ either and when night fell, he lay down to sleep. Hadhrat Ali رضي الله تعالى عنه saw him and realised that he was a stranger. (Hadhrat Ali رضي الله تعالى عنه offered to be his host for the night and) Hadhrat Abu Dharr رضي الله تعالى عنه then went with Hadhrat Ali رضي الله تعالى عنه. Neither person asked the other any questions until

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.59). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.116).

(2) Bukhari, Abu Dawood and Nasa'ee as quoted by Allaama Ayni (Vol.7 Pg.558). Haakim has reported a similar narration in his *Mustadrak* (Vol.3 Pg.383).

morning.

Hadhrat Abu Dharr رضي الله تعالى عنه took his waterbag and provisions along with him to the Masjidul Haraam and spent the day there. However, when evening arrived, he had not yet seen Rasulullaah ﷺ. He had returned to the place where he intended to lie down when Hadhrat Ali رضي الله تعالى عنه passed by and said, "Has the man not yet found his destination?" Hadhrat Ali رضي الله تعالى عنه then helped him up and took him home without any of them exchanging questions. When things turned out the same on the third day and Hadhrat Abu Dharr رضي الله تعالى عنه again stayed with Hadhrat Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه asked, "Will you not tell me what brings you here?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "I shall inform you if you give me your word that you would give me proper direction." When Hadhrat Ali رضي الله تعالى عنه agreed, Hadhrat Abu Dharr رضي الله تعالى عنه informed him. Hadhrat Ali رضي الله تعالى عنه said, "It is true that he is the Rasul of Allaah. Follow me closely tomorrow morning. If I see anything that may jeopardise your safety, I shall stop with the pretence of needing to relieve myself (but you should proceed). When I continue walking, you should follow me once more and enter the place I enter. Hadhrat Abu Dharr رضي الله تعالى عنه did this and followed in the footsteps of Hadhrat Ali رضي الله تعالى عنه until Hadhrat Ali رضي الله تعالى عنه came to Rasulullaah ﷺ and Hadhrat Abu Dharr رضي الله تعالى عنه entered with him.

Hadhrat Abu Dharr رضي الله تعالى عنه listened to Rasulullaah ﷺ and accepted Islaam on the spot. Rasulullaah ﷺ said to him, "Return to your people and convey the message to them until I send further instructions." Hadhrat Abu Dharr رضي الله تعالى عنه said, "I swear by the Being Who controls my life that I shall shout it aloud amongst them all!" He then proceeded to the Masjidul Haraam where he called out at the top of his voice:

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

The Mushrikeen then beat him to the ground. Hadhrat Abbaas رضي الله تعالى عنه arrived and threw himself over Hadhrat Abu Dharr رضي الله تعالى عنه (to shield him) saying, "Fools! Don't you realise that he belongs to the Ghifaar tribe and that your traders have to pass them on the route they use to Shaam?!" In this manner, Hadhrat Abbaas رضي الله تعالى عنه saved him. The following day, Hadhrat Abu Dharr رضي الله تعالى عنه repeated himself. The Mushrikeen again assaulted him and Hadhrat Abbaas رضي الله تعالى عنه had to throw himself over him (to save him). (1)

Another narration of Bukhari states that Hadhrat Abu Dharr رضي الله تعالى عنه announced, "O assembly of Quraysh! I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The Mushrikeen shouted, "Get that heretic!" They then beat him up with the intention of killing him when Hadhrat Abbaas رضي الله تعالى عنه arrived and threw himself over him. Turning to the people, Hadhrat Abbaas رضي الله تعالى عنه said, "Fools! You wish to kill a man from the Ghifaar when your trade route goes by them and you have to pass by them?!" The

(1) Bukhari (Vol.1 Pg.544).

people then left Hadhrat Abu Dharr رضي الله تعالى عنه.

Hadhrat Abu Dharr رضي الله تعالى عنه narrates further, "The following day I returned and repeated what I had said the previous day. The people again called out, 'Grab that heretic!' and they did what they had done the previous day. Abbaas رضي الله تعالى عنه found me there and threw himself over me and again told the people what he had told them the previous day."(1)

Hadhrat Abu Dharr رضي الله تعالى عنه is the First Person to Greet Rasulullaah صلى الله عليه وسلم with the Greeting of Islaam

Imaam Muslim describes Hadhrat Abu Dharr رضي الله تعالى عنه's entry into Islaam quite differently. He reports from Hadhrat Abu Dharr رضي الله تعالى عنه that after his brother returned from Makkah, he said to Hadhrat Abu Dharr رضي الله تعالى عنه, "I went to Makkah and saw the man whom the people call a heretic. He looks very much like you." Hadhrat Abu Dharr رضي الله تعالى عنه says, "When I arrived in Makkah, I saw a person taking his name and asked, 'Where is the heretic?' The man raised his voice above mine and shouted, 'Here is the heretic! Here is the heretic!' The people then started stoning me until I looked like a red idol(2). I then hid between the Kabah and its covering, where I remained hidden for approximately fifteen days and nights without food or drink. All I had to drink was Zamzam water. I then met Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه when they entered the Masjidul Haraam one day. **By Allaah! I was the first person to greet Rasulullaah صلى الله عليه وسلم with the greeting of Islaam when I said:**

اَلسَّلاَمُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

'Peace be on you, O Rasulullaah صلى الله عليه وسلم.'

Rasulullaah صلى الله عليه وسلم replied by saying:

وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللّٰهِ

'Peace be on you too as well as Allaah's mercy.'

Rasulullaah صلى الله عليه وسلم then asked, 'Who are you?' I replied, 'I am a man from the Banu Ghifaar tribe.' His companion (Hadhrat Abu Bakr رضي الله تعالى عنه) said, 'O Rasulullaah صلى الله عليه وسلم! Allow me to entertain him for the night.' He then took me home in the lower part of Makkah and brought for me a few handfuls of raisins. Afterwards, I went to my brother and informed him that I had accepted Islaam. He said, 'I shall follow your Deen.' We then went to our mother, who also said, 'I shall follow your Deen.' Thereafter, when I invited my people to accept Islaam, a few of them did follow me."

The Courage of Hadhrat Abu Dharr رضي الله تعالى عنه when he Announced his Conversion to Islaam and was made to Suffer for it

Hadhrat Abu Dharr رضي الله تعالى عنه stated that he stayed a while in Makkah with

(1) Bukhari (Vol.1 Pg.500).

(2) During the Period of Ignorance, the Mushrikeen used to anoint their idols with the blood of their sacrifices, making them red. Here Hadhrat Abu Dharr رضي الله تعالى عنه refers to his appearance as a person covered with blood.

Rasulullaah ﷺ who taught him about Islaam. He also learnt a part of the Qur'aan. He then said, "O Rasulullaah ﷺ! I wish to declare my Islaam in public." Rasulullaah ﷺ said, "I fear that you may be killed." Hadhrat Abu Dharr رضي الله تعالى عنه insisted, "I have to do it even if I am killed." When Rasulullaah ﷺ remained silent, Hadhrat Abu Dharr رضي الله تعالى عنه proceeded. The members of the Quraysh were sitting in various groups in the Masjidul Haraam and talking when Hadhrat Abu Dharr رضي الله تعالى عنه announced:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

In his own words, Hadhrat Abu Dharr رضي الله تعالى عنه narrates, "The groups then broke up and the people beat me up until they left me like a red idol, thinking that they had killed me. When I regained consciousness, I went to Rasulullaah ﷺ and when he saw my condition, he said, 'Did I not forbid you?' I replied, 'O Rasulullaah ﷺ! It was a need in my heart that I had to fulfil.' I then remained with Rasulullaah ﷺ. One day, Rasulullaah ﷺ said to me, 'Go back to your people and come to me when you hear that I am victorious.'" (1)

Another narration quotes that Hadhrat Abu Dharr رضي الله تعالى عنه said, "When I came to Makkah, all the people of the valley turned on me with lumps of earth and bones until I fell unconscious. When I eventually stood up, I looked like a red idol." (2)

The Hardships and Difficulties Borne by Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه and his Wife Faatima رضي الله تعالى عنها who was the Sister of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Umar رضي الله تعالى عنه Hits Hadhrat Sa'eed رضي الله تعالى عنه and his Wife Faatima رضي الله تعالى عنها and then Accepts Islaam by Virtue of the Du'aa of Rasulullaah ﷺ

Hadhrat Qais narrates that in the Masjid of Kufa he heard Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رضي الله تعالى عنه say, "By Allaah! I saw the time when Hadhrat Umar رضي الله تعالى عنه would tie me up in ropes because I had accepted Islaam." He then continued to relate the complete account. (3) Another narration states that he said, "If only you had seen me bound in ropes by Hadhrat Umar رضي الله تعالى عنه when he was not yet a Muslim because I had accepted Islaam." (4)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once left home with his sword hanging from his neck when a person from the Banu Zuhra tribe asked him where he was going. He replied, "I intend killing Muhammad." The man asked, "How will you remain safe from the Banu Haashim and Banu Zuhra tribes (who will kill you) if you kill him." Hadhrat Umar رضي الله تعالى عنه said, "It appears to me that you have also become a heretic and forsaken the religion you had been following." The man said, "Should I not inform you of something even more

(1) Tabraani and Abu Nu'aym in *Hilya* (Vol.1 Pg.158).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.159) and Haakim (Vol.3 Pg.338).
(3) Bukhari (Vol.1 Pg.545).
(4) Bukhari (Vol.1 Pg.546).

astonishing?" "What is it?" asked Hadhrat Umar رضي الله تعالى عنه. The man replied, "Your sister and brother-in-law have both become heretics and forsaken the religion that you follow."

Hadhrat Umar رضي الله تعالى عنه walked away in a rage and when he came to them, someone from amongst the Muhaajireen called Khabbaab رضي الله تعالى عنه was with them. When Hadhrat Khabbaab رضي الله تعالى عنه heard Hadhrat Umar رضي الله تعالى عنه approaching, he hid somewhere in the house. When Hadhrat Umar رضي الله تعالى عنه arrived, he asked, "What were those whispers I heard?" They had been busy reciting Surah TaaHaa, but they replied, "It was nothing but something we were discussing."

Hadhrat Umar رضي الله تعالى عنه said, "It appears that you two have become heretics." His brother-in-law said, "O Umar! What if the truth lies in a Deen other than yours?" Hadhrat Umar رضي الله تعالى عنه jumped at him and trampled him most violently. When his sister intervened to push him away from her husband, he smote her so fiercely that her face started to bleed. Furious, she said, "O Umar! What if the truth lies in a Deen other than yours? I testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم is Allaah's Rasul!" Hadhrat Umar رضي الله تعالى عنه gave up and said, "Give me that book you have with you so that I may read it." Hadhrat Umar رضي الله تعالى عنه was literate. However, his sister said, **"You are impure and only pure people may touch it. First take a bath or wash yourself."**

After washing himself, Hadhrat Umar رضي الله تعالى عنه took the book and started reciting Surah Taahaa up to the verse:

﴿إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ۝١٤﴾ (سورة طه: ١٤)

"Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." {Surah TaaHaa, verse 14}

Hadhrat Umar رضي الله تعالى عنه then said, "Take me to Muhammad صلى الله عليه وسلم." When Hadhrat Khabbaab رضي الله تعالى عنه heard this, he came out from inside the house and said, "Glad tidings for you, O Umar! I have strong hope that the du'aa Rasulullaah صلى الله عليه وسلم made on Wednesday night was accepted in your favour when he said, 'O Allaah! Strengthen Islaam with either Umar bin Khattaab or Abu Jahal bin Hishaam.'"

Rasulullaah صلى الله عليه وسلم was then in a house at the foot of Safa and Hadhrat Umar رضي الله تعالى عنه went to the house. At the door of the house were Hadhrat Hamza, Hadhrat Talha and several other Sahabah رضي الله تعالى عنهم. When Hadhrat Hamza رضي الله تعالى عنه noticed that they were frightened of Hadhrat Umar رضي الله تعالى عنه, he said, **"Yes, it is Umar. If Allaah intends good for him, he will accept Islaam and follow Rasulullaah صلى الله عليه وسلم. On the other hand, if Allaah intends otherwise, it will be easy for us to kill him."** At that moment, Rasulullaah صلى الله عليه وسلم was inside the house and revelation was descending on him. Rasulullaah صلى الله عليه وسلم then came out of the house and grabbing hold of Hadhrat Umar رضي الله تعالى عنه's collar and sword handle, said to him, "When will you desist, O Umar! Are you waiting for Allaah to send the humiliation and punishment that he sent to Waled bin Mughiera? O Allaah! Here is Umar bin Khattaab. O Allaah! Strengthen the Deen with Umar bin Khattaab."

Hadhrat Umar رضي الله تعالى عنه then said, "I testify that you are the Rasul of Allaah." After

he had accepted Islaam, he told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (1)

Hadhrat Thowbaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ prayed, "O Allaah! Strengthen the Deen with Umar bin Khattaab." Early one night, Hadhrat Umar رضي الله تعالى عنه had heard his sister recite:

﴿اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۞﴾ (سورة علق:١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then beat her up so badly that he thought he had killed her. When he awoke before dawn the next morning, he heard her voice again reciting:

﴿اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۞﴾ (سورة علق:١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then said, "I swear by Allaah that this is neither poetry nor unintelligible whispers." He therefore went to Rasulullaah ﷺ and found Hadhrat Bilaal رضي الله تعالى عنه at the door. When he knocked at the door, Hadhrat Bilaal رضي الله تعالى عنه asked who he was. When he said that he was Umar bin Khattaab, Hadhrat Bilaal رضي الله تعالى عنه told him to wait until he sought permission from Rasulullaah ﷺ for him to enter. Hadhrat Bilaal رضي الله تعالى عنه then said to Rasulullaah ﷺ, "Umar bin Khattaab is at the door." Rasulullaah ﷺ said, "If Allaah intends good for Umar, he will enter the Deen."

Rasulullaah ﷺ permitted Hadhrat Bilaal رضي الله تعالى عنه to open the door and then grabbed hold of Hadhrat Umar رضي الله تعالى عنه's collar and shook him saying, "What do you want? Why have you come?" Hadhrat Umar رضي الله تعالى عنه replied, "Present to me what you call people towards." Rasulullaah ﷺ said, "You should testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul." Hadhrat Umar رضي الله تعالى عنه accepted Islaam on the spot and then told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (2)

Hadhrat Umar رضي الله تعالى عنه's slave Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once asked him, "Do you wish to know about the days when I first accepted Islaam?" When Hadhrat Aslam asked to be informed, Hadhrat Umar رضي الله تعالى عنه said, "I used to be one of Rasulullaah ﷺ's strongest opponents. It was during an extremely hot day in one of the alleyways of Makkah when someone saw me and asked the where I was going. When I informed him that I was going after Rasulullaah ﷺ, he said, 'O son of Khattaab! You are saying this when this Deen has entered your very household!' 'What are you saying?" I asked. He explained, 'Even your sister has gone to the Deen.' In a rage, I returned and knocked at her door."

"It was the practise of Rasulullaah ﷺ to bond people without any wealth to others who were able to spend on them. There were therefore two Sahabah رضي الله تعالى عنهم who were bonded in this manner to my sister's husband. When I knocked at the door and was asked to identify myself, I said, 'Umar bin Khattaab.' They

(1) Ibn Sa'd (Vol.3 Pg.191) as quoted by Allaama Ayni (Vol.8 Pg.68). Ibn Is'haaq has reported a similar narration in detail as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.81).

(2) Tabraani. Haythami (Vol.9 Pg.62) has commented on the chain of narrators.

(the two Sahabah رضي الله تعالى عنهم with my brother-in-law) had been busy reading a manuscript they had with them and when they heard my voice, they hid somewhere inside the house, forgetting to take the manuscript with them. When my sister opened the door, I shouted, 'O enemy of yourself! Have you become a heretic?' I then lifted something in my hand and hit her on the head. She wept and said, 'O son of Khattaab! Do what you like for I have already accepted Islaam.' She went in and I took a seat. It was then that I noticed the manuscript by the door. 'What is that manuscript over there?' I asked. My sister replied, 'Keep away from it, O son of Khattaab because you do not take the ceremonial bath or clean yourself thoroughly. Only pure people may touch it.' However, I insisted until she gave it to me." The rest of the narration continues. (1)

Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه Endures Hardships and Difficulties

Hadhrat Umar رضي الله تعالى عنه narrates that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه noticed that while he could walk about in safety under the protection of Waleed bin Mughiera, the other Sahabah رضي الله تعالى عنهم were suffering great torment. He then said to himself, "There must be a great deficiency in me because my days and nights are spent in safety under the protection of a Mushrik while my companions and members of my Deen are suffering torture and hardships." He then went to Waleed bin Mughiera and said to him, "O Abu Abdish Shams! You have certainly fulfilled your duty, but I wish to absolve you of the protection you have granted me." Waleed asked, "Why is it, O nephew? Has one of my people perhaps harmed you?" "No," replied Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, "I prefer rather the protection of Allaah and do not want to seek protection from anyone besides He." Waleed said, "Let us proceed to the Masjidul Haraam to announce that I have been absolved of my protection just as I had announced the granting of my protection in the first place." The two men proceeded to the Masjidul Haraam where Waleed announced to the people, "Uthmaan here has come to absolve me of the protection I had been giving him." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه then addressed the people saying, "What he says is true. He has been true to his word and an honourable guardian. However, because I prefer not to seek protection from anyone other than Allaah, I have absolved him of his protection." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه was returning when he noticed (the famous poet) Labeed bin Rabee'ah bin Maalik bin Kilaab Qaysi reciting poetry to a gathering of the Quraysh. Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه sat with them as Labeed was reciting a couplet which meant, "Behold! Everything other than Allaah has no substance." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه congratulated him by saying, "That's true." Labeed then recited another couplet which meant, "And every bounty must definitely come to an end." To this, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه commented, "You are mistaken because the bounties of Jannah will never come to an end."

(1) Bazzaar. Haythami (Vol.9 Pg.64) has commented on the chain of narrators.

Labeed said, "O assembly of Quraysh! A person in your company is usually never offended (no one has objected to my poetry before). Since when has this started amongst you?" Someone in the gathering said, "This person is one of many fools like him who have forsaken our religion. Think nothing of what he says." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied to the man and their dispute became so intense that the man stood up and slapped Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه so hard that his eye was blackened.

Watching what had happened from close by, Waleed bin Mughiera said, "Dear nephew! By Allaah! Your eye would not have received what it did (had you still been in my protection). You were enjoying a secure protection." Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied by saying, **"True! However, dear Abu Abdish Shams, my good eye is very much in need of what its sister eye received for the sake of Allaah. I am now in the protection of One Who is much more honourable and more powerful than you."**

Concerning what happened to his eye, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه used to say a few couplets which mean:

"So what if my eye suffered for the pleasure of my Rabb at the hands of an irreligious and misguided person?

Ar Rahmaan has already granted His rewards in exchange
And whoever pleases Ar Rahmaan is certainly most fortunate
Without doubt, even though you call me one who is misguided, astray
and a fool, I shall still adhere to the Deen of Muhammad صلى الله عليه وسلم
In this I seek only the pleasure of Allaah and our Deen is undoubtedly the truth
Even though this displeases those who oppress us and who overstep the limits"

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه composed the following couplets concerning the blackened eye of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه:

"In thinking of times of danger

Have you become grieved and weep like a distraught person?
Or do you weep in thinking of foolish people
Who harshly oppress those who invite towards the Deen
These people shall never desist from immoral behaviour as long as they remain healthy
While deception is way with them and they cannot be trusted
Have you not seen that Allaah has reduced the good in them
And that we are upset about what happened to Uthmaan bin Madh'oon
When they fearlessly slapped him over the eye
Persistently taunting and hitting without abate
Although he did not die instantly, Allaah shall certainly punish them
Measure for measure, they shall be punished without any reduction"[1]

A narration of Ibn Is'haaq states that Waleed invited Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه to return to his protection, but Hadhrat Uthmaan bin

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.103)

Madh'oon رضي الله تعالى عنه refused. (1)

Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه Endures Difficulties and Hardships

Hadhrat Muhammad Abdari narrated from his father that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was an extremely handsome youth of Makkah whose hair was exceptionally well groomed. His parents loved him dearly. His mother was a very affluent and wealthy woman who clothed him in the best and most exquisite clothing. He wore the best perfume in Makkah and shoes made in Hadhramaut (considered the best). When speaking of Hadhrat Mus'ab رضي الله تعالى عنه, Rasulullaah ﷺ would say, **"I have never seen anyone in Makkah with better hair, finer clothes and enjoying as many bounties as Mus'ab bin Umayr."**

When Hadhrat Mus'ab رضي الله تعالى عنه heard that Rasulullaah ﷺ was inviting people to Islaam in the house of Arqam bin Abi Arqam, he went to the house where he accepted Islaam and believed in Rasulullaah ﷺ. After leaving the house, he kept his conversion a secret for fear of his mother and family. He frequently visited Rasulullaah ﷺ in secret but Uthmaan bin Talha once saw him performing salaah and informed his mother and family about it. **They therefore captured him and kept him jailed until he finally managed to migrate to Abyssinia with the first group of Muslims immigrants.** He later returned to Makkah with the other Muslims but his condition had changed because he lived a difficult life. His mother then stopped rebuking him. (2)

Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه Endured Hardhips and Difficulties

Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه Suffers at the Hands of the Roman Emperor and Hadhrat Umar رضي الله تعالى عنه Kisses his head afterwards

Hadhrat Abu Raafi narrates that Hadhrat Umar رضي الله تعالى عنه once dispatched and army to fight the Romans. With this army was a Sahabi رضي الله تعالى عنهم by the name of Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه. However, he was taken prisoner and brought before the Roman Emperor. When the soldiers informed the emperor that Hadhrat Abdullaah رضي الله تعالى عنه was one of the companions of Rasulullaah ﷺ, the tyrant said, "I shall share my kingdom and my authority with you if you become a Christian." Hadhrat Abdullaah رضي الله تعالى عنه replied, "If you offer me your kingdom coupled with the kingdom of all the Arabs in exchange for leaving the Deen of Muhammad ﷺ for a duration equal to the blinking of an eye, I would still not do so." The emperor said, "I shall then have you killed." "Do as you please," said Hadhrat Abdullaah رضي الله تعالى عنه.

The emperor commanded his men to tie Hadhrat Abdullaah رضي الله تعالى عنه to a cross and then instructed his archers to shoot their arrows close to his hands and then close to his legs (without killing him) as the emperor continued telling him to

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.93). Haythami (Vol.6 Pg.34) has commented on the chain of narrators.

(2) Ibn Sa'd (Vol.3 Pg.82).

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forsake Islaam. However, Hadhrat Abdullaah رضي الله تعالى عنه kept refusing. The emperor then had him untied and commanded his men to fill a cauldron with water and bring it to a boil. Two Muslim prisoners were then brought and one of them was thrown into the cauldron. (After showing him this) The emperor again asked Hadhrat Abdullaah رضي الله تعالى عنه to become a Christian, but he again refused. The emperor then gave orders that Hadhrat Abdullaah رضي الله تعالى عنه should be thrown into the cauldron.

As Hadhrat Abdullaah رضي الله تعالى عنه was being led to the cauldron, he began weeping. When the emperor was informed about this, he thought that Hadhrat Abdullaah رضي الله تعالى عنه was frightened, so he called him back. Again he asked Hadhrat Abdullaah رضي الله تعالى عنه to become a Christian, but the offer was again refused. The emperor then asked, "Then what made you weep?" Hadhrat Abdullaah رضي الله تعالى عنه replied, **"I wept when I thought to myself that once I am thrown into the fire, I will be killed instantly. I wish that I had as many lives as the hairs on my body so that each one could be given for the pleasure of Allaah."**

The tyrant said, "Would you kiss my head in exchange for your freedom?" Hadhrat Abdullaah رضي الله تعالى عنه asked, "In exchange for all the prisoners?" The emperor agreed, "In exchange for all the prisoners." Hadhrat Abdullaah رضي الله تعالى عنه said to himself, "Although he is an enemy of Allaah, I don't mind kissing his head in exchange for my freedom as well as the freedom of all the Muslim prisoners." Hadhrat Abdullaah رضي الله تعالى عنه therefore drew closer and kissed his head, after which all the prisoners were handed over to him.

Hadhrat Abdullaah رضي الله تعالى عنه then brought them all back to Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه was informed about the events, he said, "It is compulsory for every Muslim to kiss the head of Abdullaah bin Hudhaafa رضي الله تعالى عنه and I shall be the first." Hadhrat Umar رضي الله تعالى عنه then stood up and kissed his head (so that Hadhrat Abdullaah رضي الله تعالى عنه should forget the unpleasant experience of kissing the emperor's head). (1)

The Hardships and Difficulties Endured by the Sahabah رضي الله تعالى عنهم in General

The Torture the Sahabah رضي الله تعالى عنهم Suffered at the Hands of the Mushrikeen

Hadhrat Sa'eed bin Jubayr narrates that he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "Was the torture that the Mushrikeen put the Sahabah رضي الله تعالى عنهم through so severe that they would have been excused if they had to forsake Islaam?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Certainly. By Allaah! The Mushrikeen would beat one of the Muslims up and keep him so hungry and thirsty that he would be unable to even sit up because of his intense suffering. He was eventually forced to do whatever evil they asked him to do. They would torture him so much that he would even agree with them if they told him that

(1) Bayhaqi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.62). *Isaaba* (Vol.2 Pg.297) contains commentary on the chain of narrators.

Laat and Uzza were deities apart from Allaah. In fact, the torture was so harsh that if a dung beetle was passing and they asked, 'Is this dung beetle your deity apart from Allaah?' he would say, 'Yes.' They were forced to say this to save their lives because the torture was too much to bear." (1)

The Condition of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم after Migrating to Madinah

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says that once Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم arrived in Madinah and were hosted by the Ansaar, the Arabs started fighting them from a united platform. They were then forced to carry their weapons day and night. They would say to each other, "Will the time ever come when we can spend the night in peace without having to fear anything besides Allaah?" It was on this occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55} (2)

Another narration quotes from Hadhrat Ubay bin Ka'b رضي الله تعالى عنه that the above verse of the Qur'aan was revealed when the Arabs started fighting the Muslims from a united platform once Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم migrated to Madinah and were accommodated by the Ansaar. (3)

The Difficulties that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Suffered during the Dhaatur Riqaa Expedition

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that during one of expeditions they fought with Rasulullaah ﷺ, (transport was so scarce that) six people had to take turns riding a camel. He says further that (because of walking barefoot on rocky land) their feet were cut and not only were his feet cut, his nails actually

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).
(2) Ibn Mundhir, Tabraani, Haakim, Ibn Mardway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.1 Pg.259).
(3) Tabraani. Haythami (Vol.7 Pg.83) has commented on the chain of narrators.

fell off. They then had to tie bandages on their feet and it was because of tying these bandages that the expedition was known as Dhaatur Riqaa ('An expedition of bandages'). (1)

Another narration from Hadhrat Abu Burda رضي الله تعالى عنه states that after narrating the incident, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "I would not have liked to mention this incident." He said this because he disliked that his good deeds should be made known. He would also say, "Allaah shall reward this." (2) (Although it is best to keep one's good deeds a secret to avoid pride, there are times when they are best mentioned.)

Enduring Hunger when Inviting People Towards Allaah and His Rasool صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم Suffers Extreme Hunger

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه once said, "Do you not enjoy as much food and drink as you like? I have seen your Nabi صلى الله عليه وسلم during times when he could not even find poor quality dates to fill his belly." (3)

In another narration, Hadhrat Nu'maan رضي الله تعالى عنه narrates that when the Muslims received large amounts of wealth (as booty during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه), Hadhrat Umar رضي الله تعالى عنه said to the people, "I have seen Rasulullaah صلى الله عليه وسلم restless the entire day because he could not even find poor quality dates to fill his stomach." (4)

A Hungry Person will not Encounter Meticulous Reckoning

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that when he once visited Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم was performing salaah in a sitting position. He asked, "O Rasulullaah صلى الله عليه وسلم! What has happened to you that I see you performing salaah in a sitting position?" Rasulullaah صلى الله عليه وسلم replied, "Hunger, O Abu Hurayra." Hadhrat Abu Hurayra رضي الله تعالى عنه burst out in tears. Rasulullaah صلى الله عليه وسلم comforted him by saying, "Do not weep, O Abu Hurayra. Verily the hungry person will not encounter meticulous reckoning on the Day of Qiyaamah if he hopes for reward (by enduring the hunger with patience) in this world." (5)

No Lantern or Fire is Lit in the House of Rasulullaah صلى الله عليه وسلم

Hadhrat Aa'isha رضي الله تعالى عنها narrates that the family of Hadhrat Abu Bakr رضي الله تعالى عنه once sent the leg of a goat to them. She then held it as Rasulullaah صلى الله عليه وسلم cut it or it

(1) Ibn Asaakir and Abu Ya'la as quoted in *Kanzul Ummaal* (Vol.5 Pg.310).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.260)
(3) Muslim and Tirmidhi.
(4) Muslim as reported in *Targheeb wat Tarheeb* (Vol.5 Pg.154). The Hadith is also narrated by Ahmad, Tayaalisi, Ibn Sa'd, Ibn Majah, Abu Awaanah and others as quoted in *Kanzul Ummaal* (Vol.4 Pg.40).
(5) Abu Nu'aym in Hilya, Khateeb, Ibn Asaakir and Ibn Najjaar as quoted in *Kanzul Ummaal* (Vol.4 Pg.41).

was she who cut it as Rasulullaah ﷺ held it. The narrators states that whenever Hadhrat Aa'isha رضي الله تعالى عنها narrated this she would add that this was done without using a lantern. (1) Another narration adds that the narrator asked Hadhrat Aa'isha رضي الله تعالى عنها, "O Ummul Mu'mineen! Was this done in the light of a lantern?" She replied, **"If we had oil to light a lantern, we would have rather ate the oil."** (2)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "Many moons (months) would pass by the wives of Rasulullaah ﷺ without any of them being able to light a lantern or make a fire (to cook). If they ever got any oil (then instead of using it to light a lantern) they would rub it on their bodies and if they ever got any fat, they would eat it." (3)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "The new moon would pass by the family of Rasulullaah ﷺ, followed by another new moon (two months would pass) and still a fire would not be lit in their rooms to bake bread or to cook any food." People asked, "O Abu Hurayra! What was it that they used to live on?" He replied, "Two black things, dates and water. They had Ansaar neighbours - may Allaah reward them with the best rewards - who owned milk-giving animals and would send them some milk." (4)

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Aa'isha رضي الله تعالى عنها used to say, "Dear nephew! I swear by Allaah that we (the wives of Rasulullaah ﷺ) used to look at one new moon go by followed by another and yet another without a fire being lit in the rooms of Rasulullaah ﷺ during this period of two months with the new moons." Hadhrat Urwa رضي الله تعالى عنه asked, "Dear aunt! What was it that you lived on?" She replied, "Two black things, dates and water. The only exceptions were the times when the Ansaar neighbours of Rasulullaah ﷺ who possessed milk-giving animals would send some milk to him, which he would give us to drink." (5)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that they would spend periods of forty days without a fire or anything else being lit in the house of Rasulullaah ﷺ. The narrator asked, "What was it that you lived on?" She replied, **"Two black things, dates and water whenever we could find some."** (6)

Hadhrat Masrooq narrates that he once visited Hadhrat Aa'isha رضي الله تعالى عنها and she invited him to share a meal. She then said to him, "Whenever I eat to my fill I cannot fight the urge to cry." "Why is that?" asked Hadhrat Masrooq. Hadhrat Aa'isha رضي الله تعالى عنها replied, "Because I think of the condition in which Rasulullaah ﷺ left this world. **By Allaah! There was never a day when Rasulullaah ﷺ**

(1) Ahmad.

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Ibn Jareer has also narrated it as mentioned in *Kanzul Ummaal* (Vol.4 Pg.38).

(3) Abu Ya'la as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

(4) Ahmad and Bazzaar. Haythami (Vol.10 Pg.215) has commented on the chain of narrators.

(5) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Similar narrations are reported by Ibn Jareer, Ahmad and Bazzaar from Hadhrat Abu Hurayra رضي الله تعالى عنه as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.315).

(6) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).

twice ate his fill with bread or meat." (1)

Another narration states that Hadhrat Aa'isha رضي الله تعالى عنها said, "From the time Rasulullaah ﷺ arrived in Madinah until the time he passed away, he was never able to eat barley bread to his fill for three consecutive days."

Yet another narration from Hadhrat Aa'isha رضي الله تعالى عنها states that until Rasulullaah ﷺ passed away, the family of Rasulullaah ﷺ were never able to fill themselves with bread made of wheat flour for two consecutive days.

A third narration from the same source quotes the following words of Hadhrat Aa'isha رضي الله تعالى عنها: "When Rasulullaah ﷺ passed away, he could not fill himself with even the two black things, dates and water." (2)

A narration of Bayhaqi states that Hadhrat Aa'isha رضي الله تعالى عنها said, "Rasulullaah ﷺ never filled himself for three consecutive days though we would do so if we pleased because he always preferred others above himself (and would give others rather than eat himself)." (3)

The Difficult life that Rasulullaah ﷺ Led

Hadhrat Hasan رضي الله تعالى عنه says, "Rasulullaah ﷺ used to assist people personally and even patch his clothing with pieces of leather. Until his demise, he could never eat both lunch and dinner for three consecutive days." (4)

Hadhrat Anas رضي الله تعالى عنه says that until he passed away, **Rasulullaah ﷺ never ate on a table** and never ate bread made from finely ground flour. Another narration states that Rasulullaah ﷺ never even saw a roasted kid (a specially prepared delicacy during those times). (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that many consecutive nights would pass by Rasulullaah ﷺ when his family would be hungry without anything to eat for dinner. The bread they ate most often was made from barley. (6)

Hadhrat Abu Hurayra رضي الله تعالى عنه once passed by some people who were busy eating a roasted goat. When they invited him to eat, he refused saying, "Rasulullaah ﷺ left this world without being able to eat his fill of even barley bread." (7)

Hadhrat Anas رضي الله تعالى عنه narrates that when Hadhrat Faatima رضي الله تعالى عنها once gave Rasulullaah ﷺ piece of barley bread to eat, he said, "This is the first food your father has eaten in three days." A narration of Tabraani adds that Rasulullaah ﷺ asked, "What is this?" Hadhrat Faatima رضي الله تعالى عنها said, "I baked a loaf of bread and could not allow myself to eat it until I brought you this piece." Rasulullaah ﷺ then told her what is mentioned above. (8)

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that when some hot food was brought to

(1) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148).
(2) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).
(3) *Targheeb wat Tarheeb* (Vol.5 Pg.149).
(4) Ibn Abi Dunya.
(5) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).
(6) Tirmidhi
(7) Tirmidhi and Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148,151).
(8) Ahmad. Haythami (Vol.10 Pg.316) has commented on the chain of narrators.

Rasulullaah ﷺ, he ate it and then said, "All praise be to Allaah. I have not eaten hot food for such a long time." (1)

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه says, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until he demise, Rasulullaah ﷺ did not even see fine white flour." When someone asked Hadhrat Sahl رضي الله تعالى عنه whether there were sifts during the time of Rasulullaah ﷺ, he replied, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until his demise, Rasulullaah ﷺ did not even see a sift." Someone asked, "Then how were you able to eat unsifted barley?" He replied, "After grinding the barley, we used to blow it and whatever could fly away, would fly. The rest we used to make dough."(2)

Hadhrat Aa'isha رضي الله تعالى عنها has mentioned that neither a little nor a large amount of barley bread would ever remain behind on the tablecloth of Rasulullaah ﷺ. Another narration states that there was never even a small remainder of food on the tablecloth of Rasulullaah ﷺ when it was lifted. (3)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Tie Stones to their Stomachs to Suppress their Hunger

Hadhrat Abu Talha رضي الله تعالى عنه narrates that they (the Sahabah رضي الله تعالى عنهم) once complained of hunger to Rasulullaah ﷺ and showed him their stomachs that had stones tied to them. Rasulullaah ﷺ then showed them his stomach to which two stones were tied. (4)

A Sahabi by the name of Ibn Bujayr رضي الله تعالى عنه states that when Rasulullaah ﷺ suffered severe hunger one day, he tied a stone to his stomach and said, "Behold! Many are those who eat well and enjoy many bounties in this world, but will be hungry and naked on the Day of Qiyaamah. Behold! Many are those who appear to be generous to themselves (by doing as they desire) but are actually humiliating themselves (because their desires lead them to Jahannam). Behold! Many are those who appear to be humiliating themselves (by suppressing their desires to abide by Allaah's commands) but are actually being generous to themselves (because they are heading for Jannah)." (5)

The Statement of Hadhrat Aa'isha رضي الله تعالى عنها Concerning Overeating

Hadhrat Aa'isha رضي الله تعالى عنها once said, "The first calamity to befall this Ummah after the demise of its Nabi ﷺ is overeating because when a nation fills their bellies too much, their bodies become obese, their hearts become weak and their carnal passions get out of control." (6)

(1) Ibn Majah and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149).
(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.153).
(3) Tabraani as quoted in Targheeb wat Tarheeb (Vol.5 Pg.151). Haythami (Vol.10 Pg.313) has commented on the chain of narrators.
(4) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.156).
(5) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.422). Khateeb and Ibn Mandah have also reported this narration as quoted *Isaaba* (Vol.2 Pg.486).
(6) Bukhari in Kitaabut Du'afaa and Ibn Abi Dunya as quoted *Targheeb wat Tarheeb* (Vol.3 Pg.420).

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The Hunger Suffered by Rasulullaah ﷺ, His Family, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhra Umar رضي الله تعالى عنه Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr رضي الله تعالى عنه left for the Masjid. Hearing him, leave Hadhrat Umar رضي الله تعالى عنه asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "It is the extreme pangs of hunger that as made me leave home." Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ﷺ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that has made us leave home." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob رضي الله تعالى عنه who always used to keep some food or milk aside for Rasulullaah ﷺ. However, Rasulullaah ﷺ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob رضي الله تعالى عنه fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob رضي الله تعالى عنه came and said, "Welcome to the Nabi of Allaah ﷺ and to those with him." When Rasulullaah ﷺ asked her where Hadhrat Abu Ayyoob رضي الله تعالى عنه was, Hadhrat Abu Ayyoob رضي الله تعالى عنه happened to overhear this as he was working in his orchard and came running.

Hadhrat Abu Ayyoob رضي الله تعالى عنه said, "Welcome to the Nabi of Allaah ﷺ and to those with him. O Nabi of Allaah ﷺ! This is not the time you usually come." "That is true," replied Rasulullaah ﷺ. Hadhrat Abu Ayyoob رضي الله تعالى عنه then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ﷺ asked him, "Why have you done this? Why did you not rather select a few ripe dates from the branch?" Hadhrat Abu Ayyoob رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this." Rasulullaah ﷺ said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhrat Abu Ayyoob رضي الله تعالى عنه then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhrat Abu Ayyoob رضي الله تعالى عنه then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ﷺ and his companions, Rasulullaah ﷺ took a piece of meat and placing it in a piece of

bread, said, **"O Abu Ayyoob! Send this to Faatima رضي الله تعالى عنها because she has not had anything like it for many days."** Hadhrat Abu Ayyoob رضي الله تعالى عنه took it to Hadhrat Faatima رضي الله تعالى عنها.

After they had all eaten to their fill, Rasulullaah ﷺ's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah ﷺ added, "When you receive something like this and start eating, recite - 'In the name of Allaah' and once you have eaten to your fill, recite:

"اَلْحَمْدُ لِلّٰهِ الَّذِيْ هُوَ اَشْبَعَنَا وَ اَنْعَمَ عَلَيْنَا فَاَفْضَلَ"

'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'

Rasulullaah ﷺ further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Hadhrat Abu Ayyoob رضي الله تعالى عنه to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob رضي الله تعالى عنه did not hear what Rasulullaah ﷺ said so Hadhrat Umar رضي الله تعالى عنه told him, "Rasulullaah ﷺ commands you to see him tomorrow." When Hadhrat Abu Ayyoob رضي الله تعالى عنه met Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ﷺ, Hadhrat Abu Ayyoob رضي الله تعالى عنه said to himself, "I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free." He therefore set her free. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that he once heard Hadhrat Umar رضي الله تعالى عنه narrate that Rasulullaah ﷺ left home one afternoon and found Hadhrat Abu Bakr رضي الله تعالى عنه in the Masjid. "What brings you here at this hour?" asked Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "The same thing that brought you here, O Rasulullaah ﷺ!" When Hadhrat Umar رضي الله تعالى عنه arrived there, Rasulullaah ﷺ asked, "What brings you here at this hour?" Hadhrat Umar رضي الله تعالى عنه replied, "The same thing that brought the two of you here." Rasulullaah ﷺ then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find, food, drink and shade?" Rasulullaah ﷺ then took them to the house of Hadhrat Abul Haytham bin Tayyihaan رضي الله تعالى عنه who was from the Ansaar. A lengthy Hadith follows. (2) *Imaam Mundhiri*(3) *says that this incident probably occurred once with Hadhrat Abu Ayyoob رضي الله تعالى عنه and once with Hadhrat Abul Haytham رضي الله تعالى عنه.*

(1) Tabraani and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.431).

(2) Bazzaar, Abu Ya'la, Uqayli, Ibn Mardaway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.4 Pg.40). Muslim and Maalik have also narrated it briefly.

(3) *Targheeb wat Tarheeb* (Vol.5 Pg.167).

Hadhrat Faatima رضي الله تعالى عنها and Hadhrat Ali رضي الله تعالى عنه Suffer Extreme Hunger

Hadhrat Faatima رضي الله تعالى عنها narrates that when Rasulullaah ﷺ once came to visit her, he asked, "Where are my two sons?" He was referring to (his grandsons) Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه. Hadhrat Faatima رضي الله تعالى عنها replied, "This morning there was nothing to even taste in our house so Ali told me that he would take them out with him because they would only cry with me and I will have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ﷺ left to meet Hadhrat Ali رضي الله تعالى عنه and found the two boys playing in a pond with some dates in front of them. Rasulullaah ﷺ said, "O Ali! Should you not take my boys home before the heat gets intense?" Hadhrat Ali رضي الله تعالى عنه replied, "We had nothing to eat this morning. Why don't you sit awhile until I gather some dates for Faatima." Rasulullaah ﷺ sat down until Hadhrat Ali رضي الله تعالى عنه had gathered some dates, placed them in a bag and left. Rasulullaah ﷺ carried one of the boys and Hadhrat Ali رضي الله تعالى عنه the other until they brought them home. (1)

Hadhrat Ataa narrates that he was told that Hadhrat Ali رضي الله تعالى عنه said, "Many days passed by when neither us nor Rasulullaah ﷺ had anything (to eat). I left home one day and found a lost Dinar lying on the road. For a moment, I thought to myself whether I should pick it up or not. Because of the hardship we were suffering, I ventured to pick it up and took it to a shop where I bought some flour. Taking the flour to Faatima رضي الله تعالى عنها, I told her to make dough and bake some bread. As she made the dough, (she could not even stand up straight and in her bent over position) her forelock kept hitting against the dish because of the extreme hardship (and weakness) she was suffering. After she had made the bread, I went to Rasulullaah ﷺ and informed him about what had happened. Rasulullaah ﷺ said, 'Eat the bread(2) because it is a provision that Allaah has provided for you (from unseen sources).'" (3)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali رضي الله تعالى عنه said, "I have seen the time when I was with Rasulullaah ﷺ and had a stone tied to my stomach because of hunger whereas the zakaah I now pay equals forty thousand Dinaars." Another narration states that he said, "...whereas the zakaah I pay nowadays is forty thousand Dinaars." (4)

Rasulullaah ﷺ encourages Hadhrat Ummu Sulaym رضي الله تعالى عنها to Endure her Hunger with Patience

Hadhrat Ummu Sulaym رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said to her,

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.171) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.316).

(2) This incident took place before the prohibition of using lost items. Nevertheless, the situation was extreme, in which case, a person is permitted to use such means to save one's life.

(3) Hanaad and Adani as quoted in *Kanzul Ummaal* (Vol.7 Pg.328). Abu Dawood (Vol.1 Pg.240) has also narrated the Hadith from Hadhrat Sahl bin Sa'd رضي الله تعالى عنه.

(4) Ahmad. Haythami (Vol.9 Pg.123) has commented on the chain of narrators.

"Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for **seven days** and no fire has been lit under their pots for **three days.** By Allaah! If I pray to Allaah to turn the mountains of Tihaama into gold, he would certainly do it." (1)

The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

The Story of Hadhrat Sa'd رضي الله تعالى عنه in this Regard and the Fact that he was the First Arab to Fire an Arrow in the Path of Allaah

Hadhrat Sa'd رضي الله تعالى عنه say, "Together with Rasulullaah ﷺ, we used to experience harsh and difficult lives in Makkah. Whenever difficulties came, we accepted it, prepared for it and exercised patience. I saw a time when we were with Rasulullaah ﷺ in Makkah and I went out one night to pass urine. As I passed urine, I heard something making a sound as my urine fell on it. When I saw that it was a piece of camel leather, I picked it up, washed it and then toasted it. Thereafter, I placed it between two stones and ground it. I then swallowed the powder and drank water over it. This gave me strength for three days." (2)

Hadhrat Sa'd رضي الله تعالى عنه says, "I was the first Arab to fire an arrow in the path of Allaah. When we used to fight battles with Rasulullaah ﷺ, the only food we had were the leaves of the acacia and lotus trees. In fact, when any of us relieved himself, his droppings resembled those of a goat because it was not at all sticky."(3)

The Hunger Endured by Hadhrat Miqdaad bin Aswad and his Two Companions رضي الله تعالى عنهم

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه narrates, "Two others and myself were once suffering such great hunger that we were on the verge of losing our hearing and sight. We presented our situations to the other Sahabah رضي الله تعالى عنهم but none could host us (because they were all in difficulty). Finally, Rasulullaah ﷺ took us home where his wives shared three goats which they milked. Rasulullaah ﷺ distributed the milk amongst us and we kept a portion aside for him. Whenever Rasulullaah ﷺ entered the house, he greeted with a voice that was audible to someone who was awake but would not disturb a sleeping person. Shaytaan whispered to me to drink the mouthful of milk (that was the share of Rasulullaah ﷺ) for he only needed to go to the Ansaar who would give him something. This devilish thought taunted my mind until I drank it up. After drinking it, I reproached myself saying, 'What have you done? When Muhammad ﷺ comes and does not find his drink, he will curse you and you will be destroyed.'"

(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.93).

(3) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179). It is also reported by Abu Nu'aym in Dalaa'il Hilya (Vol.1 Pg.18) and Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.99).

"While my two companions had drunk their share and fallen asleep, I could not sleep. I was wearing a shawl which was so small that when I covered my head, my feet would be exposed and when I covered my feet, my head would be exposed. Rasulullaah ﷺ then entered as he usually did and performed salaah for a while. He then looked for his drink and when he found nothing, he raised his hands in prayer. I said to myself, 'He will now curse me and I will be destroyed!' However, Rasulullaah ﷺ prayed, 'O Allaah! Feed the one who feeds me and give drink to the one who gives me something to drink.' Taking my shawl along, I also took a knife and went towards the goats. Checking all of them for the fattest one to slaughter for Rasulullaah ﷺ, I found (to my surprise) that the udders of each of them was full of milk (whereas they has just been emptied earlier). I then took the utensil belonging to the wives of Rasulullaah ﷺ which they used for the milk they drew from the goats. I then milked the goats and (so much milk came out that) foam began to rise to the top."

"I took the milk to Rasulullaah ﷺ and he drank. He then passed it to me and I drank. I passed it back to him and after he drank, he again passed it to me. I drank the milk and then burst out laughing so much that I fell to the ground. He said to me, 'Is this one of your antics, Miqdaad?' When I informed him about what had happened, he said, 'This (the milk appearing in the udders) is only the mercy of Allaah. If you would kindly awaken your two companions so that they may also have some.' I said, 'I swear by the Being Who sent you with the truth! After you have drunk and then given me the left-over milk to drink, I care not who receives it or not.'"

Another narration states that Hadhrat Miqdaad رضي الله تعالى عنه said, "When we arrived in Madinah, Rasulullaah ﷺ grouped us in groups of ten, each group attached to a household of the Ansaar. I happened to be in the group of ten that included Rasulullaah ﷺ. We had only one goat, the milk from which we shared between ourselves." (1)

The Hunger Endured by Hadhrat Abu Hurayra رضي الله تعالى عنه

Hadhrat Abu Hurayra رضي الله تعالى عنه ties Stones to his Stomach because of Hunger

Hadhrat Mujaahid narrates that Hadhrat Abu Hurayra رضي الله تعالى عنه used to say, "By Allaah! I used to press my stomach on the ground to suppress my hunger and also tie stones to my stomach for this reason. One day, I sat by the road which the Sahabah frequented. When Hadhrat Abu Bakr رضي الله تعالى عنه passed by, I asked him about a verse of the Qur'aan only with the hope that he would ask me to follow him home. However, he did not do this. When Hadhrat Umar رضي الله تعالى عنه passed by, I asked him about a verse of the Qur'aan again only with the hope that he would ask me to follow him home. However, he also did not do so. When Abul Qaasim

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.174).

ﷺ passed, he immediately recognised the look on my face and what I needed. He said, 'O Abu Hurayra!' 'I am at your service, O Rasulullaah ﷺ! I exclaimed. He asked me to accompany him home and (when he entered the house) I asked permission to enter, which was granted."

"I noticed a cup of milk and Rasulullaah ﷺ asked (his wife), "From where did you get this milk?' The reply came that a certain person or family had sent it. Rasulullaah ﷺ then said, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ﷺ!' I responded. He said, 'Go and call the men of Suffa for me.' The men of Suffa were the guests of the Muslims who had neither any families or wealth to go to. Whenever Rasulullaah ﷺ received any gift, he took some of it and sent the rest to them. On the other hand, whenever Rasulullaah ﷺ received any Sadaqah, he gave everything to them without taking anything for himself. This depressed me because I thought that I would at least have a sip of the milk which would give me strength for the rest of the day and night. I thought that since I was to invite them, I would have to serve them once they arrived. What would then be left for me? However, obedience to Allaah and His Rasool ﷺ is compulsory and I left to call them."

"When they all arrived, they requested permission to enter. When Rasulullaah ﷺ permitted them to enter, they took their seats. Rasulullaah ﷺ then said, 'O Abu Hirr, take the cup and serve.' I therefore took the cup and served it to them. Each person took the cup and drank to his fill before returning it. Eventually, I reached the last person and then came to Rasulullaah ﷺ. There was some milk left over when Rasulullaah ﷺ took the cup in his hand and lifted his head to look at me. He smiled and said, 'O Abu Hirr! It's just you and I left.' 'That's right, O Rasulullaah ﷺ!' I replied. He then told me to sit down and drink, which I did. He then bade me to drink more which I did. He then continued bidding me to drink more until I submitted, 'I swear by the Being Who has sent you with the truth! I have no space for more.' Rasulullaah ﷺ then told me to hand the cup over to him and when I handed it over, he drank what was left." (1)

The Extreme Hunger that Hadhrat Abu Hurayra رضي الله تعالى عنه Suffered

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "I had not eaten for three days and as I was proceeding towards the Suffa (a raised platform in the Masjid), I started to fall down. (Seeing this) Two children said, 'Abu Hurayra has gone mad.' I called out to them, 'It is you who are mad!' As I reached the Suffa, I saw that two dishes of Thareed(2) were brought to Rasulullaah ﷺ and he had invited the men of Suffa to eat with him. As they ate, I hoped that Rasulullaah ﷺ would invite me as well. When they stood up (after eating), all that was left in the dish was a little on the sides. Rasulullaah ﷺ gathered the leftovers together into a morsel and

(1) Ahmad, Bukhari and Tirmidhi as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.101). Haakim has also narrated it.

(2) A dish prepared when bread is broken into curried meat.

taking it in his fingers said, 'Eat in the name of Allaah.' I swear by the Being Who controls my life that I continued eating until I was full." (1)

Hadhrat Ibn Seereen narrates that they were with Hadhrat Abu Hurayra رضي الله تعالى عنه who was wearing two reddish coloured cloths made in Kattaan. Wiping his nose with one of them, he said, "Wow! Abu Hurayra is wiping his nose with a cloth from Kattaan whereas there was a time when I seen myself fall down unconscious in front of Rasulullaah ﷺ's pulpit and the room of Hadhrat Aa'isha رضي الله تعالى عنها. Someone would then come and place his foot on my neck thinking that I was insane(2) whereas I was suffering extreme hunger." (3)

Another narration adds that Hadhrat Abu Hurayra رضي الله تعالى عنه said, "I had seen the time when I was the servant of the son of Affaan and the daughter of Ghazwaan. My payment was my food and a turn to ride the animal when travelling. When they rode, I would drive the animal from the rear and when they dismounted, I would see to their needs. The daughter of Ghazwaan once said to me, 'You should come barefoot to the animal and mount it while it is standing (because we cannot wait for you whilst you wear your shoes and then you get to the animal and then wait for it to sit down for you).' Now that Allaah has brought the daughter of Ghazwaan into my marriage, I (jokingly) tell her, 'You should come barefoot to the animal and mount it while it is standing'."

Yet another narration from Saleem bin Hayaan quotes from his father that Hadhrat Abu Hurayra رضي الله تعالى عنه said, "I was brought up as an orphan, migrated as a pauper and worked for Bujra the daughter of Ghazwaan for a wage that was only food for my stomach and a turn to ride the animal when travelling. I used to serve them when they were not travelling and goaded the animals along when they rode. Allaah has now given her to me in marriage. **All praise be to Allaah Who has made the Deen a means by which the affairs of people are stabilised and Who has made Abu Hurayra a leader in the matters of Deen.**" (4)

Hadhrat Abdullaah bin Shaqeeq narrates that he stayed in the company of Hadhrat Abu Hurayra رضي الله تعالى عنه for a year in Madinah. One day, they were near the room of Hadhrat Aa'isha رضي الله تعالى عنها, when Hadhrat Abu Hurayra رضي الله تعالى عنه said to him, "I saw the time when we had nothing to wear besides coarse cloths and days would pass when we would not have anything to eat that could keep our backs straight. Eventually, we had to tie stones to our stomachs and then wrap our clothes around so that we could keep our backs straight. (5)

Another narration quotes that Hadhrat Abu Hurayra رضي الله تعالى عنه said, "All the food we had to eat with Rasulullaah ﷺ was dates and water. By Allaah! We never used to see wheat and did not even know what it was. The only clothing we wore during the time of Rasulullaah ﷺ were the (untidy and hot) woollen shawls

(1) Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.176).
(2) This was a form of treatment for insane people during those times.
(3) Bukhari and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.39).
(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.378), Abdur Razzaaq and Ibn Sa'd (Vol.4 Pg.53).
(5) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321).

that Bedouins wore." (1)

The Hunger Endured by Hadhrat Asmaa bint Abi Bakr رضي الله تعالى عنها

Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه says, "I was once in the land in the Banu Nadheer district that Rasulullaah ﷺ had apportioned to Hadhrat Abu Salma رضي الله تعالى عنه and (my husband) Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Zubayr رضي الله تعالى عنه had left with Rasulullaah ﷺ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal." (2)

The Hunger Endured by the Sahabah رضي الله تعالى عنهم in General

The Extreme Hunger and Cold that the Sahabah رضي الله تعالى عنهم Suffered During the Battle of Khandaq

The son of a Sahabi called Abu Jihaad رضي الله تعالى عنه once told him; "Dear father! You have seen Rasulullaah ﷺ and enjoyed his company." The son then went on to describe the many feats that he would have carried out had he seen Rasulullaah ﷺ. His father said, "Fear Allaah and continue doing what is correct. I swear by the Being Who controls my life that we experienced a time with Rasulullaah ﷺ during the Battle of Khandaq when Rasulullaah ﷺ announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.' No one stood up (to volunteer) because of the intense hunger and cold that we were suffering. Eventually (when no one responded), Rasulullaah ﷺ announced the third time, 'O Hudhayfa (come forward for the task).'" (3) The detailed Hadith of Hadhrat Hudhayfa رضي الله تعالى عنه will Insha Allaah be quoted in the chapter discussing the extreme cold the Sahabah

(1) Ahmad with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321). Bazzaar has also quoted it in brief.

(2) Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.

(3) Abu Nu'aym and Duwali as quoted in *Isaaba* (Vol.4 Pg.35)

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ﷺ had to endure.

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that when Rasulullaah ﷺ once saw from their faces the extreme hunger that his companions were suffering, he said, "Hear the glad tidings that the time will soon come when each of you shall have a dish of Thareed to eat every morning and evening." They asked, "O Rasulullaah ﷺ! Will we be better off then?" "No," replied Rasulullaah ﷺ, "you are better off today than during that time." (1)

Hadhrat Muhammad bin Seereen says, "Three consecutive days would pass by a companion of Rasulullaah ﷺ without him having anything to eat. He would then toast a piece of leather and eat it. If he found nothing, he would tie a stone to (his stomach to keep) his back (straight)." (2)

Some Sahabah ﷺ Collapse in Salaah because of extreme Hunger and Weakness

Hadhrat Fudhaala bin Ubayd ﷺ narrates that when Rasulullaah ﷺ used to lead the salaah, many men used to collapse in the salaah because of starvation. They were the men of Suffa. (Seeing them) Some Bedouins would comment that they were insane. After completing the salaah, Rasulullaah ﷺ would turn to them and say, "If you knew what Allaah has for you (as reward for your suffering), you would wish that your hunger and poverty should increase." (3)

The Sahabah ﷺ Eat Leaves while Out in The path of Allaah and Other Incidents of how they Suffered extreme Hunger

Hadhrat Anas ﷺ narrates that seven Sahabah ﷺ used to survive by sucking onto one date and eating fallen leaves until their mouths would be filled with sores. (4)

Hadhrat Abu Hurayra ﷺ says that they were seven Sahabah ﷺ who were suffering from intense hunger when Rasulullaah ﷺ gave him seven dates, one for each of them. (5)

Hadhrat Abu Hurayra ﷺ narrates that severe hunger caused him to leave his house one day and head for the Masjid. There he met a group of Sahabah ﷺ who asked him what it was that made him leave home at that hour. When he informed them that it was hunger that made him leave the house, they said, "By Allaah! It is nothing but hunger that has also made us also leave our homes." They stood up and went to Rasulullaah ﷺ who asked them, "What brings you here at this hour?" They replied, "O Rasulullaah ﷺ! Severe hunger brings us here." Rasulullaah ﷺ then sent for a plate that contained some dates and gave

(1) Bazzaar as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).
(2) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).
(3) Tirmidhi and Ibn Hibbaan as quoted in Targheeb wat Tarheeb (Vol.5 Pg.176). Also reported briefly by Abu Nu'aym in *Hilya* (Vol.1 Pg.339)
(4) Tabraani. Haythami (Vol.10 Pg.322) has commented on the chain of narrators.
(5) Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.178).

each person two dates. He then said to them, "Eat these two dates and drink some water. It will suffice for you for the day."

Hadhrat Abu Hurayra رضي الله تعالى عنه says that he ate one date and kept the other in his lower garment. Rasulullaah ﷺ asked, "O Abu Hurayra! Why have you kept that date away?" Hadhrat Abu Hurayra رضي الله تعالى عنه replied, "I have kept it for my mother." "Eat it," said Rasulullaah ﷺ, "I shall give you two dates for her as well." Rasulullaah ﷺ then gave him another two dates. (1)

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

"O Allaah! There is no life but the life of the Aakhirah
Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah رضي الله تعالى عنهم said:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيْنَا اَبَدًا

"We are those who have pledged allegiance to Muhammad
Pledged to wage Jihaad as long as we are alive"

Another narration from Hadhrat Anas رضي الله تعالى عنه states that as the Muhaajireen and Ansaar dug the trench around Madinah and carried the sand on their backs, they sang:

نَحْنُ الَّذِيْنَ بَايَعُوْا مُحَمَّدًا عَلَى الْاِسْلَامِ مَا بَقِيْنَا اَبَدًا

"We are those who have pledged allegiance to Muhammad
Pledged to wage Jihaad as long as we are alive"

In response to this, Rasulullaah ﷺ would say:

"O Allaah! There is no real good but the good of the Aakhirah
Do bless the Ansaar and the Muhaajirah (the Muhaajireen)"

Hadhrat Anas رضي الله تعالى عنه narrates further that even when two handfuls of barley was brought, it was cooked with decaying fat and served to people who were extremely hungry (and ate it) even though it would not go down easily and had an unpleasant odour. (2)

Hadhrat Jaabir رضي الله تعالى عنه says, "As we were digging the trench for the Battle of Khandaq, a very hard large boulder got in our way. We went to Rasulullaah ﷺ and said, 'This large boulder in the trench has come in the way. Rasulullaah ﷺ said, 'I shall come down (to see).' As Rasulullaah ﷺ stood up, (we noticed that) he had a stone tied to his stomach and we had not as much as tasted any food for three days." The Hadith continues in detail. (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم dug the trench while they had stones tied to their stomachs because of hunger. (4) *The details of the above two narrations shall Insha Allaah*

(1) Ibn Sa'd (Vol.4 Pg.329).
(2) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.95).
(3) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).
(4) Tabraani as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.100).

be mentioned in the chapter discussing the assistance that the Sahabah رضي الله تعالى عنهم received from unseen sources. ***Another narration[1] states that the Sahabah رضي الله تعالى عنهم numbered eight hundred when they were digging the trench.***

Hadhrat Aamir رضي الله تعالى عنه said, "Rasulullaah ﷺ once sent us on a military expedition with only a bag of dates as provisions. The commander would (initially) distribute handfuls of it amongst us until he could give us only one each." His son asked, "Of what use is one date?" Hadhrat Aamir رضي الله تعالى عنه said, ***"Do not say that, dear son. We realised the value of the one date when we did not even have one date."***[2]

Hadhrat Abu Ubaydah رضي الله تعالى عنه and his Companions Experience Severe Hunger on a Journey

Hadhrat Jaabir رضي الله تعالى عنه says, "Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah رضي الله تعالى عنه as our commander and sent us to intercept a caravan of the Quraysh. Unable to find anything else, we took a bag of dates with us for our provisions. From there, Hadhrat Abu Ubaydah رضي الله تعالى عنه used to give us each a single date." The narrator asked Hadhrat Jaabir رضي الله تعالى عنه, "What would you do with just a single date?" He replied, "We would suck on it as a child suckles and then drink water. This would meet our requirements for the day until the night. We also used our staffs to bring leaves down from the trees, which we soaked in water to eat." The Hadith continues. [3]

A narration of Maalik, Bukhari, Muslim and others state that the Sahabah رضي الله تعالى عنهم numbered three hundred on the expedition while a narration of Tabraani places the figure above six hundred. [4] A narration of Imaam Maalik states that a student of Hadhrat Jaabir رضي الله تعالى عنه asked him, "Of what use was the one date?" He replied, "When all the dates were finished, we missed even that one date."

The Hunger Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Suffered During the Tihaama Expedition

Hadhrat Abu Khunays Ghifaari رضي الله تعالى عنه narrates that he accompanied Rasulullaah ﷺ on the Tihaama expedition. When they reached Usfaan, the Sahabah رضي الله تعالى عنهم approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! We are suffering extreme hunger. Permit us to eat one of the riding animals." Rasulullaah ﷺ granted the permission. When Hadhrat Umar رضي الله تعالى عنه was informed about this, he came to Rasulullaah ﷺ and said, "O Nabi of Allaah ﷺ! What have you done? If you have instructed the people to slaughter their riding animals, what will they ride?" "What do you suggest, O son of Khattaab?" asked Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه replied, "I suggest that you instruct them to bring all their leftover provisions which you should gather together and place in a dish. You

(1) Ibn Abi Dunya as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.98).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.179). Ahmad, Bazzaar and Tabraani have also reported it. Haythami (Vol.10 Pg.319) has commented on the chain of narrators.

(3) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.276). The complete narration will Isha Allaah appear in the chapter discussing the assistance that Allaah gave to the Sahabah رضي الله تعالى عنهم.

(4) Haythami (Vol.10 Pg.322) has commented on the chain of narrators.

should then pray to Allaah for them."

Rasulullaah ﷺ then gave the order to collect all their leftover provisions in a dish, after which he made du'aa. Thereafter, he told them all to bring their satchels and each person's satchel was filled. (1)

Hadhrat Umar رضي الله تعالى عنه narrates that they were with Rasulullaah ﷺ on an expedition when they said, "O Rasulullaah ﷺ! The enemy is here. They have eaten well while our people are hungry." The Ansaar offered, "Should we not slaughter our camels and feed the people?" Rasulullaah ﷺ said, "Whoever has any leftover food should bring it here." While some people brought a *Mudd*, others brought a *Saa*(2). Some brought more while others brought less. The sum of all the food the people brought was twenty-odd *Saa*. Rasulullaah ﷺ then sat aside and prayed to Allaah to bless the food. Thereafter, he said, "Take but do not loot."

The Muslims then started taking, someone in his basket and another in his bag. Everyone filled their satchels and people even tied knots in the sleeves and filled them (sleeves were made very wide in those days). When everyone had finished taking, the food was still the same as it had been at the beginning. Rasulullaah ﷺ them said, "I testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul. Whoever says this with sincerity, Allaah will save him from the heat of Jahannam." (3)

The lady who fed Some of the Sahabah رضي الله تعالى عنهم Every Friday

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه says, "There was a woman from amongst our tribe who used to grow beetroot in her garden. Every Friday she would remove the beetroot, place it in a pot together with a handful of barley which she would grind. The beetroot then served the purpose of meat. After the Jumu'ah salaah, we used to go to her and greet her. She would then serve the dish to us. We looked forward to Fridays because of this meal." Another narration states that there was no fat and no stickiness in the meal and that the Sahabah رضي الله تعالى عنهم would be very happy on Fridays (because of this food). (4)

The Sahabah رضي الله تعالى عنهم eat Locusts and never Ate Bread made of Wheat during the Period of Ignorance

Hadhrat Abdullaah bin Abi Awfa رضي الله تعالى عنه narrates that they fought seven battles with Rasulullaah ﷺ in which they ate locusts. (5)

Hadhrat Abu Barzah رضي الله تعالى عنه narrates, "During an expedition, we confronted some Mushrikeen and managed to chase them away from their place where they had

(1) Bazzaar and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.303).
(2) The *Mudd* and *Saa* were units of weight used in those days.
(3) Abu Ya'la. Haythami (Vol.8 Pg.304) has commented on the chain of narrators.
(4) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.173).
(5) Ibn Sa'd (Vol.4 Pg.36). Abu Nu'aym has also narrated it in his *Hilya* (Vol.7 Pg.242)

ovens in the ground (to bake bread with wheat flour). Settling there, we ate the bread. Because we used to hear during the Period of Ignorance that eating bread made of wheat flour made a person fat, **each one of us started looking at his sides after eating the bread to see whether he had grown fat."** (1)

Another narration states, "We were with Rasulullaah ﷺ during the Battle of Khaybar when we chased off the enemy from the bread they made from fine wheat flour (they fled, leaving the bread behind)." (2)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "After winning the Battle of Khaybar, we passed by some Jews who were baking bread made of wheat flour in ovens made in the ground. We chased them off and shared the bread. I received a piece of it, part of which was burnt. Because I had heard that eating this bread made one fat, ?after eating it, I looked at my sides to see whether I had ?become any fatter."?(3)

Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ

The Intense Thirst that the Sahabah رضي الله تعالى عنهم Suffered During the Expedition to Tabook

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar رضي الله تعالى عنه said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'O Rasulullaah ﷺ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ﷺ. 'Please do,' entreated Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رضي الله تعالى عنهم filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

Hadhrat Haarith, Ikrama and Ayaash رضي الله تعالى عنهم Suffer Extreme Thirst During the Battle of Yarmook

Hadhrat Habeeb bin Abi Thaabit رضي الله تعالى عنه narrates that Hadhrat Haarith bin

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177). Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

(2) Tabraani.

(3) Abu Nu'aym has narrated it in his *Hilya* (Vol.6 Pg.307)

(4) Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer* of Ibn *Katheer* (Vol.2 Pg.396). Bazzaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

Hishaam, Ikrama bin Abi Jahal and Ayaash bin Rabee'ah رضي الله تعالى عنهم were all fatally wounded during the Battle of Yarmook. When Hadhrat Haarith bin Hishaam رضي الله تعالى عنه asked for some water and was about to drink it, Hadhrat Ikrama رضي الله تعالى عنه looked at him. Hadhrat Haarith رضي الله تعالى عنه said, "Give the water to Ikrama." When Hadhrat Ikrama رضي الله تعالى عنه took the water, Hadhrat Ayaash رضي الله تعالى عنه looked at him. Hadhrat Ikrama رضي الله تعالى عنه therefore asked that the water be given to Hadhrat Ayaash رضي الله تعالى عنه. However, before the water could reach Hadhrat Ayaash رضي الله تعالى عنه, he had already passed away. By the time the water reached the others, they had also passed away. (1)

Hadhrat Abu Amr Ansaari رضي الله تعالى عنه Endures Severe Thirst in the Path of Allaah

Hadhrat Muhammad bin Hanafiyyah رضي الله تعالى عنه says, "Hadhrat Abu Amr Ansaari رضي الله تعالى عنه had participated in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). **When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.'** Hadhrat Abu Amr رضي الله تعالى عنه was martyred before sunset of that day." (2) Another narration states that he asked his slave for water, which the slave gave.

Enduring Extreme Cold when Inviting People Towards Allaah

The Sahabah رضي الله تعالى عنهم Dig the Trench in Extreme Cold

Hadhrat Abu Rayhaana رضي الله تعالى عنه who was with Rasulullaah ﷺ in a battle narrates, "We took shelter near a hill one night when the cold was so severe that some men dug holes in the ground, got in and covered holes with their shields. When Rasulullaah ﷺ noticed this, he announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah ﷺ asked who he was, he gave his name. Rasulullaah ﷺ asked him to come closer and when he did, Rasulullaah ﷺ held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah ﷺ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah ﷺ then made a du'aa for me that was shorter than the one he made for the other person. **Thereafter, Rasulullaah ﷺ said, 'The fire of**

(1) Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Haakim has reported it in his Mustadrak (Vol.3 Pg.242). A similar report from Hadhrat Abdullaah bin Mus'ab رضي الله تعالى عنه cites the name of Hadhrat Suhayl bin Amr رضي الله تعالى عنه instead of Hadhrat Ayaash رضي الله تعالى عنه. Ibn Sa'd has also narrated a similar narration as quoted in Isti'aab (Vol.3 Pg.150).

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.404). Haakim has also narrated it in his *Mustadrak* (Vol.3 Pg.395)

Jahannam has been forbidden for the eye that stands guard in the path of Allaah.'" (1)

Enduring Lack of Clothing when Inviting People Towards Allaah

The Burial of Hadhrat Hamza رضي الله تعالى عنه

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه narrates, "I saw the burial of Hadhrat Hamza رضي الله تعالى عنه when we could find nothing to shroud his body besides a single shawl. However, (the shawl was so small that) when we covered his feet, his head would be exposed and when we covered his face, his feet would be exposed. We eventually covered his head and put some Idhkhir grass over his feet." (2)

The Incident of Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه with Rasulullaah صلى الله عليه وسلم

Hadhrat Shafaa bint Abdillaah رضي الله تعالى عنها narrates that she once went to Rasulullaah صلى الله عليه وسلم to ask for some charity. However, (because he had nothing to give her) Rasulullaah صلى الله عليه وسلم excused himself and (because she knew him well) she started to tell him off. When the time for salaah arrived she left and then went to her daughter who was married to Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه. When she found Hadhrat Shurahbeel رضي الله تعالى عنه at home, she asked, "Salaah has started and you are still at home?" She then started to rebuke him. He said, "Dear aunt! Do not scold me because I have only one cloth (to wear) and Rasulullaah صلى الله عليه وسلم has borrowed it (I therefore have nothing decent to wear to the Masjid). She then said, "May my parents be sacrificed! I had been telling Rasulullaah صلى الله عليه وسلم off for the past day (for not giving me anything) whereas I was unaware that his condition is so bad that he has to borrow clothes from others." Hadhrat Shurahbeel رضي الله تعالى عنه said, "That too is only an upper garment that we had to patch up." (3)

Hadhrat Abu Bakr رضي الله تعالى عنه Suffers from a Lack of Clothing and Hadhrat Jibra'eel عليه السلام Gives him Glad Tidings in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that Rasulullaah صلى الله عليه وسلم was once sitting with Hadhrat Abu Bakr رضي الله تعالى عنه, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrat Jibra'eel عليه السلام descended from the heavens and after conveying Allaah's greetings to Rasulullaah صلى الله عليه وسلم, he asked, "Why do I see Abu Bakr wearing a robe that he buttons at the chest with thorns?" Rasulullaah صلى الله عليه وسلم replied, "O Jibra'eel عليه السلام! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself)." Hadhrat Jibra'eel عليه السلام said to Rasulullaah صلى الله عليه وسلم, "Convey Allaah's greetings to him and tell

(1) Ahmad, Nasa'ee and Tabraani as quoted in *Isaaba* (Vol.2 Pg.156). Haythami (Vol.5 Pg.287) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith (Vol.9 Pg.149).

(2) Tabraani, as quoted in Muntakhab (Vol.5 Pg.170).

(3) Tabraani and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396); Ibn Asaakir as quoted in Kanzul Ummaal (Vol.4 Pg.41); Ibn Abi Haatim as quoted in *Isaaba* (Vol.4 Pg.342); Ibn Mandah as quoted in Isaaba (Vol.2 Pg.271) and Haakim in his *Mustadrak* (Vol.4 Pg.58).

him that his Rabb asks, 'Are you pleased with Me in this state of poverty or unpleased?'"

Rasulullaah ﷺ turned to Hadhrat Abu Bakr رضي الله تعالى عنه and said, "O Abu Bakr! Hadhrat Jibra'eel عليه السلام is here. He conveys to you the greetings from Allaah Who asks, 'Are you pleased with Me in this state of poverty or unpleased?'" Hadhrat Abu Bakr رضي الله تعالى عنه started to cry and said, "Can I ever be displeased with my Rabb? I am pleased with my Rabb!" I am pleased with my Rabb!" (1)

Hadhrat Ali رضي الله تعالى عنه and Hadhrat Faatima رضي الله تعالى عنها Suffer from a Lack of Clothing

Hadhrat Ali رضي الله تعالى عنه narrates that when he married Hadhrat Faatima رضي الله تعالى عنها, all they had as a bedding was a sheepskin that they slept on by night and on which they served food to their camel during the day. They also had no servant. (2)

The Sahabah رضي الله تعالى عنهم have only Coarse Woollen clothing to wear and Have to Constantly eat Only Dates and Water

Hadhrat Abu Burda says that his father (Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه) once said to him, "If only you had to see us during the time of Rasulullaah ﷺ when we would be caught in the rain! You would have thought that we smelt just like sheep (because our clothes were made from sheepskin)." (3) Another narration(4) from Hadhrat Abu Burda states that his father Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said to him, "Dear son! If you had to see us during the time of Rasulullaah ﷺ when we were caught in the rain, you would have found us smelling like sheep because of our woollen clothing. Yet another narration adds that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "Our clothes were made of sheepskin while our food was the two black things, dates and water." (5)

The Men of Suffa Suffer from a Lack of Clothing

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "I saw seventy men of Suffa, none of whom possessed a large shawl. They either wore a lower garment only or a small sheet that they tied around their necks. Whereas the garment of some reached halfway past their calves, there were those whose garments just reached their ankles. However, they would hold the garment together because they did not like their private parts to be exposed." (6)

Hadhrat Waathila bin Asqa رضي الله تعالى عنه says, "I was one of the men of Suffa. None of

(1) Abu Nu'aym in his *Hilya* (Vol.7 Pg.105) and his *Fadhaa'ilus Sahabah* رضي الله تعالى عنهم, narrating from Hadhrat Abu Hurayra رضي الله تعالى عنه. Ibn Katheer has commented on the chain of narrators as mentioned in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

(2) Hannaad and Deenowri as quoted in *Kanzul Ummaal* (Vol.7 Pg.133).

(3) Abu Dawood, Tirmidhi and Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.394).

(4) Ibn Sa'd (Vol.4 Pg.80).

(5) Tabraani with reliable narrators as confirmed by Haythami (Vol.10 Pg.325). Abu Dawood has also narrated it briefly.

(6) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.397) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.341).

us had a complete set of clothing and (because our bodies were exposed) our perspiration would form lines of dirt and dust on our bodies." (1)

Someone came to Hadhrat Aa'isha رضي الله تعالى عنها while she had with her a slave woman who was wearing a shirt worth five Dirhams. Hadhrat Aa'isha رضي الله تعالى عنها said to the person, "Lift your gaze and look at this slave woman of mine. Look at her! She is not happy to wear this shirt in the house whereas during the time of Rasulullaah ﷺ I had a shirt just like it and every woman in Madinah would borrow it when she was being beautified (for marriage)." (2)

Enduring fear when Inviting People Towards Allaah

The Sahabah رضي الله تعالى عنهم Suffer Extreme Fear, Hunger and Cold During the Battle of Ahzaab

Hadhrat Abdul Azeez who was the nephew of Hadhrat Hudhayfa رضي الله تعالى عنه narrates that that when Hadhrat Hudhayfa رضي الله تعالى عنه had mentioned the battles that the Sahabah رضي الله تعالى عنهم fought by the side of Rasulullaah ﷺ, the people sitting in the gathering cited various brave deeds they would have done had they been present then. Hadhrat Hudhayfa رضي الله تعالى عنه said to them, "Do not wish for that. I have seen the time one night during the Battle of Ahzaab when we were sitting in rows with the army of Abu Sufyaan above us (outside Madinah) and the Jews of the Banu Qurayzah beneath us (inside Madinah) as we feared that they would attack our families. We had never before experienced a night that was darker than that night nor a night in which the wind blew more fiercely. The wind made sounds resembling thunder and the darkness was so intense that we could not even see our fingers."

"The Munaafiqeen started asking Rasulullaah ﷺ for permission to return home with the excuse that their houses were exposed (to attack) whereas they were really not. Rasulullaah ﷺ permitted every one of them to return. As Rasulullaah ﷺ granted them permission, they stealthily left and we were left with approximately three hundred. Rasulullaah ﷺ approached each man until he came to me. I had no protection against the enemy and all the protection I had against the cold was my wife's woollen shawl that barely covered my knees. I was squatting on my knees when Rasulullaah ﷺ came to me and asked who I was. When I informed him that I was Hudhayfa. He called me saying, 'O Hudhayfa!' Reluctant to stand up, I shrunk lower down to the ground as I replied, 'Yes, O Rasulullaah ﷺ!' When I stood up, Rasulullaah ﷺ said, 'Something has happened amongst the enemy. I want you to bring me some information from them.' Although I was the most frightened at the time and feeling the coldest, I left. Rasulullaah ﷺ then prayed, 'O Allaah! Protect him from the front, from the back, from the right, from the left, from above and from beneath.'"

Hadhrat Hudhayfa رضي الله تعالى عنه says, "I swear by Allaah, that (after this du'aa) every bit

(1) Abu Nu'aym in his *Hilya.*

(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.164).

of fear and cold in me then left and I experienced none of it. As I left, Rasulullaah ﷺ instructed, 'O Hudhayfa! Do not do anything amongst them until you return.' When I drew close to the enemy army, noticed the light of a fire that they had lit. There I saw a large dark-skinned man warming his hands at the fire and rubbing them on his sides as he said, 'Let us leave! Let us leave!' I had not known Abu Sufyaan before this. I removed an arrow with a white feather from my quiver and placed it on my bow to fire at him in the light when I recalled the instruction of Rasulullaah ﷺ: **'Do not do anything amongst them until you return.'** I then restrained myself and put the arrow back into the quiver. I then gathered my courage and proceeded amongst the army."

"The closest people to me was the Banu Aamir tribe who were announcing, 'O family of Aamir! Leave! Leave! You cannot stay here!' The wind was raging within their ranks without blowing even a hand's span outside their quarters. By Allaah! I could hear the sounds of rocks smashing against their carriages and beddings as the wind threw them up. I then left to return to Rasulullaah ﷺ. **When I had reached halfway or close to halfway, I met approximately twenty horsemen all wearing turbans. They said to me, 'Inform your leader that Allaah has acted on his behalf.'"**

"When I returned to Rasulullaah ﷺ, I found him performing salaah wrapped in a small shawl. By Allaah! The cold returned to me as soon as I returned and I started shivering. While performing salaah, Rasulullaah ﷺ motioned me with his hand. When I drew closer to him, he put the edge of the shawl on me. It was the practice of Rasulullaah ﷺ to perform salaah whenever anything worried him. I then informed Rasulullaah ﷺ about what had happened and told him the enemy were leaving when I left them. It was then that Allaah revealed the following verses of the Qur'aan:

﴿يَاأَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ۭ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝ وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ۭ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۭ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۝﴾

(سورة الاحزاب: ٩ تا ٢٥)

O you who have Imaan! Remember Allaah's favour *(to you)* when the armies approached you, against which We sent *(in your defence)* a *(fierce)* wind and troops *(of angels)* that you could not see *(thus causing fear in the hearts of the enemy, causing them to retreat).* Allaah is Watchful over what you do ... *(Afterwards,)* Allaah returned the Kuffaar *(to Makkah)* with their fury without them achieving any good *(without them attaining their objective of destroying Islaam and the Muslims).* Allaah suffices for the Mu'mineen in battle *(causing them to defeat the Kuffaar despite their lack of physical resources).* Allaah is Omnipotent, Mighty *(and none can fight Him).* {Surah Ahzaab, verses

9-25}[1]

Hadhrat Yazeed Taymi narrates that they were with Hadhrat Hudhayfa رضي الله تعالى عنه when someone asked him, "Had I met Rasulullaah ﷺ, I would have fought fiercely and sacrificed my life." Hadhrat Hudhayfa رضي الله تعالى عنه said, "Would you really have? I saw a time when we were with Rasulullaah ﷺ during the Battle of Ahzaab. There blew that night an extremely violent and icy wind. Rasulullaah ﷺ then announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.'" The rest of the Hadith is similar to the narration of Abdul Azeez quoted above. This narration however, quotes that Hadhrat Hudhayfa رضي الله تعالى عنه said, "When I returned to Rasulullaah ﷺ, the cold struck me as soon as I arrived and I shivered. When I informed Rasulullaah ﷺ about events, he covered me with the extra part of the shawl he was performing salaah in. I then slept until dawn. When dawn arrived, Rasulullaah ﷺ said, 'Wake up, O sleepy head.'" [2]

Another narration states that Rasulullaah ﷺ announced, "Who will go and see what the enemy is doing and return (with the news)?" Rasulullaah ﷺ stipulated that the person will return and added, "I shall make du'aa to Allaah that he should be my companion in Jannah." However, no one stood up because of the intense fear, hunger and cold that everyone was suffering. [3]

Enduring Injuries and Illness when Inviting People Towards Allaah

The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud

Hadhrat Abu Saa'ib رضي الله تعالى عنه narrates that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and were both heavily wounded, we went with Rasulullaah ﷺ. Since my wounds were less serious than my brother's, I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were." [4]

Another narration states that it was Hadhrat Abdullaah bin Sahl رضي الله تعالى عنه and his brother Hadhrat Raafi bin Sahl رضي الله تعالى عنه who proceeded to Hamraa'ul Asad in a wounded condition and without transport as the one carried the other. [5]

(1) Haakim and Bayhaqi (Vol.9 Pg.148) as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.114). Abu Dawood and Ibn Asaakir have also reported the Hadith in detail as quoted in *Kanzul Ummaal* (Vol.5 Pg.279).

(2) Muslim.

(3) Ibn Is'haaq reporting from Muhammad bin Ka'b Qurazi رضي الله تعالى عنه.

(4) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.49)

(5) Ibn Sa'd (Vol.3 Pg.21).

The Story of Hadhrat Amr bin Jamooh رضي الله تعالى عنه and his Martyrdom During the Battle of Uhud

Several elders of the Banu Salma tribe have reported that Hadhrat Amr bin Jamooh رضي الله تعالى عنه was badly crippled while his four sons were like lions and participated in every battle by the side Rasulullaah ﷺ. When the Battle of Uhud took place, his sons tried to prevent him from participating saying, "Allaah has excused you." He then approached Rasulullaah ﷺ saying, "My sons want to stop me from leaving with you to participate in this battle. By Allaah! I wish to walk in Jannah with my paralysis." Rasulullaah ﷺ said to him, "Allaah has excused you. Jihaad is not compulsory for you." Rasulullaah ﷺ then said to his sons, "You need not prevent him (from participating) because Allaah may perhaps grant him the high rank of martyrdom." Hadhrat Amr bin Jamooh رضي الله تعالى عنه then left with Rasulullaah ﷺ and was martyred during the Battle of Uhud. (1)

Hadhrat Abu Qataadah رضي الله تعالى عنه who participated in the Battle of Uhud says that Hadhrat Amr bin Jamooh رضي الله تعالى عنه who was crippled once approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! If I fight in the path of Allaah and am killed, will I walk with a healthy leg in Jannah?" "Certainly,' replied Rasulullaah ﷺ. Subsequently, the Kuffaar martyred Hadhrat Amr bin Jamooh رضي الله تعالى عنه, his nephew and their slave during the Battle of Uhud. When Rasulullaah ﷺ passed by (the corpse of) Hadhrat Amr bin Jamooh رضي الله تعالى عنه, he said, "I can see him walking in Jannah with a healthy leg." Rasulullaah ﷺ then instructed that Hadhrat Amr bin Jamooh رضي الله تعالى عنه, his nephew and slave should be buried in one grave. (2)

The Story of Hadhrat Raafi bin Khadeej رضي الله تعالى عنه

Hadhrat Yahya bin Abdul Hameed narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej رضي الله تعالى عنه during either the Battle of Uhud or the Battle of Hunayn(3). He then went to Rasulullaah ﷺ and asked him to remove the arrow. Rasulullaah ﷺ said, "O Raafi! If you want, I could remove the shaft together with arrowhead. Otherwise, I could remove only the shaft without arrowhead and testify on the Day of Qiyaamah that you are a martyr." Hadhrat Raafi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Remove the shaft without the arrowhead and testify for me on the Day of Qiyaamah that I am a martyr." Rasulullaah ﷺ did this. Hadhrat Raafi رضي الله تعالى عنه lived until the period when Hadhrat Mu'aawiya رضي الله تعالى عنه was Khalifah, when the wound reopened and he passed away after Asr.

Such is the report according to this narration. However, the correct version of the story according to *Al Bidaaya wan Nihaaya* is that Hadhrat Raafi bin Khadeej رضي الله تعالى عنه passed away after the Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه. *Isaaba* (Vol.1 Pg.496) states that a period elapsed between the time his wound reopened and the time that he passed away. (4) Several such Ahadeeth shall Insha Allaah be quoted in the chapter discussing patience..

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37).

(2) Ahmad. Haythami (Vol9. Pg.315) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.24) has also reported the narration.

(3) One of narrators Amr bin Marzooq is unsure which battle it was.

(4) Bayhaqi. The narration is also reported by Baawardi, Ibn Mandah and Tabraani as quoted in *Isaaba* (Vol.4 Pg.474) as well as Ibn Shaaheen as quoted in *Isaaba* (Vol.1 Pg.496).

Chapter Four

The Chapter Concerning Hijrah (Migration)

"This chapter highlights how the Sahabah رضي الله تعالى عنهم left their dearly loved homelands, an act that is extremely difficult for a person. They also left with the intention of never returning until their deaths. This chapter also highlights the fact that doing this was more beloved to them than the world and all its pleasures and that they gave preference to the Deen above mundane pleasures and were not concerned when these pleasures were lost. The chapter also emphasises how the Sahabah رضي الله تعالى عنهم travelled from place to place to protect the Deen from evil, as if they were specially created for the Aakhirah and were its sons. It therefore appeared as if this world was created for them."

The Hijrah of Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه

The Leaders of the Quraysh Conspire Against Rasulullaah صلى الله عليه وسلم

Hadhrat Urwa رضي الله تعالى عنه narrates that after the Hajj season, Rasulullaah صلى الله عليه وسلم was in Makkah during the remaining days of Dhul Hijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to them. The Mushrikeen therefore planned to capture Rasulullaah صلى الله عليه وسلم and then either assassinate him, imprison him[1], exile him or keep him tied up. Allaah informed Rasulullaah صلى الله عليه وسلم about their plot and revealed the following verse:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ۚ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ۝﴾ (سورة الانفال: ٣٠)

(O Muhammad صلى الله عليه وسلم! Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you *(drive you out of*

(1) The narrator Amr bin Khaalid is unsure whether the term is "imprison him" or "drag him on the ground" (the first seems more correct).

Makkah). They plan and Allaah plans. Allaah is the best of planners." {Surah Anfaal, verse 30}

The day when Rasulullaah ﷺ went to the house of Hadhrat Abu Bakr رضي الله تعالى عنه Nabi ﷺ was informed that the Mushrikeen planned to assassinate him as he slept that night.

Rasulullaah ﷺ Leaves Makkah with Hadhrat Abu Bakr رضي الله تعالى عنه and they Hide in the Cave of Thowr

Under the veil of the night, Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه left for the cave in the Thowr mountain, which is mentioned in the Qur'aan[1]. Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه slept on Rasulullaah ﷺ's bed so that Rasulullaah ﷺ could hide from Mushrikeen spies (who would think that Rasulullaah ﷺ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali رضي الله تعالى عنه stand up from Rasulullaah ﷺ's bed. When they asked Hadhrat Ali رضي الله تعالى عنه where Rasulullaah ﷺ was, he said that he did not know. They then realised that Rasulullaah ﷺ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ﷺ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ﷺ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ﷺ heard their voices and Hadhrat Abu Bakr رضي الله تعالى عنه became worried and frightened. Rasulullaah ﷺ then said to him

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ (سورة توبه: ٤٠)

"... Do not grieve *(do not fear for my safety).* Verily Allaah is with us *(and He will protect us from the Kuffaar)...*" {Surah Taubah, verse 40}

Rasulullaah ﷺ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝﴾ (سورة توبه: ٤٠)

... So Allaah caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40}

Hadhrat Abu Bakr رضي الله تعالى عنه had several milk-giving goats that would be brought to

(1) In verse 40 of Surah Taubah where Allaah says, "...when the two of them were in the cave".

him and also taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra رضي الله تعالى عنه who was a very good Muslim. **Hadhrat Abu Bakr رضي الله تعالى عنه sent him to hire a guide (to take them to Madinah) and Hadhrat Aaamir رضي الله تعالى عنه hired a man called Ibnul Ayqadh.** He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir رضي الله تعالى عنه and the guide) hid in the camels of Rasulullaah ﷺ and **Hadhrat Abu Bakr رضي الله تعالى عنه while Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه would come to them every evening and relate to them the events taking place in Makkah.** Every night, Hadhrat Aamir رضي الله تعالى عنه would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields that the people used for their goats and no one realised what was happening.

This continued until talk of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra رضي الله تعالى عنه along with them, who drove the camels, served them and assisted them. Hadhrat Abu Bakr رضي الله تعالى عنه would let him ride the camel behind him in turns. Besides Hadhrat Aamir رضي الله تعالى عنه and the guide from the Banu Adi, no one else accompanied Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. (1)

The preparations that Hadhrat Abu Bakr رضي الله تعالى عنه made for the Hijrah

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "Rasulullaah ﷺ never failed to visit Hadhrat Abu Bakr رضي الله تعالى عنه during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ﷺ came to our house at midday which was a time that he usually never visited. When Hadhrat Abu Bakr رضي الله تعالى عنه saw him come, he said, 'Rasulullaah ﷺ will come during this hour only if something important has cropped up.' When Rasulullaah ﷺ arrived, Hadhrat Abu Bakr رضي الله تعالى عنه moved back on his bed (to make way for him) and Rasulullaah ﷺ sat down. There was nobody with Hadhrat Abu Bakr رضي الله تعالى عنه besides myself and my sister Asmaa bint Abi Bakr. Rasulullaah ﷺ said, 'Send everyone else away from you.' Hadhrat Abu Bakr رضي الله تعالى عنه replied, 'It is only my two daughters. May my parents be sacrificed for you, there is no harm in them being here.'"

Narrating further, Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ then said, 'Allaah has permitted me to migrate and to leave Makkah.' Hadhrat Abu Bakr رضي الله تعالى عنه asked, 'May I accompany you?' Rasulullaah ﷺ replied, 'You may

(1) Tabraani. Haythami (Vol.6 Pg.51) has commented on the chain of narrators.

accompany me.' I **swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr** رضي الله تعالى عنه **cry that day.** Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'O Nabi of Allaah ﷺ! I have kept those two camels ready for this purpose.' He then hired Abdullaah bin Urayqidh as a guide to show them the way. He was a Mushrik from the Banu Du'il bin Bakr tribe whose mother belonged to the Banu Sahm bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day." (1)

A reliable narration from Hadhrat Aa'isha رضي الله تعالى عنها states that when Hadhrat Abu Bakr رضي الله تعالى عنه asked Rasulullaah ﷺ whether he could accompany him and Rasulullaah ﷺ agreed, Hadhrat Abu Bakr رضي الله تعالى عنه said, "I have two camel that I have fed for the past six months for this purpose. Take any one of the two." Rasulullaah ﷺ said, **"I shall rather buy it."** Rasulullaah ﷺ then bought the camel from Hadhrat Abu Bakr رضي الله تعالى عنه and they both left. They then stayed in the cave. (2)

Hadhrat Asmaa رضي الله تعالى عنها who was the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه narrates that that when they were staying in Makkah Rasulullaah ﷺ usually visited them twice each day. However, one day he arrived in the afternoon. She said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Father, here comes Rasulullaah ﷺ. May my parents be sacrificed! It must be something important that has brought him at this hour." Rasulullaah ﷺ came and said, "Do you know that Allaah has permitted me to leave Makkah?" Hadhrat Abu Bakr رضي الله تعالى عنه asked, "May I accompany you, O Rasulullaah ﷺ?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه said, "I have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah ﷺ said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr رضي الله تعالى عنه replied, "May my parents be sacrificed for you! You may have it at a price if you so wish."

Hadhrat Asmaa رضي الله تعالى عنها says, "We then prepared the food for their journey. I cut my belt and used part of it to fasten their provisions." Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه then left and stayed in a cave in the Thowr mountain. When they arrived at the cave, Hadhrat Abu Bakr رضي الله تعالى عنه entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah ﷺ). When the Quraysh found out that they were gone, they set out in search of them **and fixed a reward of a hundred camels for anyone who captured** Rasulullaah ﷺ. They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr رضي الله تعالى عنه said, **"O Rasulullaah ﷺ! He will surely see us." "Never," replied Rasulullaah ﷺ, "because the angels are hiding us with their wings."** Still facing the cave, the man then sat down to pass urine. Rasulullaah ﷺ said, "Had he seen us, he would never have done that."

They stayed three nights in the cave and every evening Hadhrat Aamir bin Fuhayra رضي الله تعالى عنه would bring the goats of Hadhrat Abu Bakr رضي الله تعالى عنه to them. At

(1) Ibn Is'haaq.

(2) Baghawi. The complete narration appears in *Kanzul Ummaal* (Vol.8 Pg.334).

night, he would take them back and by the morning they would be grazing with the shepherds in the grazing lands. Hadhrat Aamir رضي الله تعالى عنه used to return the goats in the evening with the other shepherds, but would walk very slowly (so that he would be left behind) and then take the goats to Hadhrat Abu Bakr رضي الله تعالى عنه once the night became dark. Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه used to spend the day in Makkah finding out the news and then inform Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه about this when he met them at night. He then left them late at night and was in Makkah by the dawn.

Rasulullaah ﷺ Leaves the Cave and Heads for Madinah

(After three nights) Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه left the cave and took a route along the coast. Hadhrat Abu Bakr رضي الله تعالى عنه travelled in front of Rasulullaah ﷺ but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr رضي الله تعالى عنه was a well known man. Therefore, whenever someone met him, they asked who was with him. He would reply, **"He is a guide who is showing me the way."** By saying this, he meant that Rasulullaah ﷺ was guiding him in Deen but the person thought that Rasulullaah ﷺ was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), "I have seen two riders near the coast. I think that they are the men from the Quraysh whom you are searching for." Suraaqa bin Maalik said to the person, "Those are two men whom we have sent out to do some work for the people." (Suraaqa knew that that the riders were Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه, but said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. [1] The story of Suraaqa will shortly be related, Insha Allaah.

Hadhrat Abu Bakr رضي الله تعالى عنه Fears for Rasulullaah ﷺ when they Leave the Cave and Hadhrat Umar رضي الله تعالى عنه Praises Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Ibn Seereen narrates that during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, mention was made of some Sahabah رضي الله تعالى عنهم and it appeared as if the people regarded Hadhrat Umar رضي الله تعالى عنه to be better than Hadhrat Abu Bakr رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه heard about this, he said, "I swear by Allaah that a single night of Hadhrat Abu Bakr رضي الله تعالى عنه is better than the entire family of Umar and single day of Hadhrat Abu Bakr رضي الله تعالى عنه is better than the entire family of Umar. When Rasulullaah ﷺ left for the cave that night, Hadhrat Abu Bakr رضي الله تعالى عنه was with him. At times he walked ahead of Rasulullaah ﷺ and at other

(1) Tabraani. Haythami (Vol.6 Pg.54) has commented on the chain of narrators.

times he walked at the back. When Rasulullaah ﷺ noticed this, he asked, 'O Abu Bakr! Why do walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ﷺ said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr رضي الله تعالى عنه."

"When they reached the cave, Hadhrat Abu Bakr رضي الله تعالى عنه said, 'O Rasulullaah ﷺ! You stay here until I have cleaned the cave for you.' He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ﷺ! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ﷺ to enter and Rasulullaah ﷺ did. **I swear by the Being Who controls my life! That single night is better than the entire family of Umar!"** (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Fears for Rasulullaah ﷺ when they were in the Cave

Hadhrat Hasan Basri narrates that that when Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه went to the cave, the Quraysh came to search for Rasulullaah ﷺ. **However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave.** Rasulullaah ﷺ was busy performing salaah and Hadhrat Abu Bakr رضي الله تعالى عنه was keeping watch when Hadhrat Abu Bakr رضي الله تعالى عنه said, "Here comes your people in search for you. By Allaah! I have no concern for myself but I fear that I should not see anything unpleasant happen to you." Rasulullaah ﷺ comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us." (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه told him, "(When we were in the cave) I said to Rasulullaah ﷺ, 'If any of them has to look to his feet, he would certainly spot us beneath his feet.' Rasulullaah ﷺ said, 'O Abu Bakr! What do you think of two who have Allaah as the third?'" (3)

Hadhrat Abu Bakr رضي الله تعالى عنه Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraaqa bin Maalik

Hadhrat Baraa bin Aazib narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once bought a saddle from (his father) Hadhrat Aazib رضي الله تعالى عنه for thirteen Dirhams. Hadhrat Abu Bakr رضي الله تعالى عنه then asked Hadhrat Aazib رضي الله تعالى عنه to tell (his son) Baraa رضي الله تعالى عنه to

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrat Umar رضي الله تعالى عنه and the Hadith is reliable, as confirmed by Ibn Katheer.

(2) Haafidh Abu Bakr Qaadhi.

(3) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182). As quoted in *Kanzul Ummaal* (Vol.8 Pg.329), the narration has been reported by Bukhari, Muslim, Tirmidhi, Ibn Sa'd, Ibn Abi Shaybah and others.

help him carry it to his house. Hadhrat Aazib رضي الله تعالى عنه replied, "I shall not tell him, until you relate to us your experience when Rasulullaah ﷺ left Makkah with you." Hadhrat Abu Bakr رضي الله تعالى عنه related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah ﷺ and spread out a coat for him. I then bade him to lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us."

Hadhrat Abu Bakr رضي الله تعالى عنه related further, "When I saw a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. 'Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah ﷺ and found him awake. I said, 'Drink, O Rasulullaah ﷺ! He then drank so much that I became very pleased. 'Is it not time to leave?' I said. We then left."

"Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach,) I said, "O Rasulullaah ﷺ! Here comes someone in search of us. He has caught up with us.' Rasulullaah ﷺ said, 'Do not grieve because Allaah is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, 'O Rasulullaah ﷺ! He has caught up with us!' Rasulullaah ﷺ asked, 'What makes you weep?' I replied, 'I swear by Allaah that it is not for my own safety that I weep but I am crying for your safety.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, 'O Muhammad! I know that you have done this. Please pray to Allaah to save me from this predicament and I swear by Allaah that I shall throw every other tracker I meet off your trail. Take an arrow from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah ﷺ said, 'I have no need for that.' Rasulullaah ﷺ then made du'aa to Allaah and Suraaqa was freed. He then returned to his people."

"Rasulullaah ﷺ and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, 'Allaahu Akbar! Rasulullaah ﷺ had arrived! Muhammad ﷺ has come!' When the people started quarrelling about who would be his host, Rasulullaah ﷺ said, 'I shall stay the night with

the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.' The following morning, Rasulullaah ﷺ stayed where he was commanded to stay (by Allaah)." (1)

Rasulullaah ﷺ Arrives in Madinah, Stays in Quba and the Joy of the People of Madinah

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Hadhrat Zubayr رضي الله تعالى عنه who was with a caravan of Muslim traders met Rasulullaah ﷺ as they were returning from Shaam. He gave both Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه white clothing to wear. When the Muslims in Madinah heard that Rasulullaah ﷺ had left from Makkah, they left for Harra every morning to wait for him until the extreme afternoon heat made them return home. After waiting for a long time one day, they returned and took shelter in their homes. It was then that a Jew who had climbed on top of a Jewish fortress to see if something happened spotted Rasulullaah ﷺ and his companions all dressed in white. As they arrived, the mirage on the horizon started to recede. The Jew could not help calling out at the top of his voice, "O Arabs! Here comes the chief you have been waiting for!"

The Muslims rushed for their weapons (to ceremoniously receive Rasulullaah ﷺ) and met Rasulullaah ﷺ at Harra. Rasulullaah ﷺ led them to the right of Harra where they stopped in the neighbourhood of the Banu Amr bin Awf tribe. This happened on the second of Rabee'ul Awwal. Hadhrat Abu Bakr رضي الله تعالى عنه remained standing while Rasulullaah ﷺ sat down quietly. **Those Ansaar who had never before seen Rasulullaah ﷺ started greeting Hadhrat Abu Bakr رضي الله تعالى عنه (thinking that he was Rasulullaah ﷺ). It was only when the sun shone directly on Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه started shading him with his shawl that the people realised who Rasulullaah ﷺ was.**

Rasulullaah ﷺ stayed with the Banu Amr bin Awf tribe for more then ten nights where he laid the foundation for the Masjid that Allaah refers to in the Qur'aan when He says:

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوٰى﴾ (سورة توبه: ١٠٨)

" ... The Masjid that was established on Taqwa ... " {Surah Taubah, verse 108}

Rasulullaah ﷺ performed salaah there and then mounted his camel. The people walked with him until the camel sat at the location of Rasulullaah ﷺ's Masjid (Masjidun Nabawi). **It was there that the Muslim males had been performing their salaah at the time.** It was a piece of land where dates were dried and it belonged to two orphaned children called Sahl and Suhayl who were under the guardianship of Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه. When the camel sat there, Rasulullaah ﷺ said, "Insha Allaah, this shall be the place where we shall stay."

(1) Ahmad. The narration is also reported by Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182); Ibn Abi Shaybah and Ibn Sa'd (with some additions), Ibn Khuzaymah and others as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).

Rasulullaah ﷺ then called for the two orphans to buy the land so that a Masjid could be built on it. They said, "(Instead of selling the land) We would rather give it to you as a gift, O Rasulullaah ﷺ!" Rasulullaah ﷺ refused to accept it from them as a gift until they he was able to buy it from them. Rasulullaah ﷺ then had the site fixed for a Masjid. **Rasulullaah ﷺ himself carried the unbaked bricks for the Masjid with the Sahabah** رضي الله تعالى عنهم. As he carried the bricks he sang:

هٰذَا الْحِمَالُ لَا حِمَالُ خَيْبَرْ هٰذَا اَبَرُّ رَبَّنَا وَاَطْهَرْ

"Lifting these bricks is not like lifting the dates and grapes of Khaybar
O our Rabb! This is more virtuous and purer"

Another couplet Rasulullaah ﷺ would recite was:

اَللّٰهُمَّ اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَةِ فَارْحَمِ الْاَنْصَارَ وَالْمُهَاجِرَهْ

O Allaah! The true rewards are those of the Aakhirah
So do shower Your mercy on the Ansaar and Muhaajirah (Muhaajireen)

The narrator says that Rasulullaah ﷺ also recited the poem of a Muslim whose name he was not told. Ibn Shihaab رضي الله تعالى عنه says, **"Besides these couplets, no Hadith has reached us in which Rasulullaah ﷺ has recited a complete poem."**(1)

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "I was one of the children running as the people said, 'Muhammad ﷺ has arrived!' I ran on but could not see anything. When the people again called, 'Muhammad ﷺ has arrived!' I ran again but could still not see anything. Rasulullaah ﷺ and his companion Hadhrat Abu Bakr رضي الله تعالى عنه eventually arrived and sat down in an uninhabited area of Madinah. They then sent a Bedouin to announce to the Ansaar that they had arrived. Consequently, **approximately five hundred of the Ansaar came out to welcome them.** When the Ansaar came, they said, 'Come along. You are both safe and will be obeyed.' Rasulullaah ﷺ and his companion walked amongst us and the people of Madinah all came out to welcome them. In fact, even the young girls stood above the houses vying with each other to look as they asked, 'Which of them is Rasulullaah ﷺ? Which of them is Rasulullaah ﷺ?' We had never seen a sight like this."

Hadhrat Anas رضي الله تعالى عنه also said, "I have seen Rasulullaah ﷺ the day he arrived in Madinah and the day he passed away and have never seen any days like them."(2)

Hadhrat Aa'isha narrates that when Rasulullaah ﷺ arrived in Madinah, the women and children sang:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعِ

"The full moon has risen above us from the Valley of Wadaa

(1) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.186).
(2) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).

Gratitude is incumbent on us as long as a caller calls to Allaah" (1)

The Hijrah of Hadhrat Umar رضي الله تعالى عنه and Some Other Sahabah رضي الله تعالى عنهم

The First Person to Migrate from Makkah to Madinah

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, "The first Muslims (from Makkah) to migrate to us (in Madinah) were Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه and Hadhrat Ibn Ummu Maktoom رضي الله تعالى عنه. The two of them started teaching us the Qur'aan. Thereafter, Hadhrat Ammaar, Bilaal and Sa'd رضي الله تعالى عنهم migrated, followed by Hadhrat Umar رضي الله تعالى عنه accompanied by twenty others. I have never seen the people of Madinah happier on any occasion than the occasion when they arrived. By the time they arrived, I had already learnt Surah A'la amongst other Mufassal Surahs." (2)

Another narration states that Hadhrat Baraa bin Aazib رضي الله تعالى عنه said, "The first from amongst the Muhaajireen to come to us was Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه who belonged to the Banu Abdid Daar tribe. Then came Hadhrat Ibn Ummu Maktoom رضي الله تعالى عنه who was a blind man belonging to the Banu Fihr tribe. Thereafter, Hadhrat Umar bin Khattaab رضي الله تعالى عنه arrived with twenty mounted men. When we asked him what had happened to Rasulullaah ﷺ, he said that Rasulullaah ﷺ was coming after him. Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه arrived afterwards. By the time Rasulullaah ﷺ arrived, I had already learnt several Surahs from the Mufassal Surahs." (3)

The Hijrah of Hadhrat Umar bin Khattaab رضي الله تعالى عنه and his Two Companions

Hadhrat Umar رضي الله تعالى عنه says, "When I decided to migrate to Madinah, Ayaash bin Abi Rabee'ah, Hishaam bin Aas and I arranged to meet at the valley of Tanaadhib which was a place after Sarif at the oasis of the Banu Ghifaar tribe. We agreed that if any of us was not there by dawn, it meant that he was stopped and the other two were to proceed. Consequently, Ayaash and I were at Tanaadhib by dawn and Hishaam was prevented from coming. He was put in difficulty (by the Mushrikeen) and he succumbed to it (forsook Islaam). When we arrived in Madinah, we stayed with the Banu Amr bin Awf tribe at Quba. Ayaash was the cousin and uterine brother of Abu Jahal bin Hishaam and Haarith bin Hishaam. The two of them therefore came for him in Madinah (to take him back to Makkah) at a time when Rasulullaah ﷺ was still in Makkah."

The two of them spoke to Ayaash and said, 'Your mother has taken a vow never to comb her hair and never to take shade from the sun until she sees you.'

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).
(2) Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
(3) Ahmad. Bukhari and Muslim have also narrated it as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.188).

Ayaash took pity on his mother. I said to him, 'Beware of them because I swear by Allaah that all they want is to take you away from your Deen. By Allaah! When the lice start harassing your mother, she will start combing her hair and when the heat of Makkah becomes unbearable, she will have to take shade.' However, Ayaash said, 'I shall fulfil the vow of my mother. In any case, I still have some wealth in Makkah that I need to collect.' I pleaded with him saying, By Allaah! You know that I am one of the wealthiest people of the Quraysh. You can have half of my wealth if you do not go with them.' In spite of this, he refused my offer and insisted on going with them. When I saw that he was adamant to go, I said to him, 'Since you want to do as you want to do, at least take this camel of mine for she is of good pedigree and very obedient. Stay on her and if you doubt anything your people do, use her to (escape and) save yourself."

Hadhrat Umar رضي الله تعالى عنه narrates further, "Ayaash then left with the two and on the road, Abu Jahal said to him, 'Dear brother! By Allaah, this camel of mine has become very lazy. Will you not allow me to ride with you on that camel?' 'Certainly,' replied Ayaash. He therefore made the camel sit down and the two others also made their camels sit so that Abu Jahal could change camels. When they were on the ground, the two men attacked Ayaash and tied him up very securely. They then took him to Makkah and when they pressurised him to forsake Islaam, he succumbed to the pressure. We believed that Allaah would never accept the repentance of a person who forsakes Islaam and this is what those who forsook Islaam also thought. It was only when Rasulullaah ﷺ arrived in Madinah that Allaah revealed the following verses of the Qur'aan:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝ وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ۝ وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝﴾ (سورة الزمر: ٥٣ تا ٥٥)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy *(so do not abstain from seeking forgiveness thinking that you will not be forgiven)*. Verily, Allaah forgives all sins *(that are free of kufr and Shirk)*. Undoubtedly, He is the Most Forgiving, the Most Merciful." Turn to your Rabb and surrender to Him before punishment afflicts you, after which you will not be assisted. Follow the best *(the injunctions of Islaam)*, which your Rabb has revealed to you before punishment suddenly afflicts you *(for not accepting Islaam)* without your realising it. {Surah Zumar, verses 53-55}

Hadhrat Umar رضي الله تعالى عنه says that he wrote down these verses and sent them to Hishaam bin Aas. Hishaam says, "When the verses reached me, I started reading them at Dhu Tuwa and looked at them from top to bottom but could not

understand them. I then prayed to Allaah to make me understand and Allaah inspired my heart that they were revealed with reference to people like me and the belief we entertained (that we will never be forgiven after forsaking Islaam). I then returned to my camel, sat on it and (rode off until I) met Rasulullaah ﷺ in Madinah. (1)

The Hijrah of Hadhrat Uthmaan Bin Affaan رضي الله تعالى عنه

Hadhrat Uthmaan رضي الله تعالى عنه Migrates to Abyssinia and Becomes the First Person After Hadhrat Loot عليه السلام to migrate with his Family for the Pleasure of Allaah

Hadhrat Qataadah رضي الله تعالى عنه says, **"The first person to migrate with his family for the pleasure of Allah was Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه.** I heard Hadhrat Nadhar bin Anas say that he heard Hadhrat Abu Hamza viz. Hadhrat Anas رضي الله تعالى عنه say, 'Hadhrat Uthmaan رضي الله تعالى عنه left for Abyssinia with his wife Hadhrat Ruqayya رضي الله تعالى عنها who was the daughter of Rasulullaah ﷺ. News about them was slow in reaching Rasulullaah ﷺ until a woman from the Quraysh came to him and said, 'O Muhammad! I have seen your son-in-law with his wife.' 'How were they?' asked Rasulullaah ﷺ. She said, 'I saw him mount his wife on a very weak donkey as he drove it along from the rear.' Rasulullaah ﷺ commented, 'May Allaah go with them. **Uthmaan is the first person to migrate (with his family) after Loot عليه السلام.'"** (2)

Another narration adds that when Rasulullaah ﷺ received no news of them, he went out of his house to wait for some news. Eventually a woman came to him and gave him news about them. (3)

The Hijrah of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه says, "When Rasulullaah ﷺ left for the Hijrah to Madinah, he told me to stay behind to return the trusts that people had left with him. It was because of this that people called him "Al Ameen" ("The Trustworthy"). I stayed on for three days (after Rasulullaah ﷺ left) and made myself seen without hiding from the people for even a single day. I then left Makkah and followed the road Rasulullaah ﷺ took until I reached the neighbourhood of the Banu Amr bin Awf tribe (in Quba) where Rasulullaah ﷺ was staying. I stayed at the house of Kulthoom bin Hidm and Rasulullaah ﷺ was also staying there." (4)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.172). The narration is also reported by Ibnus Sakan as referred to in *Isaaba* (Vol.3 Pg.604); by Bazzaar [from reliable sources as confirmed by Haythami (Vol.6 Pg.61)]; by Bayhaqi (Vol.9 Pg.13); by IbnSa'd (Vol.3 Pg.164), by Ibn Mardaway and by Bazzaar in brief as quoted in *Kanzul Ummaal* (Vol.1 Pg.262); by Tabraani and by Ibn Shihaab as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.62).

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.66). Ibn Mubaarak has also reported a similar narration as quoted in *Isaaba* (Vol.4 Pg.305).

(3) Tabraani. Haythami (Vol.8 Pg.81) has commented on the chain of narrators.

(4) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.8 Pg.335).

Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه and Other Sahabah رضي الله تعالى عنهم Migrate to Abyssinia and then to Madinah

Rasulullaah ﷺ Permits the Sahabah رضي الله تعالى عنهم to Migrate to Abyssinia and Hadhrat Haatib رضي الله تعالى عنه and Ja'far رضي الله تعالى عنه migrate there

Hadhrat Muhammad bin Haatib رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "I have seen (in a dream) a land of dates. You people should go there." Consequently, (my father) Hadhrat Haatib رضي الله تعالى عنه and Hadhrat Ja'far رضي الله تعالى عنه left for the sea and I was born on the very ship (they took)." (1)

Hadhrat Ja'far رضي الله تعالى عنه once asked, "O Rasulullaah ﷺ! Permit me to go to a land where I will be able to worship Allaah without having to fear anyone." When Rasulullaah ﷺ permitted him, he went to Najaashi (the king of Abyssinia). The detailed Hadith will follow soon, Insha Allaah. (2)

The Quraysh send Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Najaashi to Bring the Sahabah رضي الله تعالى عنهم back to them

Hadhrat Ummu Salama رضي الله تعالى عنها narrates that a time came when it became too difficult for the Sahabah رضي الله تعالى عنهم to live in Makkah. They were being tortured and put through many difficulties. They realised that these great difficulties and tests were directed at them because of their Deen and that Rasulullaah ﷺ was unable to protect them. Under the protection of his tribe and his uncle, Rasulullaah ﷺ was not suffering as they were. Rasulullaah ﷺ therefore said to them, "The land of Abyssinia has a king who does not oppress anyone in his kingdom. Go to his country and stay there until Allaah creates an escape for you from your suffering."

Hadhrat Ummu Salama رضي الله تعالى عنها says further, "We therefore left in several groups until a number of us had gathered there. We had settled in a nice place with good neighbours where we could peacefully practise our Deen without fearing any oppression. However, when he Quraysh saw that we had found a safe haven, they disliked it very much. They therefore decided to send a delegation to Najaashi to have us removed from his country and returned to them. The persons they sent were Amr bin Al Aas and Abdullaah bin Abi Rabee'ah. They also collected many gifts for Najaashi and for his generals. There was not a person for whom they did not have a gift that was exclusively for him."

Hadhrat Ummu Salama رضي الله تعالى عنها narrates further that the Quraysh briefed the two delegates saying, "Give every general his gift before you speak about the Muslims. Thereafter, give Najaashi his gifts. If possible, try to have the Muslims

(1) Ahmad and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.27).
(2) Tabraani and Bazzaar. Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

handed over to you before you have to speak about them to Najaashi." The two men left and gave every general his gift and spoke to them. They said, "We have come to your king concerning some fools from our people who have forsaken the religion of their people and have not even embraced your religion. Their people have sent us (to negotiate with you) so that the king should send them back to us. When we speak to the king we would appreciate it if you could advise him to do this." They all agreed to comply.

They then went to Najaashi and gave him his gifts. The gift Najaashi loved most was the leather of Makkah. After giving him the gifts, they said to him, "O King! Some foolish lads from our people have forsaken the religion of their people and have not even embraced your religion. They have fabricated a religion that is strange to us and have sought asylum in your country. Their tribes, parents, uncles and people have sent us to bring them back for they know them best. Because they are people who will not enter into your religion, you need not keep them here."

Najaashi became furious and said, "Never by the life of Allaah! I shall never send them back to their people until I have called them, spoken to them and looked into the matter. They are people who have sought asylum in my country and chosen to be my neighbours rather than that of others. If they are as you claim, I shall return them. However, if they are not like you say, I shall keep them here. I shall not come in between them and their people (by returning them) neither shall give their people the pleasure (of having them back). (Najaashi then sent for the Muslims.)

The Sahabah رضي الله تعالى عنهم Meet Najaashi and his Views about Hadhrat Isa عليه السلام and Hadhrat Maryam رضي الله تعالى عنها

When the Muslims came to Najaashi, they greeted him with Salaam without prostrating before him. Najaashi said, "O people! Tell me why you have not greeted me (by prostrating) as the others from your people have greeted me when they arrived? Tell me also what you have to say about Isa عليه السلام and what your religion is. Are you Christians?" When the Muslims replied in the negative, Najaashi asked, "Are you then Jews?" "No," they replied. "Then what is your religion?" he asked. When they informed him that they followed Islaam, he asked them what is Islaam is. They replied, "We worship Allaah and do not ascribe any as partner to Him."

Najaashi asked further, "Who has brought this religion to you?" They replied, "A man from amongst our own people brought it to us. We knew him and his lineage very well. Allaah sent him as a Rasul to us just as Allaah sent many Ambiyaas before us. He instructed us to do good, to be charitable, to fulfil promises and to return trusts. He prohibited us from worshipping idols and to rather worship the One Allaah Who had no partner. We believed in him and recognised the word of Allaah. We are convinced that whatever he taught is from Allaah. When we did what he told us, our people became our enemies and they

also became the enemies of the true Nabi ﷺ. They called him a liar and also wanted to kill him. They wanted us to worship idols and we therefore fled from them and came to you with our Deen and lives still intact."

Najaashi exclaimed, "By Allaah! This is the same light that has come from Moosa عليه السلام." Hadhrat Ja'far رضي الله تعالى عنه then said, "Regarding the greeting, Rasulullaah ﷺ has informed us that the greeting of the people of Jannah is the Salaam and he has commanded us to greet in this manner. It is therefore with the same greeting we use between ourselves that we have greeted you. Regarding Hadhrat Isa عليه السلام the son of Hadhrat Maryam رضي الله تعالى عنها, he was the servant of Allaah, His Nabi, His word that he cast on Hadhrat Maryam رضي الله تعالى عنها and the spirit that Allaah created. He was the son of a chaste virgin."

Najaashi picked up a stick and said, "I swear by Allaah that the son of Maryam عليه السلام would not add even the weight of this stick to what you have mentioned." The Abyssinian leaders exclaimed, "By Allaah! If the people of Abyssinia hear what you have said, they will certainly overthrow you." Najaashi replied, "By Allaah! I shall never say anything more about Isa عليه السلام. When Allaah returned my kingdom to me, He did not bother about what the people had to say, so why should I bother about what they say about the Deen of Allaah? Allaah forbid that I should do such a thing!" (1)

A lengthy narration also from Hadhrat Ummu Salama رضي الله تعالى عنها the wife of Rasulullaah ﷺ states that Najaashi sent a message to the Sahabah رضي الله تعالى عنهم to come to him. When the message reached them, they convened a gathering. They consulted with each other saying, "What will we say about him (Hadhrat Isa عليه السلام) when we go to Najaashi?" the response was, "By Allaah! We will say what we know and what Rasulullaah ﷺ has instructed us regardless of what the consequences may be." Najaashi had also called his priests, who were sitting around him with the pages of their scriptures opened when the Muslims arrived.

Najaashi asked, "What is this religion with which you have separated from your people and for which you will neither embrace my religion nor the religion of any other nation?" **The spokesperson for the Muslims was Hadhrat Ja'far bin Abi Taalib** رضي الله تعالى عنه. He responded by saying, "O King! We were a nation steeped in ignorance. We worshipped idols, ate carrion, perpetrated acts of immorality, severed family ties, behaved badly towards our neighbours and the strong amongst us lived off the weak. We were in this pathetic condition when Allaah sent a Rasul to us who was from among us. We were well aware of his lineage, his truthfulness, his honesty and his chaste behaviour. He called us to believe in the oneness of Allaah, to worship Allaah and to forsake the stones and idols that we and our forefathers worshipped other than Allaah. He enjoined us to always speak the truth, to return trusts, to maintain family ties, to behave well with our neighbours and to abstain from unlawful things and from spilling people's blood. He had forbidden us from immoral behaviour, from giving false evidence, from usurping the wealth of orphans and from slandering chaste women. He has also

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.72).

commanded us to worship Allaah without ascribing any partners to Him and to establish salaah and pay zakaah."

As Hadhrat Ja'far رضي الله تعالى عنه enumerated the injunctions of Islaam, the other Muslims confirmed what he said until he said, "So we believed in him and followed whatever he brought to us. We worshipped the one Allaah without ascribing any partners to him. We also regarded as forbidden all those things that Allaah had made Haraam for us just as we regarded permissible all those things that he had made Halaal for us. However, our people became our enemies. They started torturing us and putting us through many difficulties because of our Deen so that we should revert to worshipping idols instead of worshipping Allaah. They wanted us to regard the many vices as lawful which we used to regard as lawful in the past. When their high handedness and oppression became too much for us and became an obstacle between us and our Deen, we left for your country. O King! We preferred you over others and preferred to be your neighbours hoping that we will not be oppressed by you."

Najaashi asked, "Do you know anything that has been revealed from Allaah?" "Yes indeed," replied Hadhrat Ja'far رضي الله تعالى عنه. Najaashi requested, "Then recite it." Hadhrat Ja'far رضي الله تعالى عنه recited before him the opening verses of Surah Maryam. Najaashi wept until **his beard** was soaked with tears. When the priests heard the recitation, they also started to weep until their scriptures were soaked with tears. Najaashi commented by saying, "I swear by Allaah that this and the words that came to Moosa عليه السلام emerge from the same lantern. (Turning to the two delegates of the Quraysh, Najaashi said) You may leave because I swear by Allaah that I will never hand them over to you and will never consider doing so for even a moment."

Relating further, Hadhrat Ummu Salama رضي الله تعالى عنها says, " When the two left Najaashi, Amr bin Al Aas said, "I swear by Allaah that tomorrow I shall definitely defame them so much in front of Najaashi that they will be uprooted!" Abdullaah bin Rabee'ah who was the softer of the two towards the Muslims said, "Do not do so. They are after all our relatives even though they have opposed us." Amr bin Al Aas then said, "By Allaah! I shall then tell Najaashi that they regard Isa bin Maryam to be a servant of Allaah." The following day, they returned to the king and said, "O King! These people say awful things about Isa bin Maryam. Summon them and ask them what they have to say about him." **When Najaashi called for them to question them, the Muslims again convened a meeting because nothing like this had happened before.** They asked each other what their reply to Najaashi would be when he asked about Hadhrat Isa عليه السلام. They finally resolved, "By Allaah! We shall say what Allaah has said about him and what our Nabi صلى الله عليه وسلم has brought regardless of what the consequences are."

When they went to Najaashi and he asked them what they had to say about Hadhrat Isa عليه السلام, Hadhrat Ja'far رضي الله تعالى عنه replied, "We say what our Nabi صلى الله عليه وسلم has brought to us about him that he was the servant of Allaah, His Nabi, the spirit that Allaah created and His word that he cast on the chaste virgin Hadhrat

Maryam رضي الله تعالى عنها. Najaashi slapped his hands on the ground and picked up a little stick. He then said, "By Allaah! Even Isa bin Maryam will not add to what you said more than the extent of this little stick." When Najaashi said this, all the priests gathered around snorted in anger. Najaashi said to them, "(This is the truth) Even though you may snort. (Turning to the Muslims, he said,) Go. You are safe in my land and whoever swears at you shall be penalised." He then reiterated, "Whoever swears at you shall be penalised. Whoever swears at you shall be penalised. Even in exchange for a mountain of gold, I would not want to harm any one of you." (Addressing his courtiers,) Najaashi then said, "Return the gifts to the two of them for I have no need for it. By Allaah! When Allaah restored to me my kingdom, He took no bribes. Why should I then accept any bribes. When Allaah did not bother about what the people had to say about me, why should I bother about what they say about Allaah?" Hadhrat Ummu Salama رضي الله تعالى عنها narrates further, "The two (delegates of the Quraysh) therefore had to return in humiliation with their gifts thrown back at them. We then stayed in a nice place with excellent neighbours. By Allaah! Najaashi remained as he was until he was suddenly attacked by people who wanted to take his kingdom. By Allaah! I do not know a time when we were more grieved than we were on that occasion because we feared that if Najaashi was defeated, another person would not accord us our rights as Najaashi had done."

"Najaashi marched against the enemy. Between him and the enemy was the River Nile (which Najaashi crossed with his army and engaged the enemy in battle). The Sahabah رضي الله تعالى عنهم said, 'Who will go to witness the battle and report back to us?' Hadhrat Zubayr bin Awaam رضي الله تعالى عنه who was one of the youngest persons there volunteered. Everyone agreed that he was best suited for the task and they blew up a water bag filled with air, which they tied to his chest. He swam across to the bank where the battle was raging and then walked the rest of the way until he reached the armies."

Narrating further, Hadhrat Ummu Salama رضي الله تعالى عنها says, **"We all made du'aa to Allaah for Najaashi's victory over his enemy and for the stability of his kingdom.** We were making du'aa and waiting for the result of the battle when Hadhrat Zubayr رضي الله تعالى عنه suddenly came running. He was waving a cloth saying, 'Glad tidings for you. Najaashi has been victorious. Allaah has destroyed his enemy and restored stability to his kingdom.' By Allaah! We never knew joy like the joy we experienced on that occasion. Najaashi returned after Allaah had annihilated his enemy, stabilised his kingdom and restored his control over the land of Abyssinia. We remained with him in the best of places until we returned to Rasulullaah صلى الله عليه وسلم while he was still in Makkah." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم sent **approximately eighty of them to Najaashi.** Amongst them were Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Ja'far رضي الله تعالى عنه, Hadhrat Abdullaah bin

(1) Ahmad. Haythami (Vol.6 Pg.27) has commented on the chain of narrators. The narration is also reported by Abu Nu'aym in his *Hilya* (Vol.1 Pg.115); by Bayhaqi (Vol.9 Pg.9) and in his *Siyar* (Vol.9 Pg.144).

Ufuta رضي الله تعالى عنه, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. When they went to Najaashi (to Abyssinia), the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed with gifts (for Najaashi). When they arrived, the two of them prostrated before Najaashi and then quickly sat on his right and left hand sides.

They then said to Najaashi, "Turning away from us and our religion, some of our cousins have come to settle in your country." "Where are they?" asked Najaashi. The two replied, "They are here in your country. Why do you not send for them." When Najaashi sent for the Muslims, Hadhrat Ja'far رضي الله تعالى عنه said, **"I shall be your spokesman today."** The Muslims followed him and (when he entered the court of the king) Hadhrat Ja'far رضي الله تعالى عنه greeted Najaashi with Salaam but did not prostrate before him. The courtiers asked, "What is wrong with you that you did not prostrate before the king?" Hadhrat Ja'far رضي الله تعالى عنه replied, "We prostrate only before Allaah تبارك وتعالى." Najaashi asked, "What is this all about?" Hadhrat Ja'far رضي الله تعالى عنه explained, "Allaah has sent a Rasul to us who has commanded us not to prostrate before anyone but Allaah تبارك وتعالى. He has also commanded us to perform salaah and to pay zakaah."

Amr bin Al Aas said to Najaashi, "They differ with you concerning Isa bin Maryam." When Najaashi asked them what they had to say about Hadhrat Isa عليه السلام and his mother, Hadhrat Ja'far رضي الله تعالى عنه responded by saying, "We say what Allaah says, that Isa عليه السلام was the word of Allaah and the spirit He created and cast on to the chaste virgin whom no man had touched and who had not lost her virginity by any child (before the birth of Isa عليه السلام)." Picking up a little stick from the ground, Najaashi said, "O assembly of Abyssinians, priests and monks! These people have not added even the extent of this stick to what we have to say. (Turning to the Muslims, he said,) Welcome to you and to the man from whom you have come. **I testify that he is certainly the Rasul of Allaah and the one whose mention we find in the Injeel (Bible). He is undoubtedly the Rasul about whose coming Isa عليه السلام gave glad tidings. I swear by Allaah that had I not been occupied with ruling my kingdom, I would have surely gone to him and been the one who carries his shoes."**

Najaashi then ordered that the gifts (sent by the Quraysh) should be returned. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه quickly returned afterwards and participated in the Battle of Badr. (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم instructed them to leave for Abyssinia with Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه. when the news reached the Quraysh (that they had settled there), they sent Amr bin Al Aas and Umaarah bin Waleed (to have the Muslims sent back). The rest of the narration is similar to that quoted above from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. However, this narration adds that Najaashi said, "Had I not been occupied with ruling my kingdom, I would have definitely gone to him and

(1) Ahmad from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.69) and by Ibn Hajar in Fat'hul Baari (Vol.7 Pg.130). Haythami (Vol.6 Pg.24) has also commented on the chain of narrators.

kissed his feet." He then told the Muslims that they were free to stay wherever they liked and even gave them food and clothing. (1)

Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه says that the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed to Najaashi with gifts from Abu Sufyaan. When the Muslims were already staying by Najaashi (in Abyssinia), the two men said to Najaashi, "Some foolish and low class people from our community have come to your country. Do hand them over to us." Najaashi said, "I shall not do so until I have heard them out." He then sent for the Muslims and when they arrived, he asked, "What are these men (Amr and Umaarah) saying?" The Muslims replied, "These people worship idols while we believe and accept the Rasul whom Allaah has sent to us." Najaashi asked the two, "Are they your slaves?" When they replied in the negative, Najaashi asked, "Are they then indebted to you?" When they again replied in the negative, Najaashi said, "Then leave them alone." The Muslims then left Najaashi's court.

Amr bin Al Aas then said to Najaashi, "Their beliefs concerning Isa عليه السلام is different from that which you believe." Najaashi remarked, "If they say anything about Isa عليه السلام that is different from what I say, I shall not allow them to stay for a moment in my country." Najaashi again sent for the Muslims. This second summoning was more difficult for them than the first. When Najaashi asked them about what Rasulullaah صلى الله عليه وسلم said concerning Hadhrat Isa عليه السلام, they replied, "He believes that Isa عليه السلام is the spirit that Allaah created and His word that He cast on to the chaste virgin." Najaashi then sent for certain priests and monks. When several of them appeared before him, he asked them, "What do you say about Isa bin Maryam?" "You know better than us," they submitted, "What do you say?" Picking up something small from the ground, Najaashi said, "Isa عليه السلام did not say any more than what these people say even to the extent of this little thing."

Najaashi then asked the Muslims, "Has anyone harmed you?" "Yes," they replied. Najaashi then had a public crier announce that whoever harms the Muslims shall have to pay a penalty of four Dirhams. "Is this enough?" he then asked the Muslims. When the Muslims said that it was not enough, Najaashi had the amount doubled.

The Sahabah رضي الله تعالى عنهم Leave for Madinah, Najaashi Accepts Islaam and Rasulullaah صلى الله عليه وسلم Prays for his Forgiveness

Hadhrat Ja'far رضي الله تعالى عنه narrates further that when Rasulullaah صلى الله عليه وسلم migrated to Madinah and was dominant, the Muslims approached Najaashi and said, "Rasulullaah صلى الله عليه وسلم has become dominant, has migrated to Madinah and had killed those whom we used to complain to him about. We now intend to go to him. Do grant us leave." Najaashi gave them his blessings and even provided transport and provisions for the journey. He then said to them, **"Inform your**

(1) Tabraani from reliable sources as confirmed by Haythami (Vol.6 Pg.31) and Bayhaqi and mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Abu Nu'aym has also quoted it in his *Hilya*l (Vol.1 Pg.114)

leader about how I have treated you. My heir apparent here shall go with you. I testify that there is none worthy of worship but Allaah and that he is Allaah's messenger. Ask him to seek forgiveness for me."

Hadhrat Ja'far رضي الله تعالى عنه says, "We left and when we reached Madinah, Rasulullaah ﷺ met me and hugged me. He then said, 'I do not know whether I am happier without conquest at Khaybar or with the arrival of Ja'far." The arrival of Hadhrat Ja'far رضي الله تعالى عنه coincided with the Muslims' victory at Khaybar. When Rasulullaah ﷺ sat down, Najaashi's envoy said, "Ask Ja'far how our leader treated him." Hadhrat Ja'far رضي الله تعالى عنه said, "Why of course!" He then explained the excellent treatment that Najaashi gave them and that he had even provided transport and provisions for their journey. Hadhrat Ja'far رضي الله تعالى عنه also said, "Najaashi has testified that there is none worthy of worship but Allaah and that you are Allaah's Rasul. He also told me to ask you to seek forgiveness on his behalf." Rasulullaah ﷺ stood up, made wudhu and then said thrice, "O Allaah! Forgive Najaashi." All the Muslims said "Aameen" to this du'aa.

Hadhrat Ja'far رضي الله تعالى عنه then said to the envoy, "Go and tell your leader what you have seen Rasulullaah ﷺ do." (1)

The Virtues of those Sahabah رضي الله تعالى عنهم who Migrated to Abyssinia and then to Madinah

Hadhrat Ummu Abdillaah bint Abi Hathma رضي الله تعالى عنها says, "By Allaah! We were preparing to leave for Abyssinia when (my husband) Aamir had to leave for something we needed. In the meantime, Hadhrat Umar رضي الله تعالى عنه who was still a Mushrik came to me. We had been suffering difficulties and cruel treatment at his hand. He said, 'O Ummu Abdillaah! Are you leaving?' 'We certainly are!' I replied, 'By Allaah! We are going to a land from the lands of Allaah because you people have harassed us and acted cruelly towards us until Allaah has made an escape for us.' Hadhrat Umar رضي الله تعالى عنه said, 'May Allaah go with you.' I saw such gentleness in him that I had never seen before. He then left and he seemed to be truly grieved by our departure. When Hadhrat Aamir returned after fulfilling the task, I said to him, 'O Abu Abdillaah! If only you had seen Umar just now. He was extremely gentle and actually grieved by our departure.' He asked, 'Are you hopeful that he will accept Islaam?' 'I certainly do,' I replied. Because Hadhrat Aamir had lost hope of Hadhrat Umar رضي الله تعالى عنه accepting Islaam after seeing his harshness and opposition against Islaam, he commented, **'The man you saw (Hadhrat Umar رضي الله تعالى عنه) shall never accept Islaam until the donkey of Khattaab accepts Islaam!'"** (2) The name of Hadhrat Ummu Abdillaah رضي الله تعالى عنها was Layla. (3)

Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه and his brother Amr رضي الله تعالى عنه were amongst those who migrated to Abyssinia. He narrates that it was a year after the

(1) Ibn Asaakir, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Tabraani has also quoted the Hadith and Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.79). Tabraani has also reported the narration and Haythami (Vol.6 Pg.24) has commented on the chain of narrators. Haakim in his *Mustadrak* (Vol.4 Pg.58).

(3) *Isaaba* (Vol.4 Pg.400).

Battle of Badr that they returned from Abyssinia and Rasulullaah ﷺ met them when they arrived. Because they were sad that they were unable to be participate in the Battle of Badr, Rasulullaah ﷺ said to them, "Why should you be sad? Whereas other people have undertaken only one Hijrah, you have undertaken two. You made Hijrah when you went to the king of Abyssinia and after returning from him, you made Hijrah to me." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that they lived in Yemen and when they heard that Rasulullaah ﷺ had migrated to Madinah, his brothers and he migrated to Rasulullaah ﷺ. He was the youngest of them and the others were Hadhrat Abu Burda رضي الله تعالى عنه and Hadhrat Abu Ruhm رضي الله تعالى عنه. The narrator is unsure whether Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said that they were accompanied by fifty odd people, by fifty three people or by fifty two people from their tribe. He says that they boarded a ship but the ship took them to Abyssinia where they met Hadhrat Ja'far رضي الله تعالى عنه and stayed there awhile. They then all left together (for Madinah) and met Rasulullaah ﷺ when he had conquered Khaybar.

Many people used to tell those Sahabah رضي الله تعالى عنهم who had been on the ship, "We beat you to the Hijrah." Hadhrat Asmaa bint Umays رضي الله تعالى عنها was also amongst those who had been on the ship and had migrated to Abyssinia. One day she was visiting Ummul Mu'mineen Hadhrat Hafsa رضي الله تعالى عنها when Hadhrat Umar رضي الله تعالى عنه came there. When he saw Hadhrat Asmaa رضي الله تعالى عنها there with (his daughter) Hadhrat Hafsa رضي الله تعالى عنها, he asked, "Who is this?" When his daughter informed him that the lady was Hadhrat Asmaa bint Umays رضي الله تعالى عنها, Hadhrat Umar رضي الله تعالى عنه asked, further, "Is she the one who has been to Abyssinia and at sea?" As soon as Hadhrat Asmaa رضي الله تعالى عنها confirmed that it was her, he commented, "We beat you to the Hijrah. We therefore have more right to Rasulullaah ﷺ."

Hadhrat Asmaa رضي الله تعالى عنها became furious and said, "Never! By Allaah! You people were with Rasulullaah ﷺ who fed your hungry amongst you and advised the ignorant amongst you while we were in a land where the people were far from Deen and hated it. All this we did for the pleasure of Allaah and His Rasool ﷺ. I swear that I shall neither take food or drink until I tell Rasulullaah ﷺ what you said and ask him about it. I swear that I shall neither lie to him nor distort or add to what you have said." She then went to Rasulullaah ﷺ and informed him about what Hadhrat Umar رضي الله تعالى عنه had said. "What did you then tell him?" asked Rasulullaah ﷺ. After she had informed about her reply to Hadhrat Umar رضي الله تعالى عنه, Rasulullaah ﷺ said, "He does not have a greater right to me than you. He and his companions have only one Hijrah to their credit while you and the people on the ship have two Hijrahs to your credit."

Hadhrat Asmaa رضي الله تعالى عنها says, "I saw Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and the other people on the ship came to me in groups to ask about this statement of Rasulullaah ﷺ. Nothing in the world made them happier and they regarded nothing to be greater than this statement that Rasulullaah ﷺ had made in

(1) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.8 Pg.332)

their favour." She also mentioned, "I saw Hadhrat Abu Moosa رضي الله تعالى عنه listening to this Hadith from me over and over again."

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I recognise the voices of the Ash'ariyyeen travellers (the tribesmen of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه) when they enter by night and by their (melodious) voices I can locate their camps at night even though I had never seen their camps by day." Amongst them was a person called Hakeem who (was extremely brave) and would say to the enemy (who intend to flee), "My companions ask you to wait for them (so do not leave without a fight)". He would also say to the Muslim cavalry, "My companions (from the infantry) ask you to wait for them (so do not begin the fight without us)." (1)

Hadhrat Asmaa bint Umays رضي الله تعالى عنها narrates that she once asked, "O Rasulullaah ﷺ! Some people are boasting to us and saying that we are not amongst the first Muhaajireen." Rasulullaah ﷺ said, "In fact, you people have two Hijrahs to your credit. You migrated to Abyssinia and then migrated again afterwards." (2)

Hadhrat Abu Salama رضي الله تعالى عنه and Hadhrat Ummu Salama رضي الله تعالى عنها Migrate to Madinah

Hadhrat Ummu Salama رضي الله تعالى عنها says, "When (my husband) Hadhrat Abu Salama رضي الله تعالى عنه decided to migrate to Madinah, he tied a carriage for me on his camel and put me on it. He then put our son Salama bin Abi Salama on my lap and led the camel away with me. When some men from the Banu Mughiera tribe saw him, they stood before him and said, 'While you may have authority over yourself (you may go where you like) but why should we allow you to go away with that woman from our tribe?' They then snatched away the reins of the camel and took me away from my husband. When this happened, the Banu Asad tribe to which Abu Salma رضي الله تعالى عنه belonged became angry and said, 'We swear by Allaah that we shall never leave our son with his mother since you have snatched her away from our tribesman.' The people of the two tribes then started pulling my son Salama until they dislocated his arm. The Banu Asad then left with him while the Banu Mughiera kept me with them. My husband Abu Salama proceeded to Madinah."

"I was thus separated from my husband and son. Every morning, I would go out to Abtah where I would sit and cry continuously until the evening. This continued for a year or close to a year. Eventually, one of my cousins also from the Banu Mughiera tribe passed by and seeing my condition, he took pity on me. He said to the Banu Mughiera tribesmen, 'Will you not allow this poor woman to leave? You have already separated her from her husband and son.' My tribesmen then permitted me to join my husband and when this happened, the Banu Asad returned my son to me. I fastened my carriage to my camel and taking my son in my lap, I prepared to leave to my husband in Madinah without anyone to

(1) Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.205).

(2) Ibn Sa'd as quoted in Fat'hul Baari (Vol.7 Pg.341). Ibn Abi Shaybah has narrated it in more detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.18). Hasan bin Sufyaan has also reported the Hadith of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه as did Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).

accompany me."

"When I reached Tan'eem, I met Uthmaan bin Talha bin Abi Talha who belonged to the Abd Daar tribe. He asked, 'Where are you heading, O daughter of Abu Umayyah?' 'I am off to meet my husband in Madinah,' I replied. "Is there nobody with you?' he queried. I replied, 'None besides Allaah and this little son of mine.' He said, 'By Allaah! You cannot be left alone.' He then took hold of the reins of my camel and led my camel with great speed. By Allaah! I have never been with any Arab man more dignified than him. Whenever we reached a stop, he made the camel sit and then moved away. After I had dismounted, he would take the camel away, remove the carriage and tie the camel to a tree. He then went to some tree and lay down beneath it. Whenever the time came to leave, he would get up, fasten the carriage on the camel and bring it to me. He then moved away and told me to mount it. After I had mounted and settled on the camel, he would return to take hold of the reins and lead the camel away until we reached the next stop. This procedure continued until he brought me to Madinah. When we reached the locality of the Banu Amr bin Awf in Quba where Abu Salma رضي الله تعالى عنه had taken up residence, he said, 'Your husband is in that locality so go there with the blessings of Allaah.' He then returned to Makkah."

Hadhrat Ummu Salama رضي الله تعالى عنها used to say, "I do not know of any Muslim family who experienced the hardships that the family of Abu Salama رضي الله تعالى عنه experienced and I have never seen a travelling companion as dignified as Uthmaan bin Talha. The same Uthmaan bin Talha bin Abi Talha Abdari accepted Islaam after the Treaty of Hudaybiyyah was signed and migrated together with Khaalid bin Waleed." (1)

The Hijrah of Hadhrat Suhayb bin Sinaan رضي الله تعالى عنه

Hadhrat Suhayb bin Sinaan رضي الله تعالى عنه leaves Makkah to Migrate and Encounters Some Youngsters of the Quraysh

Hadhrat Suhayb رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "I have been shown the place to which you people will migrate. It is a salty land that lies between two rocky plains. It is either Hajar or Yathrib." In the company of Hadhrat Abu Bakr رضي الله تعالى عنه, Rasulullaah صلى الله عليه وسلم then left for Madinah. I had intended to leave with him, but some youngsters from the Quraysh stopped me. When I spent the night standing without being able to sit, the youngsters (keeping watch over me) said, 'Allaah has alleviated your concerns about him by giving him a stomach ailment (we need not worry about him because he cannot go anywhere).' They then fell soundly asleep. However, there was nothing wrong with me so I left."

"After I had left, some of them came after me to bring me back. I said to them, 'Will you leave me if I give you several Awqiya of gold? Are you prepared to fulfil such an undertaking?' When they agreed, I followed them back to Makkah where,

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.169).

I said to them, 'Dig under the threshold of that door. There are many Awqiya of gold lies buried there and then go to a certain woman and take the two sets of clothing she has (of mine).' I then left and arrived in Quba before Rasulullaah ﷺ moved from there. When Rasulullaah ﷺ saw me, he said, 'O Abu Yahya! Your transaction has been profitable.' I **submitted, 'O Rasulullaah ﷺ! No one could have come to you before me (with the news). It can be none but Hadhrat Jibra'eel عليه السلام who has informed you.'"** (1)

Hadhrat Suhayb رضي الله تعالى عنه Arrives in Quba Where Rasulullaah ﷺ Gives him the Glad Tidings of a Verse of the Qur'aan that Allaah had Revealed about him

Hadhrat Sa'eed bin Musayyib رضي الله تعالى عنه narrates that when Hadhrat Suhayb رضي الله تعالى عنه left to migrate to Rasulullaah ﷺ, a group of Mushrikeen from the Quraysh pursued him. Hadhrat Suhayb رضي الله تعالى عنه dismounted and emptied his quiver saying, "O assembly of Quraysh! You know well that I am the best archer of you all. I swear by Allaah that none of you shall get close to me until I have fired every arrow in my quiver at you. I shall then fight you with my sword as long as it is in my hand. You may therefore decide what you want to do. On the other hand, if you agree I can direct you to my wealth in Makkah, if you leave me alone." When the men agreed, the deal was made and he gave them the directions. It was with regard to this event that Allaah revealed to Rasulullaah ﷺ the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝﴾

(سورة البقره: ٢٠٧)

From mankind is he who would sell himself seeking Allaah's pleasure and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah ﷺ saw Hadhrat Suhayb رضي الله تعالى عنه, he said, "Your transaction has been profitable, O Abu Yahya! Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. (2)

Hadhrat Ikrama narrates that when Hadhrat Suhayb رضي الله تعالى عنه left to migrate to Madinah, some people of Makkah pursued him. Hadhrat Suhayb رضي الله تعالى عنه emptied his quiver and found forty arrows. He then said to them, "None of you shall come close to me without me placing an arrow into every one of you. Thereafter, I shall use my sword and you know well that I am a man (of great strength and courage). However, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه has left two slave

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.173). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.60) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.152) has also reported the narration.

(2) Abu Nu'aym and Ibn Sa'd (Vol.3 Pg.162) as quoted in *Kanzul Ummaal* (Vol.1 Pg.237). Ibn Abdil Birr has also reported the narration his *Isti'aab* (Vol.2 Pg.180).

women behind in Makkah whom you can have (if you let me go)." (1) Hadhrat Anas رضي الله تعالى عنه has narrated similar report with the addition that it was on that occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝﴾

(سورة البقره: ٢٠٧)

From mankind is he who would sell himself seeking Allaah's pleasure and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah صلى الله عليه وسلم saw Hadhrat Suhayb رضي الله تعالى عنه, he said, "Your transaction has been profitable, O Abu Yahya!" Rasulullaah صلى الله عليه وسلم then recited the above verse to him. (2)

Hadhrat Suhayb رضي الله تعالى عنه narrates that when he decided to migrate from Makkah to Rasulullaah صلى الله عليه وسلم, the Quraysh said to him, "O Suhayb! When you came to us, you had no wealth. You are now leaving as a wealthy man. By Allaah! We can never allow this!" Hadhrat Suhayb رضي الله تعالى عنه proposed to them, "Will you let me go if I give you all my wealth?" When they agreed, he gave his wealth to them and they let him go. By the time Hadhrat Suhayb رضي الله تعالى عنه reached Madinah, Rasulullaah صلى الله عليه وسلم was already aware of the incident and said, "You've earned a grand profit, O Suhayb! You've earned a grand profit, O Suhayb!" (3)

The Hijrah of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Muhammad bin Zaid narrates that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by his house (in Makkah) from which he migrated, he would close his eyes and would not even look at it or stop there. (4) Another narration(5) states that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه spoke about Rasulullaah صلى الله عليه وسلم, he would cry and whenever he passed his house (in Makkah), he would close his eyes.

The Hijrah of Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه (actually his brother Abd bin Jahash رضي الله تعالى عنه, as it will become clear from the next Hadith) **was the last person to migrate to Madinah and had become blind.** When he resolved to migrate, his wife who was the daughter of Abu Sufyaan bin Harb bin Umayyah disliked it. She advised him to rather migrate to someone else other than Rasulullaah صلى الله عليه وسلم. (Disregarding her advice) He took his family and wealth and secretly left the Quraysh and came to Rasulullaah صلى الله عليه وسلم in Madinah. (His brother-in-law) Abu Sufyaan (became very angry and)

(1) Haakim in his *Mustadrak* (Vol.3 Pg.398).

(2) Haakim and Ibn Abi Khaythama as quoted in Isaaba (Vol.2 Pg.195). Ibn Sa'd has also reported the narration from Abu Uthmaan Nahdi as has Kalbi in his *Tafseer* from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

(3) Ibn Mardaway as quoted by Ibn Katheer in his *Tafseer* (Vol.1 Pg.247). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.162).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).

(5) Bayhaqi, as quoted in *Isaaba* (Vol.2 Pg.349).

immediately sold his house in Makkah. Afterwards leather was kept in the house to cure (causing it to stink). When Abu Jahal bin Hishaam, Utba bin Rabee'ah, Shaybah bin Rabee'ah, Abbaas bin Abdil Muttalib and Huwaytib bin Abdil Uzza passed by the house, Utba's eyes flowed with tears as he recited the following couplets (which mean):

"Despite how long it remains intact, every house
shall one day face ruin and desertion"

Abu Jahal then turned to Hadhrat Abbaas رضي الله تعالى عنه and said, "You people (the family of Rasulullaah ﷺ) have caused these problems for us." When Rasulullaah ﷺ conquered Makkah and entered, Hadhrat Abu Ahmad (Abd bin Jahash) stood up to ask for his house. On the instruction of Rasulullaah ﷺ, Hadhrat Uthmaan رضي الله تعالى عنه stood up and took Abu Ahmad aside. (After speaking to him) Hadhrat Abu Ahmad stopped asking for his house.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that as Rasulullaah ﷺ was sitting with his body taking support on one hand, Hadhrat Abu Ahmad رضي الله تعالى عنه recited the following couplets (which mean):

"How beloved a valley is Makkah
where I can walk without a guide
It is there (in Makkah) that my visitors are many
And it is there where my pegs are securely fixed"(1)

Ibn Is'haaq narrates that after Hadhrat Abu Salama رضي الله تعالى عنه, the first person from the Muhaajireen to arrive in Madinah was Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه an Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه. Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه arrived with his family and his brother Abd (who was known as) Abu Ahmad. Hadhrat Abu Ahmad رضي الله تعالى عنه was blind man who could walk to the upper and lower parts of Makkah without a guide. He was also a poet. His wife was Faari'ah the daughter of Abu Sufyaan bin Harb رضي الله تعالى عنه and his mother was Umay'ma رضي الله تعالى عنها the daughter of Abdul Muttalib bin Haashim. The family home of the Jahash family was therefore locked because they had all migrated. Whenever Utba would pass by the house, he would recite some couplets as quoted in the aforementioned Ahadeeth. (2) It is clear that the Hadith (of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه) refers to Abd bin Jahash رضي الله تعالى عنه because it was he who was blind and not his brother Abdullaah bin Jahash رضي الله تعالى عنه. Referring to the Hijrah of his family, Hadhrat Abu Ahmad bin Jahash رضي الله تعالى عنه recited the following couplets (which mean):

"When (my wife) Ummu Ahmad saw me leaving
in the protection of the One I fear without having seen Him
She said, 'If you have to migrate somewhere
then take us somewhere else far from Yathrib'
I said to her, 'Yathrib is no bad place
and a servant must do what Ar Rahmaan wants'

(1) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.
(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.170).

My attention is towards Allaah and His Rasool ﷺ
And whoever focuses his attention to Allaah someday will never be deprived
How many were the bosom friends and well-wishers that we left behind
And how many were those well-wishers who cried and wailed
While the wailers thought that being distant from our land brought our destruction
We think that the rewards for good deeds is something to look forward to
I called the Banu Ghanam towards the protection of their lives
And towards the truth when the clear path became apparent to people
Allaah be praised because they all accepted when
The caller called them towards the truth and towards success and they marched in battle
Some of our companions veered away from guidance
They aligned themselves and gathered to take up weapons against us
We are like two armies, the one being guided to the truth
And rightly guided while the other is being punished
They transgressed and entertained false hopes
For Iblees misled them from the truth, because of which they were at a loss and deprived
We had turned to the words of the Nabi Muhammad ﷺ
So the allies of the truth from amongst us and pure and have been purified
By the ties we have with our near relatives we seek to be close
Were it not for these ties of kinship, there would be no closeness to them
After us, which nephew will feel safe from you
And which brother-in-law will you consider after me
On the day when people and their words will be separated
You will come to know which of us had been adopting the truth

The Hijrah of Hadhrat Dhamra bin Abil Ees / Hadhrat Dhamra رضي الله تعالى عنه bin Ees رضي الله تعالى عنه

Hadhrat Sa'eed bin Jubayr رضي الله تعالى عنه narrates that many poor Muslims in Makkah thought that they were exempted from making Hijrah when the following verses of the Qur'aan were revealed:

﴿لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ؕ وَكُلًّا وَّعَدَاللّٰهُ الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۝﴾ (سورة النساء: ٩٥، ٩٦)

The Mu'mineen who sit back without excuse cannot be equal to those who strive in Allaah's way *(for Allaah's pleasure)* with their wealth and their lives. Allaah has elevated the stages *(status)* of those who strive in

His way with their wealth and lives over those who sit back. Allaah has promised the Most Beautiful *(Jannah)* for each of them *(the Mu'mineen who strive as well as those who do not). (However,)* Allaah has preferred *(increased the rewards for)* those who strive over those who sit back *(without an excuse)* by granting them a tremendous reward *(in the form of)* many ranks *(above the rest)*, forgiveness and mercy from Him. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verses 95,96}

However, (they realised that the compulsion still stood when) the following verse was then revealed:

﴿إِنَّ الَّذِينَ تَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوٓا أَلَمْ تَكُنْ أَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۖ فَأُولٰٓئِكَ مَأْوٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ۝﴾ (سورة النساء: ٩٧)

Indeed those whose lives the angels seize *(take away)* while they oppress themselves *(by not making Hijrah when it became compulsory for them despite the ability to do so), they (the angels)* say to them, "What was your condition?" They reply, "We were oppressed *(helpless)* on earth." They *(the angels)* say, "Was Allaah's land not vast enough for you to make Hijrah in it?" The abode of such folk is Jahannam, and it is the worst of destinations. {Surah Nisaa, verse 97}

The Muslims then said, "This verse is certainly quaking (sounds a fearful warning)." Allaah then revealed the following verses (which exempted those Muslims with physical disabilities):

﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝ فَأُولٰٓئِكَ عَسَى اللّٰهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللّٰهُ عَفُوًّا غَفُورًا ۝ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللّٰهِ يَجِدْ فِي الْأَرْضِ مُرٰغَمًا كَثِيرًا وَسَعَةً ۚ﴾ (سورة النساء: ٩٨ تا ١٠٠)

(Jahannam will be the abode of all such people) Except for those oppressed *(helpless)* men, women and children who were unable to devise a plan *(do not have the means to make Hijrah)* and do not know the road *(to a better place)*. These are the ones for whom it is hoped that Allaah forgives them. Allaah is Most Pardoning, Most Forgiving. He who makes Hijrah in Allaah's way *(for Allaah's pleasure)* shall find on earth many places to emigrate to and abundance *(of food and other means)*. {Surah Nisaa, verses 98-100}

After this verse was revealed, Hadhrat Dhamra bin Ees رضي الله تعالى عنه who was a wealthy blind man from the Banu Layth tribe said, "Although I am blind, I am still able to devise a plan (to make Hijrah) for I have wealth and slaves." He then gave instructions that he should be put on to his mount. He was then very ill and when he was put on to his conveyance, he travelled very slowly. However, he passed away when he reached Tan'eem and is buried by the Masjid at Tan'eem.

With special reference to him, the following verse of the Qur'aan was revealed:

﴿وَمَنْ يَّخْرُجْ مِنْ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝﴾ (سورة النساء: ١٠٠)

Whoever leaves his home to make Hijrah towards *(a place where he can fulfil the commands of)* Allaah and His Rasool ﷺ and then death finds him *(en route)*, without doubt his reward is assured *(set aside)* by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100}(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Dhamra bin Jundub رضي الله تعالى عنه left his house to make Hijrah, he told his family members, "Put me on my mount. Remove me from the land of the Mushrikeen and take me to Rasulullaah ﷺ." However, he passed away en route before reaching Rasulullaah ﷺ. It was then that the following verse of the Qur'aan was revealed:

Whoever leaves his home to make Hijrah towards *(a place where he can fulfil the commands of)* Allaah and His Rasool ﷺ and then death finds him *(en route)*, without doubt his reward is assured *(set aside)* by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100}(2)

The Hijrah of Hadhrat Waathila bin Asqa رضي الله تعالى عنه

Hadhrat Waathila bin Asqa رضي الله تعالى عنه narrates that he left home with the intention of accepting Islaam and came to Rasulullaah ﷺ. Since Rasulullaah ﷺ was leading the salaah at the time, he joined the rows at back and performed salaah with the Sahabah رضي الله تعالى عنهم. After completing the salaah, Rasulullaah ﷺ went to Hadhrat Waathila رضي الله تعالى عنه at the back and asked him what it was that he wanted. When he replied that he intended accepting Islaam, Rasulullaah ﷺ said, "That is best for you." Rasulullaah ﷺ then asked him whether he intended making Hijrah. When he replied in the affirmative, Rasulullaah ﷺ asked, "Will it be a Hijrah Baadi or a Hijrah Baati?" "Which is better?" asked Hadhrat Waathila رضي الله تعالى عنه. "The Hijrah Baati," replied Rasulullaah ﷺ. Rasulullaah ﷺ then went on to explain, "The Hijrah Baati is that you live with Rasulullaah ﷺ (in Madinah) while the Hijrah Baadi is that you return to your locality. **(In any event) You will be required to obey (my commands and the commands of Allaah) in conditions of ease and adversity, whether you are willing or not and even though others are given preference over you."** After Hadhrat Waathila رضي الله تعالى عنه had agreed, Rasulullaah ﷺ stretched out his hand and Hadhrat Waathila رضي الله تعالى عنه stretched out his hand (to pledged allegiance). When Rasulullaah ﷺ saw that Hadhrat Waathila رضي الله تعالى عنه was not going to make any exceptions to the pledge, Rasulullaah ﷺ prompted him to add, **"As far as I am able."** Hadhrat Waathila رضي الله تعالى عنه added, "As far as I am able." Rasulullaah ﷺ then took his

(1) Firyaabi, Ibn Mandah and Ibn Abi Haatim as quoted in *Isaaba* (Vol.2 Pg.212).
(2) Abu Ya'la, from reliable sources as confirmed by Haythami (Vol.7 Pg.10).

hand (so that he could pledge his allegiance). (1)

The Hijrah of the Banu Sulaym Tribe

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates that when the Banu Sulaym tribe were affected by an epidemic, Rasulullaah ﷺ advised them to live outside the town. They said, "We dislike to turn back on our heels and return to the outskirts." Rasulullaah ﷺ said to them, "You shall be our country people and we shall be your city people. We shall respond if you call for us and you would respond when we call for you. You will be regarded as Muhaajireen wherever you are." (2)

The Hijrah of Hadhrat Junaadah bin Abi Umayyah رضي الله تعالى عنه

Hadhrat Junaadah bin Abi Umayyaah Azdi رضي الله تعالى عنه narrates that there was a difference of opinion amongst them when they made Hijrah during the time of Rasulullaah ﷺ. While some Sahabah رضي الله تعالى عنهم maintained that making Hijrah had come to an end, others were of the opinion that it did not. Hadhrat Junaadah رضي الله تعالى عنه says that he then asked Rasulullaah ﷺ about this and Rasulullaah ﷺ said, **"Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar."** (3)

Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه narrates, "I was the youngest amongst a delegation of seven or eight people from the Banu Sa'd bin Bakr tribe. When the delegation met Rasulullaah ﷺ, they all had their needs fulfilled, leaving me behind to look after the animals. I later approached Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Do address my need as well.' When Rasulullaah ﷺ asked me what my need was, I posed the question (to which I needed a reply), 'People are saying that making Hijrah has come to an end.' Rasulullaah ﷺ replied, 'Your need is the best (or he said), your need is better than theirs. Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar." (4)

What was Told to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه and Others Concerning Hijrah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that while Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه was in the upper part of Makkah, he was told that the person who did not undertake Hijrah has no Deen. He therefore said, "I shall never go home until I have first been to Madinah." When he arrived in Madinah, he stayed with Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه and then went to see Rasulullaah ﷺ. When Rasulullaah ﷺ asked him what had brought him, he informed Rasulullaah ﷺ that he was told that the person who did not undertake the Hijrah had no Deen. Rasulullaah ﷺ said, "O Abu Wahab! Return to the rocky

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.142).
(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
(4) Ibn Mandah, Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Abu Haatim, Ibn Hibbaan and Nasa'ee have also reported the narration from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.319).

plains of Makkah and stay in your homes. Hijrah has come to an end (after the conquest of Makkah). All that is left is Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (1)

Another narration states that someone said to Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه that the person who did not perform the Hijrah is destroyed. Hadhrat Safwaan رضي الله تعالى عنه swore an oath that he would never wash his hair until he went to Rasulullaah ﷺ. He then took to his mount and rode off (to Madinah). Finding Rasulullaah ﷺ at the door of the Masjid, he asked, "O Rasulullaah ﷺ! I have been told that the person who does not make Hijrah is destroyed. I have therefore taken a vow never to wash my hair until I have come to you (to ask about it)." Rasulullaah ﷺ replied, "When Safwaan heard about Islaam, his heart was content to accept it as his Deen. (Compulsory) Hijrah (to Madinah) has come to an end after the conquest of Makkah. However, there still remains Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (2)

Hadhrat Saalih bin Basheer bin Fudayk narrates that his grandfather Hadhrat Fudayk رضي الله تعالى عنه once approached Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! Some people say that the person who does not migrate is destroyed." Rasulullaah ﷺ replied, "O Fudayk! Establish salaah, pay zakaah, migrate away from evil and live wherever you want in the land of your people, you will still be regarded as one who has migrated." (3)

Hadhrat Ataa bin Abi Rabaah narrates that he once visited Hadhrat Aa'isha رضي الله تعالى عنها in the company of Hadhrat Ubayd bin Umayr Laythi رضي الله تعالى عنه. When they asked her about Hijrah, she replied, "There is no (compulsory) Hijrah nowadays. (In the past) A person used to flee with his Deen towards Allaah and His Rasool ﷺ, fearing that he would be severely tested (tortured and forced to forsake Islaam). However, Allaah has made Islaam dominant today and a person can worship his Rabb wherever he pleases. **Nevertheless, there still remains Jihaad and the intention (to wage Jihaad).**" (4)

The Hijrah of Women and Children

The Hijrah of Rasulullaah ﷺ's Family and the Family of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "When Rasulullaah ﷺ made Hijrah, he left us and his daughters behind (in Makkah). When he had settled, he sent Hadhrat Zaid bin Haaritha رضي الله تعالى عنه and his slave Abu Raafi رضي الله تعالى عنه (to fetch us). He gave them two camels and five hundred Dirhams which he had taken from my father (Hadhrat Abu Bakr رضي الله تعالى عنه). With this he was to purchase as many camels as he required. Hadhrat Abu Bakr رضي الله تعالى عنه sent Hadhrat Abdullaah bin Urayqidh رضي الله تعالى عنه

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Bayhaqi (Vol.9 Pg.17) has also reported the narration.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.84).

(3) Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(4) Bukhari as well as Bayhaqi (Vol.9 Pg.17).

with the two men along with two or three camels. He also wrote a letter to (my brother) Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنه, instructing him to mount my mother Ummu Roomaan رضي الله تعالى عنها, myself and my sister Asmaa رضي الله تعالى عنها the wife of Hadhrat Zubayr رضي الله تعالى عنه on the camels."

"The three men left together and when they reached Qudayd, Hadhrat Zaid رضي الله تعالى عنه used the five hundred Dirhams to purchase three camels. They happened to meet Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه who intended making Hijrah and left Makkah with him. Hadhrat Zaid رضي الله تعالى عنه and Abu Raafi رضي الله تعالى عنه took along with them (Rasulullaah ﷺ's two daughters) Hadhrat Faatima رضي الله تعالى عنها and Hadhrat Ummu Kulthoom رضي الله تعالى عنها together with (Rasulullaah ﷺ's wife) Hadhrat Sauda bint Zam'ah رضي الله تعالى عنها. Hadhrat Zaid رضي الله تعالى عنه also took on his camel (his wife) Hadhrat Ummu Ayman رضي الله تعالى عنها and (his son) Hadhrat Usaama رضي الله تعالى عنه. When we reached Bayda, my camel bolted as I sat in the carriage together with my mother Ummu Roomaan رضي الله تعالى عنها. My mother started shouting, "Oh my beloved daughter! Oh the new bride!" (Hadhrat Aa'isha رضي الله تعالى عنها was by then already married to Rasulullaah ﷺ.) Our camel was eventually caught after it had already crossed the Valley of Harsha. Allaah had kept us safe."

"When we reached Madinah, I stayed with the family of Hadhrat Abu Bakr رضي الله تعالى عنه while the family of Rasulullaah ﷺ stayed with him. Rasulullaah ﷺ was building his Masjid and several rooms around the Masjid that he intended to be the living quarters for his wives. We stayed like this for a while." The rest of the Hadith concerns the details of the marriage of Hadhrat Aa'isha رضي الله تعالى عنها. (1)

Another narration from Hadhrat Aa'isha رضي الله تعالى عنها quotes that she said, "As we were making Hijrah, we were passing by a difficult (dangerous) valley when the camel I was on suddenly bolted very furiously. By Allaah! I shall never forget the words of my mother as she screamed, 'Oh my little bride!' However, the camel continued bolting. When I heard someone shout, 'Throw down its reins,' I threw it down and the camel stood still in a daze as if someone was holding it up." (2)

The Hijrah of Rasulullaah ﷺ's Daughter Hadhrat Zaynab رضي الله تعالى عنها and the Words of Rasulullaah ﷺ Concerning the Hardships She Encountered En route

Rasulullaah ﷺ's daughter Hadhrat Zaynab رضي الله تعالى عنها says, "As I was preparing the provisions for my journey (Hijrah), Hind bint Utba met me. She said, 'O daughter of Muhammad! Do you think that the news has not reached me that you wish to meet up with your father?' 'I have no such intention,' I replied. She said, 'Dear cousin! Do not do this. If you require any goods for your journey or any money to help you reach your father, I have what you need. You should therefore not keep secrets from me because the disputes between men should not creep between us

(1) Ibn Abdil Birr in his *Isti'aab* (Vol.4 Pg.450). Zubayr has also reported the narration as quoted in *Isaaba* (Vol.4 Pg.450). Haythami has also reported the narration in *Majma'uz Zawaa'id* (Vol.9 Pg.227) and has commented on the chain of narrators.

(2) Haythami (Vol.9 Pg.227). Tabraani has also reported the narration as has Haakim in his *Mustadrak* (Vol.4 Pg.4).

women.'" Hadhrat Zaynab رضي الله تعالى عنها narrates further when she says, "By Allaah! I certainly think that she meant what she said but I was scared for her and denied that I intended to migrate."

Ibn Is'haaq further narrates that Hadhrat Zaynab رضي الله تعالى عنها continued her preparations and when it was completed, her husband's brother Kinaana bin Rabee brought her a camel which she mounted. He took his bow and quiver along with him. He took her out of Makkah during the day and led the camel as she sat in her carriage. When some men of the Quraysh started talking about this, they set out after her and eventually caught up with her at Dhu Tuwa. The first to catch up with her was Habbaar bin Aswad Fihri. As she sat in her carriage, he frightened the camel with his spear until it threw her off. According to what people say, she was expecting at the time. Kinaana sat on his knees, emptied his quiver and said, "By Allaah! I shall place an arrow into anyone who even draws close to me." The men drew back from him.

Just then, Abu Sufyaan arrived with a group of senior members of the Quraysh. He called out (to Kinaana) saying, "Dear man! Hold back your arrows until we have a chance to speak to you." Kinaana held back and Abu Sufyaan came forward until he stood before Kinaana. He said, "You have made a great mistake. You have taken the lady openly in full view of everyone when you know the hardships and difficulties we have experienced at the hand of (her father) Muhammad. If you take her away from our midst so openly and in full view of the people, it would be an embarrassment to us and people would regard this to be a sign of our weakness. I swear by my life that we have no need to keep her away from her father and have no revenge to exact from her. However, you should take her back now and secretly take her away to be reunited with her father only once people have quieten down and the word spreads that we have made her return (to Makkah)." Kinaana then did this. (1)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that as someone was leaving (Makkah) with Hadhrat Zaynab رضي الله تعالى عنها the daughter of Rasulullaah صلى الله عليه وسلم, they were intercepted by two men from the Quraysh who fought him and after gaining the upper hand, pushed her down. **She fell on to a rock and miscarried,** causing her to bleed profusely. They then took her to Abu Sufyaan, who handed her over to some women from the Banu Haashim who had come to him. It was only after this that she eventually managed to make Hijrah. **However, the injury persisted until she finally passed away on account of the injury. People therefore considered her to be a martyr.** (2)

Another narration from Hadhrat Aa'isha رضي الله تعالى عنها states that after Rasulullaah صلى الله عليه وسلم had left Makkah, his daughter Hadhrat Zaynab رضي الله تعالى عنها also left with Kinaana or his brother. The Mushrikeen left in search of her and it was Habbaar bin Aswad who caught up with her. He continued sticking his spear into her camel until it dropped her down, causing her to miscarry. She bore the injury with patience and the Banu Haashim and Banu Umayyah tribes disputed about who will care

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.330).

(2) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.216).

for her. The Banu Umayyah claimed to have a greater right to her because she was married to their cousin Abul Aas. However, she ended up in the care of Hind bint Utba bin Rabee'ah who used to say to Hadhrat Zaynab رضي الله تعالى عنها, "This is all because of your father."

Rasulullaah ﷺ one day said to Hadhrat Zaid bin Haaritha رضي الله تعالى عنه, "Will you not go and bring Zaynab?" "Certainly, O Rasulullaah ﷺ!" replied Hadhrat Zaid رضي الله تعالى عنه. Rasulullaah ﷺ said, "Take my ring and give it to her." Hadhrat Zaid رضي الله تعالى عنه subtly used various means to reach Hadhrat Zaynab رضي الله تعالى عنها and eventually met a shepherd. He asked the shepherd, "For whom are you grazing?" When the shepherd informed him that he was grazing for Abul Aas (the husband of Hadhrat Zaynab), Hadhrat Zaid رضي الله تعالى عنه asked him to whom the goats belonged. "To Zaynab the daughter of Muhammad," was the reply. Hadhrat Zaid رضي الله تعالى عنه walked awhile with the shepherd and (after gaining his confidence) then said to him, "May I give you something to give to her without informing anyone?" When the shepherd agreed, Hadhrat Zaid رضي الله تعالى عنه gave him the ring. Hadhrat Zaynab رضي الله تعالى عنها recognised the ring and asked the shepherd, "Who gave this to you?" "Some man," he replied. "Where did you leave this man?" she enquired further. When he described the place to her, she remained silent and went there once night had fallen.

When she met Hadhrat Zaid رضي الله تعالى عنه, he told her to sit in front of him on the camel. She refused, telling him to sit in the front. He mounted the camel and she mounted behind him (the laws of Hijaab were not revealed at that time). They eventually arrived in Madinah. Rasulullaah ﷺ used to say about Hadhrat Zaynab رضي الله تعالى عنها, **"This is the best of my daughters who has suffered for my sake."**

When this Hadith reached Hadhrat Ali bin Husayn, he approached Hadhrat Urwa and said, "What is this Hadith I hear you are reporting in which the status of Hadhrat Faatima رضي الله تعالى عنها is being reduced?" Hadhrat Urwa said, "I swear by Allaah that I would not want to reduce the status of Hadhrat Faatima رضي الله تعالى عنها in exchange for everything between the east and the west. I shall therefore not be reporting this Hadith again." (1)

The Hijrah of Hadhrat Durra bint Abi Lahab رضي الله تعالى عنها

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abu Hurayra رضي الله تعالى عنه and Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه all report that when Hadhrat Durra رضي الله تعالى عنها the daughter of Abu Lahab made Hijrah, she stayed at the residence of Hadhrat Raafi bin Mu'allaa Zuraqi رضي الله تعالى عنه. While sitting with her, some women from the Banu Zurayq tribe asked her whether she was the daughter of the person about whom Allaah says:

﴿تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝ مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝﴾ (سورة لهب: ١، ٢)

May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him. {Surah

(1) Tabraani in his *Kabeer* and Bazzaar, as quoted by Haythami (Vol.9 Pg.213).

Lahab, verses 1,2}

They then said, "You will therefore be of no use to me." Hadhrat Durra رضي الله تعالى عنها then went to Rasulullaah ﷺ to complain about what the women had said. Rasulullaah ﷺ consoled her and asked her to be seated. After leading the Zuhr salaah, Rasulullaah ﷺ sat on the pulpit for a while and said, "O people! What is it that I should be harmed through my family? I swear by Allaah that on the Day of Qiyaamah, I shall even intercede on behalf of the Haa, Hakam, Suda and Sahlab tribes (therefore I shall obviously intercede on behalf of my family as well)." (1)

Also pertinent to this chapter concerning the Hijrah of women are the narrations that have passed about the Hijrah of Hadhrat Ummu Salama رضي الله تعالى عنها, mentioned under the subheading "Hadhrat Abu Salama رضي الله تعالى عنه and Hadhrat Ummu Salama رضي الله تعالى عنها Migrate to Madinah". Also relevant is the Hijrah of Hadhrat Asmaa bint Umays رضي الله تعالى عنها and Hadhrat Ummu Abdillaah Layla bint Abi Hathma رضي الله تعالى عنه, both of which are mentioned under the heading "Hadhrat Ja'far bin Abi Taalib رضي الله تعالى عنه and Other Sahabah رضي الله تعالى عنهم Migrate to /Abyssinia and then to Madinah".

The Hijrah of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and other Children

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "We reached Rasulullaah ﷺ five years after he had made Hijrah and were with the Quraysh when they marched during the year in which the Battle of Ahzaab was fought. I was with my brother Fadl and our slave Abu Raafi was with us. When we reached a place called Arj, we lost our way and instead of taking the Rakooba road, we took the Jathjaatha road. We eventually arrived in the locality of the Banu Amr bin Awf (Quba) from where we entered Madinah. We found Rasulullaah ﷺ in the trench (that was dug around Madinah). I was then eight years old while my brother was thirteen."(2)

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(1) Tabraani. Haythami (Vol.9 Pg.257) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.
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Chapter Five

The Chapter Concerning Nusrah
(Assisting Others in the Propagation of Deen)

This chapter highlights how rendering assistance to the upright Deen and the Straight Path was more beloved to the Sahabah رضي الله تعالى عنهم than everything else and how they prided themselves for this more than they prided themselves for worldly honour. It also brings to light how they sacrificed their pleasures for it, doing it all in search of Allaah's pleasure and in compliance with the commands of Rasulullaah ﷺ (May Allaah shower His mercy, blessings and peace on him, his family and all his companions).

The Beginning of the Nusrah that the Ansaar Rendered

A Hadith of Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها says, "Every year Rasulullaah ﷺ used to present his case to the various Arab tribes, asking them to grant him asylum with their people so that he could propagate Allaah's word and message. He promised them Jannah in return for their assistance. However, no Arab tribe accepted his offer until the time came when Allaah decided that His Deen should become dominant, that his Nabi ﷺ should receive assistance and that His promises should be fulfilled. It was then that Allaah pulled forward the tribe of the Ansaar. They accepted the offer of Rasulullaah ﷺ and Allaah thus created a place to which Rasulullaah ﷺ could migrate."(1)

A Hadith of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Umar رضي الله تعالى عنه says, **"When Rasulullaah ﷺ stayed in Makkah, he went to every Arab tribe and presented his case to them during the Hajj season.** However, he could find none to respond to him until Allaah brought this tribe of the Ansaar because of the good fortune that Allaah had decreed for them and the honour He wished to bestow on them. They therefore granted him a sanctuary and assisted him. May Allaah reward them with abundant good on behalf of His Nabi ﷺ." (2)

(1) Tabraani in his Awsat. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.
(2) Bazzaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

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Another narration adds that Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! We failed to fulfil the pledge we made with the Ansaar when we said to them that while we remain the leaders, they shall be the viziers. If I live to the end of the year, every governor of mine shall be from the Ansaar." (1)

A Hadith of Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Jaabir bin Abdillaah رضي الله تعالى عنه says, "Rasulullaah ﷺ presented his case to the people as they stayed at their camps (during the Hajj season). He would say, 'Who will take me to his people because the Quraysh are preventing me from propagating the word of Allaah تبارك وتعالى?' Eventually a **man from Hamdaan** came to Rasulullaah ﷺ. When Rasulullaah ﷺ asked him where he hailed from and he said that he was from Hamdaan, Rasulullaah ﷺ asked further, 'Do your people have military might?' 'They do,' he replied. However, when the man feared that his people may not honour his word (to Rasulullaah ﷺ) and came back to Rasulullaah ﷺ and said, 'I shall first go to my people and inform them. Thereafter, I shall come back to you.' Rasulullaah ﷺ agreed and the man left. A delegation from the Ansaar then approached Rasulullaah ﷺ in the month of Rajab." (2)

In the chapter entitled "Pledging Allegiance to Assist Others" (3), the narration has passed in which Hadhrat Jaabir رضي الله تعالى عنه narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. **This was at the marketplaces of Ukaaz and Majinna. He would ask the people, "Who will give me asylum?** Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such an ebb that when a person from Yemen or from the Mudhar tribe left (for Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrat Jaabir رضي الله تعالى عنه continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir رضي الله تعالى عنه says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked

(1) *Jam'ul Fawaa'id* (Vol.2 Pg.30). *Majma'uz Zawaa'id* (Vol.6 Pg.42) contains commentary on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.35). Refer also to *Fat'hul Baari* (Vol.7 Pg.156).

(3) And under the subheading "Seventy Sahabah رضي الله تعالى عنهم from the Ansaar Pledge their Assistance in the Valley of Aqaba".

about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah r! To what should we pledge allegiance at your hands?" The narration continues further. (1)

A Hadith of Hadhrat Urwa رضي الله تعالى عنه in this Regard

Hadhrat Urwa رضي الله تعالى عنه narrates that when one of the Hajj seasons arrived, a group of individuals from the Ansaar left for Hajj. Amongst them from the Banu Maazin bin Najjaar tribe was Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه and Hadhrat As'ad bin Zuraarah رضي الله تعالى عنه. From the Banu Zurayq tribe was Hadhrat Raafi bin Maalik رضي الله تعالى عنه and Hadhrat Dhakwaan bin Abdil Qais رضي الله تعالى عنه, from the Banu Abdil Ash'hal tribe was Hadhrat Abul Haytham bit Tayyihaan رضي الله تعالى عنه and from the Banu Amr bin Awf was Hadhrat Uwaym bin Saa'idah رضي الله تعالى عنه. Rasulullaah ﷺ approached them and informed them that Allaah had chosen him for Nabuwaat and great honour. Rasulullaah ﷺ also recited the Qur'aan to them.

They were silent when they listened to Rasulullaah ﷺ and their hearts were satisfied with his Da'wah. By the appearance of Rasulullaah ﷺ and by the Da'wah he gave, the Ansaar recognised in him what they had been hearing the Ahlul Kitaab say about him. They therefore accepted what he said, believed in him. And became the vehicles of good. They said to Rasulullaah ﷺ, "You know about the bloodshed that takes place between the Aws and Khazraj tribes. We like Allaah has guided your effort and we are prepared to make every effort for Allaah and for you. We would also advise you to do as you have, but (for now) you should wait (here in Makkah) with your trust in Allaah until we return to our people to inform them about you and invite them towards Allaah and towards His Rasool ﷺ. Perhaps Allaah shall reconcile between us and reunite us. At present, we are far from each other and harbour enmity for each other. Therefore, if you were to come to us right now while we have not yet reconciled, we shall be unable to unite around you. However, we promise to meet you in the forthcoming Hajj season."

Rasulullaah ﷺ was happy with what they said and they returned to their people. They started giving Da'wah to the people in secret and informing them about Rasulullaah ﷺ. They also informed the people about the message Allaah had sent with Rasulullaah ﷺ and to which he called with the Qur'aan. Eventually, there was scarcely a home amongst the households of the Ansaar that did not have some Muslims. (2) The rest of the Hadith is similar to that quoted earlier under the subheading "The Da'wah that Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه gave" (this appears under the heading "The Da'wah that the Sahabah رضي الله تعالى عنهم gave to individuals").

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.2 Pg.625).

(2) Tabraani. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

A Few Couplets Composed by Hadhrat Sirmah bin Qais رضي الله تعالى عنه in this regard

Hadhrat Yahya bin Sa'eed narrates from an old lady from the Ansaar that she used to see Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه frequently visit Hadhrat Sirma bin Qais رضي الله تعالى عنه to learn the following couplets (which mean):

"He stayed with the Quraysh for a few years more than ten
Advising people with the hope of meeting a suitable friend
Offering himself to the people coming for Hajj
Without seeing anyone to offer asylum nor anyone offering an invitation
When he came to us (Ansaar) and settled
He became happy and pleased in Tayba (Madinah)
He then had no fear of a distant tyrant oppressively taking something away
Nor any fear of people revolting
For him we spent most of our wealth
As well as our lives in battles and in comforting (the Muhaajireen)
We were enemies of all those who were his enemies
Even though they had been the best of our friends
(All this because) We were convinced that there is nothing (worthy of worship) but Allaah
And that the Book of Allaah is our guide"(1)

The Bond of Brotherhood Between the Muhaajireen and the Ansaar رضي الله تعالى عنهم

The Story of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Sa'd bin Rabee رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that when Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه arrived in Madinah, Rasulullaah ﷺ established a bond of brotherhood between him and Hadhrat Sa'd bin Rabee Ansaari رضي الله تعالى عنه. Hadhrat Sa'd رضي الله تعالى عنه said to Hadhrat Abdur Rahmaan رضي الله تعالى عنه, "Dear brother! I am the wealthiest person in Madinah and you may have half of my wealth. I also have two wives. You may choose the one you like best and I shall divorce her." Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "May Allaah bless you in your family and wealth. Just show me the way to the marketplace." When Hadhrat Sa'd رضي الله تعالى عنه showed Hadhrat Abdur Rahmaan رضي الله تعالى عنه where the marketplace was, Hadhrat Abdur Rahmaan رضي الله تعالى عنه started buying and selling until he had made a profit. He returned with some cheese and butter.

He continued like this for a while until one day he appeared with the colour of saffron on his clothes. "What is this all about?" asked Rasulullaah ﷺ. "I have married," he replied. "What dowry did you give your wife?" Rasulullaah ﷺ asked further. Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "The weight of a date stone in gold." Rasulullaah ﷺ then advised, "Host a Waleema even if you have to feed a

(1) Haakim in his *Mustadrak* (Vol.2 Pg.626).

goat." (Referring to the tremendous blessings that Allaah had granted him in business,) Hadhrat Abdur Rahmaan رضي الله تعالى عنه used to say, "Even if I were to pick up a stone, I could hope to receive gold or silver in exchange." (1)

The Muhaajireen and Ansaar Inherit from Each other

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when the Muhaajireen first arrived in Madinah, a Muhaajir would inherit from his Ansaar brother because of the bonds of brotherhood that Rasulullaah ﷺ created between them. In fact, even the relatives of the Ansaar would not inherit from their families as the Muhaajireen would. However, this practice was abrogated when Allaah revealed the following verse of the Qur'aan:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ (سورة النساء: ٣٣)

For each *(man and woman)* We have appointed heirs. {Surah Nisaa, verse 33} (2)

While this narration states that the above verse abrogated the inheritance of a confederate (the Muhaajir whom Rasulullaah ﷺ appointed as a brother to an Ansaari), the next narration makes it clear that the verse which abrogated the practice was:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝﴾

(سورة الانفال: ٧٥)

Those who are relatives are closer to each other in Allaah's Book *(and will therefore inherit from each other before anyone else).* Undoubtedly *(Only)* Allaah knows everything *(He knows who deserves what).* {Surah Anfaal, verse 75}

Haafidh Ibn Hazar رضي الله تعالى عنه states that this narration is more reliable. However, he also points out that this practice could have been abrogated twice. It is possible that in the early stages, the only form of inheritance was between those whom Rasulullaah ﷺ appointed as brothers, without any inheritance being stipulated for relatives. However, relatives were also given a share of inheritance together with the confederates when Allaah revealed the verse:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيَ﴾ (سورة النساء: ٣٣)

For each *(man and woman)* We have appointed heirs. {Surah Nisaa, verse 33}

This is the interpretation of the narration reported by Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. However, inheritance was left exclusively for relatives and the inheritance of confederates was completely abrogated by the following verse of Surah Ahzaab:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228). Bukhari and Muslim have also reported the Hadith as quoted Isaaba (Vol.2 Pg.26). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.89).

(2) Bukhari.

تَفْعَلُوْٓا اِلٰٓى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ۭ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ۝ (سورة الاحزاب:٦)

In Allaah's Book *(the "Lowhul Mahfoodh")*, relatives are closer to each other *(and therefore have a greater right of inheriting from each other)* than the *(other)* Mu'mineen *(who are not related)* and the Muhaajireen, *(they will not receive any portion of your estate as inheritance)* unless you wish to do a good turn to your *(unrelated Mu'mineen or Muhaajireen)* friends *(in which case you may bequest a maximum of one third of your estate to them)*. This *(injunction)* has been documented in the Book (the "Lowhul Mahfoodh"). {Surah Ahzaab, verse 6}

After this verse was revealed, all that the confederates could have from the inheritance of the Ansaar was what the Ansaar gave them as goodwill to assist them. By this interpretation, all the Ahadeeth have their explanation. (1)

A large group of Taabi'een have narrated that when Rasulullaah ﷺ arrived in Madinah, he forged ties of brotherhood between the Muhaajireen themselves and between the Muhaajireen and the Ansaar so that they may care for each other. They used to inherit from each other and numbered seventy individuals from amongst the Muhaajireen and the Ansaar. Some say that they numbered a hundred. Nevertheless, they stopped inheriting from each other on the basis of this brotherhood when Allaah revealed the verse:

﴿وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ﴾ (سورة الاحزاب:٦)

Those who are relatives are closer to each other in Allaah's Book ... {Surah Ahzaab, verse 6}(2)

The Financial Assistance that the Ansaar gave to the Muhaajireen

Sharing Dates and an Ansaari رضي الله تعالى عنه Refuses to be Paid Back

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that the Ansaar once said to Rasulullaah ﷺ, "Share out our date plantations between us and our (Muhaajireen) brothers." Rasulullaah ﷺ said, "No. (Instead of giving up ownership of the land) Will you rather not absolve us (Muhaajireen) of working on the plantations and share the dates with us?" The Ansaar replied, "We hear and we obey."

Hadhrat Abdur Rahmaan bin Zaid bin Aslam رضي الله تعالى عنه narrates that Rasulullaah ﷺ said to the Ansaar, "Your (Muhaajireen) brothers have left behind their wealth and their families to come to you." The Ansaar said, "Distribute our land and plantations between us and them." Rasulullaah ﷺ, "Why not do something else?" "What else, O Rasulullaah ﷺ?" they asked. Rasulullaah ﷺ replied, "Since the Muhaajireen do not know how to work on the plantations, will you rather not do the work for them and share the dates with them?" "We shall

(1) *Fat'hul* Baari (Vol.7 Pg.191).
(2) Ibn Sa'd, as quoted in *Fat'hul* Baari (Vol.7 Pg.191).

indeed," replied the Ansaar. (1)

Hadhrat Anas رضي الله تعالى عنه narrates that the Muhaajireen said, "O Rasulullaah ﷺ! We have never seen people better than those to whom we have come (the Ansaar). They are prepared to assist even though they have little and when they have plenty, they spend most generously. They do all the work on the plantations for us and share the dates with us. They do so much for us that we actually fear that they should not take all the rewards." Rasulullaah ﷺ said, "This will not happen as long as you keep praising them and making du'aa for them." (2)

Hadhrat Jaabir رضي الله تعالى عنه narrates that whenever the Ansaar harvested their crops, they would divide the crop into two parts, the one part being smaller than the other. They would then place branches with the smaller portion (to make it look bigger than the other portion). Thereafter, they gave the Muhaajireen the choice between the two portions. The Muhaajireen would choose the larger portion (the portion without the branches, thinking that they were leaving the larger portion for the Ansaar). The Ansaar would then take the smaller portion for themselves. This practise continued until Khaybar was conquered.

When Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your condition to be met." Rasulullaah ﷺ said, "You have it." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once called for the Ansaar to distribute the land of Bahrain amongst them. However, they refused to have any of it unless the Muhaajireen also received an equal amount of land. Rasulullaah ﷺ then said to them, "In that case, we cannot (distribute the land)." Rasulullaah ﷺ then added, "You Ansaar should exercise patience until you meet me (on the Day of Qiyaamah) because (after my death) others will be given preference over you." (4)

How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam

The Jew Ka'b bin Ashraf is Killed

Hadhrat Jaabir bin Abdillaah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said,

(1) Bukhari (Vol.1 Pg.312), as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228).

(2) Ahmad. In his *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228), Ibn Katheer has commented on the chain of narrators. Ibn Jareer, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(3) Bazzaar. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(4) Bukhari (Vol.1 Pg.535).

"Who is there to see Ka'b bin Ashraf because he has caused great harm to (the Deen of) Allaah and to His Rasool ﷺ?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه stood up and said, "Do you want me to kill him?" "Yes," replied Rasulullaah ﷺ. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه then said, "Do permit me to say something to him as well." Rasulullaah ﷺ granted him permission. (Taking some companions along with him) Hadhrat Muhammad bin Maslama رضي الله تعالى عنه went to Ka'b bin Ashraf and said, "That man (Rasulullaah ﷺ) had asked us for charity and had tired us with requests. We have therefore come to you for a loan." Ka'b said, "By Allaah! He will again tire you out afterwards."

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "We have started following him and do not like to leave him until we see what happens to him in the end. We want you to lend us a Wasaq or two of grain." Ka'b replied, "Fine, but I need collateral first." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم asked, "What collateral do you want?" Ka'b said, "Give me your women as collateral." They responded by saying, "How can we give you our women as collateral when you are the most handsome of the Arabs?" Ka'b said, "Then give me your children." They said, "How can we give our children as collateral when people will taunt by saying that these are the children who were given as collateral for a mere one or two Wasaq of grain? This would be too embarrassing for us. We shall rather give you our weapons as collateral." When Ka'b agreed, they arranged to meet at night.

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه arrived at night with Hadhrat Abu Naa'ilah رضي الله تعالى عنه who was Ka'b's foster brother by virtue of being suckled by the same woman. Ka'b called them to a fortress and came down to meet them. Ka'b's wife asked, "Where are you going at this hour?" he replied, "It is only Muhammad bin Maslama and my brother Abu Naa'ilah." According to another narration, she said, "I hear a sound resembling the dripping of blood." Ka'b reassured her saying, "It is only my brother Muhammad bin Maslama and my foster brother Abu Naa'ila. A brave person responds even if he is called to a confrontation at night."

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه brought another two or three men with him and said to them, "When he arrives, I shall hold his hair to smell it and you shall also ask them to smell. When you see that I have a good hold of his head, you should attack him." Ka'b arrived wearing a belt studded with jewels and exuded the fragrance of perfume. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه exclaimed, "To this day have I never smelt anything so good!" Ka'b said, "I have the most fragranced Arab women and the most beautiful ones." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "Do allow me to smell your head." "Why certainly," said Ka'b smugly. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه smelt Ka'b's head and allowed his companions to do so as well. Thereafter, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه asked, "Will you permit me a second time?" When Ka'b allowed him, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه took firm hold of Ka'b's head and said to the others, "Get him!" They then killed him and reported back to Rasulullaah ﷺ.

According to a narration of Hadhrat Urwa رضي الله تعالى عنه, Rasulullaah ﷺ praised Allaah when they reported back to him. A narration of Ibn Sa'd states that (after killing Ka'b) when Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and his companions reached Baqee Gharqad (the graveyard), they shouted "Allaahu Akbar!". Rasulullaah ﷺ was busy performing salaah that night and when he heard them shout "Allaahu Akbar!", he also shouted "Allaahu Akbar!" because he guessed that they had already killed Ka'b. When they came to him, Rasulullaah ﷺ commented, "(You have the) Faces of successful people." "Your face is too, O Rasulullaah ﷺ," they responded. They then threw Ka'b's head before Rasulullaah ﷺ and he praised Allaah for Ka'b's death.

A narration of Hadhrat Ikrama states that (after Ka'b's death) the Jews became terrified and came to Rasulullaah ﷺ. They said, "Our leader was killed by deception." Rasulullaah ﷺ reminded them of Ka'b's treacherous ways and about how he instigated against Islaam and harmed the Muslims. Ibn Sa'd adds that after this, the Jews became scared and kept silent. (1)

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Ibn Is'haaq narrates that Rasulullaah ﷺ once announced, "Who will see to Ibn Ashraf for me?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "I shall see to him for you, O Rasulullaah ﷺ. I shall kill him." Rasulullaah ﷺ said, "Do so if you can." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه spent the next three days without eating or drinking anything besides what was needed to preserve his life. When Rasulullaah ﷺ was informed about this, he called Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and asked him why he had stopped eating and drinking. He replied, "I have promised you something that I am unsure whether I will be able to fulfil." Rasulullaah ﷺ said to him, "All you have to do is to try."

Another narration of Ibn Is'haaq from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that Rasulullaah ﷺ even walked with Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and his companions up to Baqee Gharqad and pointed them in the direction saying, "Proceed with the name of Allaah. O Allaah! Assist them." (2)

Abu Raafi Sallaam bin Abul Huqayq is Killed

Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله تعالى عنه says that amongst the many advantages that Allaah had granted Rasulullaah ﷺ (to facilitate the effective propagation of Deen) was that the two (Ansaar) tribes of the Khazraj and Aws were always competing to serve Rasulullaah ﷺ just as two wrestlers compete. Whenever the Aws did something to benefit Rasulullaah ﷺ, the Khazraj would say, "By Allaah! By doing this you shall not surpass our standing with Rasulullaah ﷺ." They would then stop at nothing to match the feat. Similarly, whenever the Khazraj did something to win Rasulullaah ﷺ's favour, the Aws would say the same thing.

Therefore, when the Aws managed to kill Ka'b bin Ashraf for his hostilities towards Rasulullaah ﷺ, the Khazraj said, "By Allaah! You people shall never

(1) Bukhari, as quoted in *Fat'hul* Baari (Vol.7.Pg.239).

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.7). In his *Fat'hul* Baari (Vol.7 Pg.237), Ibn Hajar has confirmed that the narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه is reliable.
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surpass us by doing this." They then discussed who was as hostile towards Rasulullaah ﷺ as Ka'b bin Ashraf was. They arrived at the conclusion that such a person was Ibn Abul Huqayq who lived in Khaybar. They therefore sought permission from Rasulullaah ﷺ to kill him and when permission was granted, five men from the Banu Salama family of the Khazraj left. They were Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه, Hadhrat Mas'ood bin Sinaan رضي الله تعالى عنه, Hadhrat Abdullaah bin Unays رضي الله تعالى عنه, Hadhrat Abu Qataadah Haarith bin Rib'ee رضي الله تعالى عنه and Hadhrat Khuzaa'ee bin Aswad رضي الله تعالى عنه who was their ally from the Bani Aslam family. **When they left, Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه as their Ameer and forbade them from killing any women and children.**

When the Sahabah رضي الله تعالى عنهم reached Khaybar, they went to the house of Ibn Abul Huqayq at night. Every room in the house was locked from outside so that none could come out. Ibn Abul Huqayq had an upstairs room to which a ladder made of date fibres led. The Sahabah رضي الله تعالى عنهم climbed the ladder and standing at his door, they sought permission to enter. When Ibn Abul Huqayq's wife came out to ask who they were, they said that they were Arabs looking for grain supplies. She pointed them to Ibn Abul Huqayq and they entered the room.

The Sahabah رضي الله تعالى عنهم narrate, "When we entered the room, we locked the door behind us fearing that nothing should become an obstacle between us and him. His wife started screaming to alert him about our arrival and we rushed to him brandishing our swords as he lay on the bed. **By Allaah! It was only the whiteness of his body that led us to him in the darkness of the night. He appeared to be a white Coptic cloth thrown on the bed. When his wife gave us away, one of our men lifted his sword over her but immediately retrained himself when he remembered the instructions of Rasulullaah ﷺ.** Had it not been for this, we would have killed her that night. When we attacked him with out swords (and he was still not dead) Hadhrat Abdullaah bin Unays رضي الله تعالى عنه pushed his sword into Ibn Abul Huqayq's belly with such force that the sword went right through him as he pleaded, "Enough! Enough!" We then left the room."

"Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه was poor sighted and fell from a step, injuring his leg very badly. We carried him until we reached one of the water inlets of a Jewish fortress. We crept in as the Jews lit fires and vigorously searched for us everywhere. When they eventually lost hope of finding us, they returned to Ibn Abul Huqayq and surrounded him as he was dying. We asked ourselves, 'How would we get to know whether the enemy of Allaah has died?' One of us volunteered to go and find out. He proceeded and walked amongst the Jews."

The Sahabi رضي الله تعالى عنه who went says, "I found his wife and several Jewish men around Ibn Abul Huqayq. His wife carried a lantern in her hand and was speaking to the others as she looked at her husband's face. She was saying, 'I swear by Allaah that I heard the voice of Ibn Ateek but I then disagreed with myself and said, 'How can Ibn Ateek be in this place?!' She then looked properly at the face of Ibn Abul Huqayq and exclaimed, 'By the lord of the Jews! He is dead!' Nothing

pleased me more than hearing this."

The Sahabi رضي الله تعالى عنه reported back to his companions and carrying Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه, they returned to Rasulullaah ﷺ and informed him of the death of Allaah's enemy. They then started disputing about who had killed him, each one of them claiming to have done it. Rasulullaah ﷺ asked them to give him their swords and after inspecting them, Rasulullaah ﷺ said about the sword of Hadhrat Abdullaah bin Unays رضي الله تعالى عنه, "This one had killed him for I see traces of food on it." (1)

Hadhrat Baraa رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent some men from the Ansaar to kill the Jew Abu Raafi. Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه as their Ameer. Abu Raafi used to harm Rasulullaah ﷺ greatly and assist others against him. He was staying in a fortress somewhere in Hijaaz (Khaybar). When the Sahabah رضي الله تعالى عنهم drew close to the fortress, the sun had already set and the people had already returned home with their animals. Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه said to the others, "Sit here. I shall go and devise a plan with the gatekeeper to enter the gate." When he approached the gate of the fortress, he covered himself with his clothes so that he resembled a person answering the call of nature. By then all the people had already entered. The gatekeeper then shouted to him, "O servant of Allaah! If you wish to enter, please do so because I want to lock the gates."

Hadhrat Abdullaah رضي الله تعالى عنه narrates further. He says, "So I entered and hid myself away. Eventually, when everyone had entered, the gatekeeper locked the gates and hung the keys on a nail. I went to the keys, took them and opened the gates. Stories used to be recited every night to Abu Raafi who was in the upper story of his home. When the story- tellers had left, I climbed the ladder to his room. As I opened each door, I locked it behind me saying to myself that if the people find out about me, they will only reach me after I had killed Abu Raafi. When I reached him, he was in a dark room with his wife and I had no idea where he was in the room. I said, 'Abu Raafi!' When he replied, 'Who is it?' I charged in the direction of the voice and struck him with my sword. However, because I was afraid, my strike did not kill him. When he started screaming, I left the room and waited awhile. I then entered and asked, "What is all this commotion, O Abu Raafi?' He said, 'Woe to your mother! Someone in the room has just struck me with a sword.' I then struck him again but rather than killing him, I only succeeded in wounding him. I then pushed the bade of my sword into his belly until it reached his back and I was convinced that I had killed him."

"I then started opening door after door until I reached the ladder. (As I climbed down, I reached a place where) I placed my foot down thinking that I had reached the ground, but I fell in the moonlit night. My shinbone broke and I carried on walking after bandaging it with my turban. I then sat at the gate telling myself that I shall not leave until I am certain that I had killed him. When the cock crowed, an announcer stood on the wall and announced, 'Abu Raafi the

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137) and the *Seerah* of Ibn Hishaam (Vol.2 Pg.190)

trader of Hijaaz has died.' I walked back to my companions and said, 'Success! Allaah has killed Abu Raafi.' **When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his and over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."** (1)

Another narration states that when Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه and the others came back to Rasulullaah ﷺ, he was on the pulpit and (seeing them approach he) said, "The faces of success!" They replied, "It is your face that is successful, O Rasulullaah ﷺ!" He then asked, "Have you killed him?" When they replied in the affirmative, Rasulullaah ﷺ asked to see the sword. Rasulullaah ﷺ then drew the sword from its sheath and (after inspecting it he) said, "Yes! Here are traces of food on the blade." (2)

The Jew Ibn Shayba is Killed

The daughter of Hadhrat Muhayyisa رضي الله تعالى عنه narrates from her father that when Rasulullaah ﷺ once permitted the Sahabah رضي الله تعالى عنهم to kill any Jew they could, Hadhrat Muhayyisa رضي الله تعالى عنه attacked and killed a Jewish trader called Ibn Shayba who interacted and traded with the Muslims. When Hadhrat Muhayyisa رضي الله تعالى عنه did this, his elder brother Hadhrat Huwayyisa رضي الله تعالى عنه who was not yet a Muslim started hitting Hadhrat Muhayyisa رضي الله تعالى عنه saying, "You enemy of Allaah! You have killed him whereas I can swear by Allaah that most of the fat in your stomach has come from his wealth." Hadhrat Muhayyisa رضي الله تعالى عنه replied, **"I swear by Allaah that had Rasulullaah ﷺ commanded me to kill you, I would have decapitated you."** This was the beginning of Hadhrat Huwayyisa's conversion to Islaam. (Surprised by this statement of his brother's), Hadhrat Huwayyisa رضي الله تعالى عنه asked, "Had Muhammad ﷺ commanded you to kill me, you would have done it?" Hadhrat Muhayyisa رضي الله تعالى عنه replied, "By Allaah! I certainly would." Hadhrat Huwayyisa رضي الله تعالى عنه then commented, "By Allaah! The religion that has taken you to this must certainly be astounding." (3)

Another narration quotes that Hadhrat Muhayyisa رضي الله تعالى عنه said, "That personality has commanded me to kill Ibn Shayba for whom I shall even kill you if he so commands me." This narration also adds that Hadhrat Huwayyisa رضي الله تعالى عنه then accepted Islaam. (4)

The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes

The Episode of the Banu Qaynuqah Tribe

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after Rasulullaah ﷺ had

(1) Bukhari.

(2) Bukhari, narrating from sources exclusive to him and not used by the other Imaams of the *Sitta*. The narration is quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.90).

(4) Ibn Is'haaq. Abu Dawood has also reported the narration in which he quotes that Hadhrat Huwayyisa رضي الله تعالى عنه only said, "You have his wealth in your stomach."

defeated the Quraysh in the Battle of Badr, he gathered the Jews (of Madinah) in the marketplace of the Banu Qaynuqah tribe. He then said to them, "O Jews! Accept Islaam before you suffer the same fate as the Quraysh suffered in the Battle of Badr." The Jews said, "The Quraysh do not know how to fight. If you were to fight against us, you would learn that we are real men." It was then that Allaah revealed the following verse of the Qur'aan:

﴿قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ؕ وَبِئْسَ الْمِهَادُ ۝ قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ؕ وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ۝﴾

(سورة ال عمران: ١٢، ١٣)

Say to the Kaafiroon, "You shall be overpowered *(by the Muslims in this world)* and gathered in Jahannam *(in the Aakhirah)*, which is the worst of beddings *(places)*." Indeed there was a sign for you in the two groups which met *(during the Battle of Badr)*. One group fought in the way of Allaah *(in the obedience of Allaah, this was the Muslim army led by Rasulullaah ﷺ)* while the other was *(the group of)* Kuffaar, who saw them *(the Muslims)* as twice their number with their very eyes *(Allaah made the Muslims seem twice their number to the Kuffaar)*. Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight. {Surah Aal Imraan, verses 12,13}[1]

Another narration states that the Jews said to Rasulullaah ﷺ, "O Muhammad! Do not pride yourself on the fact that you have killed some people of the Quraysh who were unseasoned in the art of warfare and did not know how to fight. Should you fight against us, you would soon learn that we are real men and that you have not met the likes of us in battle." [2]

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Imaam Zuhri رحمه الله تعالى narrates that after the Mushrikeen were defeated at Badr, the Muslims said to their Jewish acquaintances, "Accept Islaam before Alaah makes you suffer a day like the day of Badr." Maalik bin Sayf commented, "Are you deceived by that fact that you have defeated a group of people from the Quraysh who have no knowledge of warfare? If we resolve to amass all our forces against you, you would have no power to fight us."

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I have many Jewish friends who are powerful men with plenty weapons and great influence. However, I release myself from their friendship to adopt the friendship of Allaah and His Rasool ﷺ. I shall have no protecting friend besides Allaah and His Rasool ﷺ." To this, (the hypocrite) Abdullaah bin Ubay commented, "On the contrary, I shall not release myself from the friendship of the Jews for I am a person who needs them." Addressing Abdullaah bin Ubay, Rasulullaah ﷺ said,

(1) Ibn Is'haaq, as quoted in *Fat'hul* Baari (Vol.7 Pg.334).
(2) Abu Dawood (Vol.4 Pg.141).
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"O Abu Hubaab! You have opted for the friendship of the Jews in defiance of what Ubaadah bin Saamit has said. You may have their friendship for he does not." Abdullaah bin Ubay said, "In that case, I am content with this state of affairs." It was then that Allaah revealed the following verses of the Qur'aan:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ﴾ (سورة المائده: ٥١ تا ٦٧)

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes)*. They *(all Kuffaar)* are only the friends of each other *(and cannot be your friends)*. Whoever of you befriends them, then he is surely from among them *(because all the Kuffaar are one community)*. Verily Allaah does not guide a nation of wrong-doers *(who befriend the Kuffaar)* ... Allaah shall protect you from the people. {Surah Maa'idah, verses 51-67}(1)

Another narration states that when the Jewish Banu Qaynuqah tribe started hostilities against Rasulullaah ﷺ, Abdullaah bin Ubay bin Salool sided with them and stood in their defence. Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه who was also an ally of the Banu Qaynuqah just like Abdullaah bin Ubay was, went to Rasulullaah ﷺ and made it clear that he was forsaking them in favour of Rasulullaah ﷺ and releasing himself from the alliance he had previously forged with them so that he could adopt complete allegiance to Allaah and His Rasool ﷺ. He said, "O Rasulullaah ﷺ! I choose to adopt the friendship of Allaah, His Rasool ﷺ and the Mu'mineen while I release myself from the alliance and friendship of those Kuffaar." It was with reference to Hadhrat Ubaadah رضي الله تعالى عنه and Abdullaah bin Ubay that the following verses of Surah Maa'idah were revealed:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ۝﴾ (سورة المائده: ٥١ تا ٥٦)

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes)*. They *(all Kuffaar)* are only the friends of each other *(and cannot be your friends)* ... Whoever befriends Allaah, His Rasool ﷺ and the Mu'mineen *(instead of befriending the Kuffaar)*, then indeed only the party of Allaah *(those with Him)* shall be victorious *(in both worlds)*. {Surah Maa'idah, verses 51-56} (2)

The Episode of the Banu Nadheer Tribe

A Sahabi رضي الله تعالى عنه narrates that before the Battle of Badr, the Kuffaar of the Quraysh wrote to (the hypocrite) Abdullaah bin Ubay and others like him who

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.69).
(2) Ibn Is'haaq, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.4).

worshipped idols. In their correspondence, they intimidated them for granting shelter to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم and threatened to attack them with a combined force of all the Arabs. Abdullaah bin Ubay and the others therefore resolved to fight the Muslims. Rasulullaah ﷺ then approached them and said, "No one has schemed against you as the Quraysh have done. All they intend doing is to sow discord amongst you (because the members of your own families are Muslims)." They realised that Rasulullaah ﷺ was right and dispersed (gave up the idea of fighting the Muslims).

After the Battle of Badr, the Kuffaar of the Quraysh wrote to the Jews, telling them that they (the Jews) were well fortified and well armed (and could therefore fight the Muslims). In their letter, they also threatened the Jews (with aggression if the Jews refused to fight the Muslims). The Jews of the Banu Nadheer tribe therefore resolved to betray the trust of the Muslims. They sent a message to Rasulullaah ﷺ saying, "Come to us with two of your companions and three of our scholars will meet you. If they (accept Islaam and) follow you, we shall all follow suit." As Rasulullaah ﷺ prepared to meet them, the three Jews hid daggers in their cloaks. However, before Rasulullaah ﷺ met with them, a (Jewish) woman from the Banu Nadheer whose brother had accepted Islaam and was living amongst the Ansaar sent a message to her brother informing him about the scheme of the Banu Nadheer. Rasulullaah ﷺ then returned and marched with a battalion against them early in the morning. The Muslims laid siege to their fortress that day and the following day Rasulullaah ﷺ marched on to the fortress of the Banu Qurayzah. Rasulullaah ﷺ also laid siege to their fortress and they entered into a treaty with him.

Rasulullaah ﷺ then returned to the Banu Nadheer and (when they refused to enter into a treaty, he) fought them until they finally surrendered on condition that they go into exile and be allowed to take with them anything besides weapons that could be loaded on their camels. They then loaded their camels to the extent that they even loaded the doors of their houses. They therefore demolished their homes with their own hands and loaded on their camels the scraps of wood that suited them. **This expulsion was the first exile to Shaam.** (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ maintained the siege of the Banu Nadheer until they could not hold out any longer and were forced to give in to all his demands. They eventually agreed that their lives would be spared and that they would be expelled from their hearth and home to settle in Adhra'aat in Shaam (a place close to Amman and Balqaa). Rasulullaah ﷺ allowed them a camel and a water bag between every three persons. (2)

Another narration states that Rasulullaah ﷺ sent Hadhrat Muhammad bin Maslama رضي الله تعالى عنه to the Banu Nadheer with instructions to allow them three days to leave.(3) According to another narration, the message that Rasulullaah ﷺ

(1) Ibn Mardaway and Abd bin Humayd narrating from Abdur Razzaaq. Refer to *Fat'hul* Baari (Vol.7 Pg.232). Abu Dawood, Abdur Razzaaq, Ibn Mundhir and Bayhaqi have also reported the narration as mentioned in *Badhlul Majhood* (Vol. Pg.) quoting from *Durrul Manthoor.*

(2) Bayhaqi.

(3) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.333).

sent with Hadhrat Muhammad bin Maslama رضي الله تعالى عنه read, **"Leave my land and never live with me as long as you intend to be treacherous. I am giving you ten days to leave."** (1)

The Episode of the Banu Qurayzah Tribe

Hadhrat Aa'isha رضي الله تعالى عنها says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh رضي الله تعالى عنه and his nephew Haarith bin Aws رضي الله تعالى عنه carrying a shield. I immediately sat down on the ground and Sa'd رضي الله تعالى عنه passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd رضي الله تعالى عنه was one of the largest and tallest of people and was reciting the following couplets as he passed:

'Wait awhile until Hamal reaches the battle
How beautiful is death when its term arrives'

I then stood up and entered an orchard where I found a group of Muslims sitting. **Amongst them was Hadhrat Umar رضي الله تعالى عنه and a person wearing a helmet.** (When he saw me) Hadhrat Umar رضي الله تعالى عنه said, 'What brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. **The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah رضي الله تعالى عنه.** He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh رضي الله تعالى عنه and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd رضي الله تعالى عنه had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha رضي الله تعالى عنها continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uyayna bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ﷺ returned to Madinah and had a tent pitched for Sa'd رضي الله تعالى عنه in the Masjid. Hadhrat Jibra'eel عليه السلام then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ﷺ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ﷺ therefore wore his armour and had an announcement made that the Sahabah رضي الله تعالى عنهم should

(1) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.233).

march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ﷺ asked them if anyone had passed by them. They told him that Hadhrat Dihya Kalbi رضي الله تعالى عنه had passed by. The beard, age and face of Hadhrat Jibra'eel عليه السلام resembled that of Hadhrat Dihya Kalbi رضي الله تعالى عنه (because Hadhrat Jibra'eel عليه السلام appeared in the semblance of Hadhrat Dihya رضي الله تعالى عنه. It was therefore Hadhrat Jibra'eel عليه السلام whom the Banu Ghanam tribesmen had seen passing). **When Rasulullaah ﷺ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.**

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ﷺ. **When they consulted with Hadhrat Abu Lubaba رضي الله تعالى عنه, he indicated to them that they would be killed.** They then asked to surrender to the decision of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه. Rasulullaah ﷺ allowed them to do so and Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa'd رضي الله تعالى عنه, "O Abu Amr! They are your allies, your friends, they are of assistance during times of need and people whom you know." However, Hadhrat Sa'd رضي الله تعالى عنه gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa'd رضي الله تعالى عنه turned to his people and said, "The time has come for me not to be concerned about the criticism of critics when it concerns Allaah." Hadhrat Aa'isha رضي الله تعالى عنها narrates further from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه that when Hadhrat Sa'd رضي الله تعالى عنه arrived, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, **"Stand up for your leader and help him to dismount."** Hadhrat Umar رضي الله تعالى عنه remarked, "Our leader is Allaah." Rasulullaah ﷺ repeated, "Help him down." After the Sahabah رضي الله تعالى عنهم had helped Hadhrat Sa'd رضي الله تعالى عنه down, Rasulullaah ﷺ said to him, "Decide their fate." Hadhrat Sa'd رضي الله تعالى عنه said, "I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty." Rasulullaah ﷺ commented, "You have decided their fate according to the decision of Allaah and His Rasool ﷺ."

Hadhrat Sa'd رضي الله تعالى عنه then made the following du'aa, "O Allaah! If you have reserved any battle for your Nabi ﷺ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You." Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. **He then had to return to the tent that Rasulullaah ﷺ had pitched for him in the Masjid.** Hadhrat Aa'isha 11 narrates further, "Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه went to visit him. I swear by the Being in Whose control is the life of Muhammad ﷺ! As I sat in my room, (when Hadhrat Sa'd رضي الله تعالى عنه passed away after a few days) I could recognise the crying of Hadhrat Umar

رضي الله تعالى عنه from that of Hadhrat Abu Bakr رضي الله تعالى عنه. The Sahabah رضي الله تعالى عنهم were just as Allaah described them in the Qur'aan when He says:

﴿رُحَمَآءُ بَيْنَهُمْ﴾ (سورة الفاتحه: ٢٩)

"Compassionate amongst themselves" {Surah Fatah, verse 29}

Hadhrat Alqama narrates that he then asked Hadhrat Aa'isha رضي الله تعالى عنها, "Dear mother! What did Rasulullaah ﷺ then do?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Although Rasulullaah ﷺ would not cry often upon the death of anyone, when he was really grieved, he would hold his beard." (1)

Hadhrat Aa'isha رضي الله تعالى عنها also narrates that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه passed away, Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم cried whereas Rasulullaah ﷺ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrat Abu Bakr رضي الله تعالى عنه) from that of Hadhrat Umar رضي الله تعالى عنه."(2)

Another narration states that when Rasulullaah ﷺ returned from the burial of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه, his tears flowed on to his beard. (3)

The Ansaar Prided themselves on their Accomplishments in Deen

Hadhrat Anas رضي الله تعالى عنه says that on one occasion the Aws and Khazraj tribes boasted to each other. The Aws said, "Amongst us was the person whom the angels bathed (after his martyrdom). He was Handhala bin Raahib رضي الله تعالى عنه. Also amongst us was the person for whom the throne of Allaah shook (when he passed away). He was Sa'd bin Mu'aadh رضي الله تعالى عنه. Amongst us was also the person who was protected by a swarm of wasps (when the Mushrikeen intended to mutilate his body). He was Aasim bin Thaabit bin Abil Aflah رضي الله تعالى عنه. We also had in our ranks the person whose testimony was allowed (by Rasulullaah ﷺ) in place of the testimony of two people. He was Khuzayma bin Thaabit رضي الله تعالى عنه. May Allaah be pleased with all of them."

In response to this, the members of the Khazraj said, "We have four persons who memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. There were none besides them who achieved this honour. They were Zaid bin Thaabit رضي الله تعالى عنه, Ubay bin Ka'b رضي الله تعالى عنه, Mu'aadh bin Jabal رضي الله تعالى عنه and Abu Zaid رضي الله تعالى عنه. May Allaah be pleased with all of them." (4)

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(1) Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه.

(2) Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).

(3) Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.

(4) Abu Ya'la, Bazzaar, Tabraani all narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41). Abu Awaana and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.139).

The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ

The Story of The Ansaar when Makkah was Conquered

Hadhrat Abdullaah bin Rabaah رضي الله تعالى عنه says, "Hadhrat Abu Hurayra رضي الله تعالى عنه and I were part of many delegations that came to Hadhrat Mu'aawiya رضي الله تعالى عنه during Ramadhaan. We used to prepare food for each other and Hadhrat Abu Hurayra رضي الله تعالى عنه very often invited us (to his camp[1]) for meals. I once told myself that I should also invite everyone to my camp for meals. I therefore had meals prepared and when I met Hadhrat Abu Hurayra رضي الله تعالى عنه for the Isha salaah, I said to him, 'O Abu Hurayra رضي الله تعالى عنه! Meals will be served at my place tonight.' He commented, 'You have beat me to it.' 'I certainly have,' I replied. When the people were with me after I had called them, Hadhrat Abu Hurayra رضي الله تعالى عنه said, 'O gathering of Ansaar! Should I not inform you about an incident about your people?'"

Hadhrat Abu Hurayra رضي الله تعالى عنه then continued to relate the incident of the conquest of Makkah. He said that when Rasulullaah ﷺ entered Makkah, he appointed Hadhrat Zubayr رضي الله تعالى عنه to take charge of one of the flanks of the army. He then appointed Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to take charge of the other flank of the army while Hadhrat Abu Ubaydah رضي الله تعالى عنه was put in charge of those Muslims who had no armour. As Rasulullaah ﷺ remained with his contingent, the rest marched through the centre of the valley. The Quraysh gathered the riffraff of their society and said, "We will send this lot forward (against the Muslims). If they achieve any success, we shall join them. If they are defeated, we shall have to give in to the demands of Rasulullaah ﷺ."

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates further that when Rasulullaah ﷺ lifted his gazes, he saw him and called for him. Hadhrat Abu Hurayra رضي الله تعالى عنه replied, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "Call the Ansaar for me and ensure that none but them come." Hadhrat Abu Hurayra رضي الله تعالى عنه called for them and they arrived. When they had gathered around Rasulullaah ﷺ, he said to them, "Do you see the riffraff of the Quraysh and those with them?" Passing his one hand over the other, Rasulullaah ﷺ then said, "Mow them down and then meet me at Safa." Hadhrat Abu Hurayra رضي الله تعالى عنه says, "We then proceeded. We were in a position of killing as many of the Quraysh as we pleased, while none of them were in a position to offer any resistance."

Hadhrat Abu Sufyaan رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! You have permitted the extermination of all the Quraysh. There shall be none of the Quraysh left after today." Rasulullaah ﷺ said, **"Whoever locks his door shall be safe and whoever enters the house of Abu Sufyaan shall be safe."** The people then locked

(1) An addition reported by a narrator called Haashim.

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their houses. Rasulullaah ﷺ then went to the Kabah and starting from the Black Stone, he performed Tawaaf. As he performed Tawaaf, Rasulullaah ﷺ passed an idol standing next to the Kabah, which people used to worship. He was holding a bow on one end and poked the eye of the idol as he recited the following verse of the Qur'aan:

﴿جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۭ اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا ۝﴾ (سورة بنى اسرائيل: ٨١)

... The truth has arrived and falsehood has disappeared. Indeed, falsehood was bound to disappear. {Surah Bani Israaeel, verse 81}

Rasulullaah ﷺ then went to Mount Safa and climbed it until he could see the Kabah. He then raised his hands and engaged in Dhikr and Du'aa for some time. Standing below him, the Ansaar said to each other, "It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ." Hadhrat Abu Hurayra رضي الله تعالى عنه says further, "Revelation then started to descend on Rasulullaah ﷺ and when this happened it was no secret to any of us and no one would look at Rasulullaah ﷺ until it was finished."

Once the revelation had stopped, Rasulullaah ﷺ lifted his gazes and said, "O assembly of Ansaar! Was it you who said, 'It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ'?" When the Ansaar admitted that they had made the statement, Rasulullaah ﷺ said, "What will my name then be? I am certainly the servant of Allaah and His Rasul. I have made Hijrah towards Allaah and towards you people. My life shall be with you and my death as well." The Ansaar then came weeping to Rasulullaah ﷺ saying, "By Allaah! We only said what we did so that Allaah and His Rasool ﷺ should remain exclusively ours (we feared that you should not leave us to settle in Makkah)." Rasulullaah ﷺ said, "Verily Allaah and His Rasool ﷺ believe you and accept your excuse (believing that you said it out of extreme love)." (1)

The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them

Hadhrat Anas رضي الله تعالى عنه narrates that when the Battle of Hunayn took place, the Hawaazin, Ghitfaan and other tribes came (to the battlefield) with their stock animals as well as their families (indicating that they intended to fight until the end). **Rasulullaah ﷺ arrived with ten thousand Sahabah رضي الله تعالى عنهم and many others who had been granted amnesty (when Makkah was conquered).**

However, (when the Muslim army was caught by surprise, the Muslims fled the battlefield and) Rasulullaah ﷺ was left all alone. Rasulullaah ﷺ then made two distinct announcements. Turning to his right, Rasulullaah ﷺ said, "O Assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then turned to his left and announced, "O Assembly of Ansaar!" The Ansaar again

(1) Ahmad, Muslims and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.307). Ibn Abi Shayba has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135).

responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then dismounted his white mule saying, "I am the servant of Allaah and His Rasul." The Mushrikeen were later defeated and Rasulullaah ﷺ received a vast amount of booty.

Rasulullaah ﷺ distributed the booty amongst the Muhaajireen and those who had been granted amnesty. The Ansaar received nothing. Some people of the Ansaar then commented, "We are called when times are difficult, but the booty is given to others." When this statement reached Rasulullaah ﷺ, he gathered the Ansaar in a tent and asked, "O Assembly of Ansaar! What is this that has reached me?" when they remained silent, **Rasulullaah ﷺ said, "O Assembly of Ansaar! Does it not please you that while people return home with worldly articles, you would be returning with the Rasool ﷺ of Allaah, who you shall keep in your homes?"** The Ansaar replied, "It certainly does please us." Rasulullaah ﷺ added, "If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar." A narrator by the name of Hishaam says that he then asked Hadhrat Anas رضي الله تعالى عنه, "O Abu Hamza! Were you present here?" Hadhrat Anas رضي الله تعالى عنه replied, "How could I absent myself?" (1)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that when Rasulullaah ﷺ received the booty from the Battle of Hunayn, he distributed it amongst the members of the Quraysh whose hearts he wanted to win over and amongst the Arabs who asked for a share. When the Ansaar neither received a small or large part of it, they were so hurt that one of them said, "By Allaah! Rasulullaah ﷺ has rejoined with his people." Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! This tribe of Ansaar feel hurt about you." "Why is that?" asked Rasulullaah ﷺ. Hadhrat Sa'd رضي الله تعالى عنه replied, "Because of the way in which you distributed the booty amongst your people and the other Arabs without giving them anything."

Rasulullaah ﷺ asked, "What are your feelings, O Sa'd?" Hadhrat Sa'd رضي الله تعالى عنه replied, "I am but one of my people (I feel the same way)." Rasulullaah ﷺ said, "Gather your people (the Ansaar) in this enclosure and call me once they have gathered." Hadhrat Sa'd رضي الله تعالى عنه went out and shouted for them. Once he had gathered them in the enclosure, some Muhaajireen also arrived and Hadhrat Sa'd رضي الله تعالى عنه permitted them to enter. When some other Muhaajireen came, he sent them away. When every member of the Ansaar had arrived, Hadhrat Sa'd رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The Ansaar tribe have all gathered in the place where you instructed me to gather them."

Rasulullaah ﷺ then went there and stood up to deliver a sermon. After praising Allaah, Rasulullaah ﷺ said, "O Assembly of Ansaar! When I came to you, were you not all astray, after which Allaah guided you? Were you not poverty stricken after which Allaah enriched you? Were you not enemies after which Allaah bonded your hearts?" "Certainly," they replied. Rasulullaah ﷺ then said, "O Assembly of Ansaar! Why do you not respond?" They submitted "What can we

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.357). Ibn Abi Shayba and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

say, O Rasulullaah ﷺ? What response should we make? The favour is from Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "By Allaah! You would be speaking the truth and you would be believed in, if you were to say (to me), 'You came to us as an outcast and we granted you shelter. You came to us as a destitute person and we granted you financial assistance. You came to us as in fear and we granted you security. You came to us as without any helpers and we granted you the assistance you needed.'" The Ansaar repeated, "The favour is from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then **comforted** them by saying, "O Assembly of Ansaar! Do you feel hurt because of some short-lived sprouts of this world that I have given to some new Muslims whose hearts I intend winning over whereas I have left you to the bounty of Islaam that Allaah has granted you? O Assembly of Ansaar! Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ? I swear by the Being Who controls my life that if everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. O Allaah! Shower Your mercy on the Ansaar, on the children of the Ansaar and the grandchildren of the Ansaar."

The Ansaar then **wept until their beards were soaked** and they said, "We are pleased with Allaah as our Rabb and with the distribution of Rasulullaah ﷺ." Rasulullaah ﷺ then returned to his tent and the Ansaar dispersed. (1)

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Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه narrates that as a gesture of goodwill, Rasulullaah ﷺ distributed the booty received from the Hawaazin in the Battle of Hunayn amongst the Quraysh and others. This made the Ansaar upset. When Rasulullaah ﷺ heard about this, he went to the Ansaar where they were staying and said, **"Whoever is amongst the Ansaar (from other tribes) should go to his tent."** Thereafter, Rasulullaah ﷺ recited the Shahaadah, praised Allaah and said, "O Assembly of Ansaar! I have heard about your feelings concerning the booty that I preferred to give others to win over their hearts and so that they should participate in Jihaad after this day after Allaah has entered Islaam deep into their hearts. O Assembly of Ansaar! Has Allaah not favoured you by granting you Imaan, by granting you special virtue and by granting you the best of names, namely the Ansaar (helpers) of (the Deen of) Allaah and the Ansaar (helpers) of Allaah's Rasool ﷺ? Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Does it not please you to

(1) Ibn Is'haaq and Ahmad also narrating from Ibn Is'haaq. None else have narrated from this source, which is authentic, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Haythami (Vol.10 Pg.30) has commented on the chain of narrators. Ibn Abi Shayba has also reported the narration at length from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Bukhari has quoted a part from Hadhrat Abdullaah bin Zaid bin Aasim رضي الله تعالى عنه as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Ibn Abi Shayba has also quoted a part as reported in *Kanzul Ummaal* (Vol.7 Pg.136).
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know that while other people return home with goats, animals and camels, you should return home with the Rasool of Allaah ﷺ?"

When the Ansaar heard this, they exclaimed, "This pleases us." Rasulullaah ﷺ then said, "Respond to what I have said." They said, "O Rasulullaah ﷺ! You found us in darkness and through you Allaah removed us (from the darkness) taking us into light. You found us on the crumbling edge of Jahannam and through you Allaah saved us. You found us astray and through you Allaah guided us. **We are pleased with Allaah as our Rabb, with Islaam as our Deen and with Muhammad ﷺ as our Nabi.** O Rasulullaah ﷺ! With an open heart we say that you may do as you please." Rasulullaah ﷺ said, "By Allaah! Had you responded by saying something else, I would have said that you have spoken the truth. You could have said (to me), 'Did you not come to us as an outcast and we granted you shelter? Were people not calling you a liar when we believed you? Did we not accept what people were rejecting from you?' You would be true had you said this."

The Ansaar then said, "On the contrary, the favour is from Allaah and from His Rasool ﷺ. It is the favour and grace of Allaah's Rasool ﷺ that is upon us and on others." The Ansaar then started weeping excessively and Rasulullaah ﷺ wept with them. (1)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when Allaah gave the wealth of the Hawaazin tribe as booty to Rasulullaah ﷺ, he started giving as much as a hundred camels to some people. It was then that some people from the Ansaar commented, "May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin." When Rasulullaah ﷺ was informed about what they said, he called for the Ansaar and gathered them in a leather tent. He did not call anyone besides them. When they had gathered, Rasulullaah ﷺ stood up and said, "What is it that has reached me about you?" Some Ansaar of understanding replied, "O Rasulullaah ﷺ! Our seniors have said nothing but it was some youngsters who said, 'May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin'"

Rasulullaah ﷺ said, "I have only given to some people who have newly accepted Islaam to win them over. Does it not please you to know that while other people return home with wealth, you should return home with the Rasool of Allaah ﷺ? I swear by Allaah that what you return with is much better than what they return with." When the Ansaar submitted that they were pleased with this, Rasulullaah ﷺ said to them, "You people will soon find that others will be given great preference over you. Exercise patience until you meet Allaah and His Rasool ﷺ. I shall be (waiting for you) at my pond (of Kowthar)." Hadhrat Anas رضي الله تعالى عنه says that it so happened that the Ansaar were unable to exercise the

(1) Tabraani. Haythami (Vol.10 Pg.31) has commented on the chain of narrators.

necessary patience. (1)

Another narration from Hadhrat Anas رضي الله تعالى عنه states that Rasulullaah ﷺ said to the Ansaar, "You are like under clothing to me while others are like outer garments. Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ?" "Most certainly!" they replied. Rasulullaah ﷺ then added, "The Ansaar are like an abdomen to me and a place where special clothing is kept (they are very close to me). If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar and had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar." (2)

The Qualities of the Ansaar رضي الله تعالى عنهم

Hadhrat Anas رضي الله تعالى عنه narrates that when some wealth came to Rasulullaah ﷺ from Bahrain whilst the Muhaajireen and Ansaar heard about it from each other, they came to Rasulullaah ﷺ early in the morning. The rest of the Hadith is lengthy, but in it Rasulullaah ﷺ mentioned to the Ansaar, "As far as I know, you people turn out in large numbers when situations are hazardous and turn out in small numbers when the occasion arrives for receiving something (you are always there to assist others and care little about receiving things for yourselves)." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to Hadhrat Abu Talha رضي الله تعالى عنه, "Convey my Salaam to your people (the Ansaar) and inform them that as far as I know, they are extremely chaste and patient people." (4) Another narration from Hadhrat Anas رضي الله تعالى عنه states that when Hadhrat Abu Talha رضي الله تعالى عنه visited Rasulullaah ﷺ during the illness in which Rasulullaah ﷺ passed away, Rasulullaah ﷺ said to him, "Convey my Salaam to your people (the Ansaar) for they are extremely chaste and patient people." (5)

The Statement of Rasulullaah ﷺ when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه Passed Away

Hadhrat Abdullaah bin Shaddaad رضي الله تعالى عنه narrates that Rasulullaah ﷺ visited Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه as he was on his deathbed. Rasulullaah ﷺ said, "O chief of his people! May Allaah reward you well. You have fulfilled the pledge you made to Allaah and Allaah shall certainly fulfil His pledge to you." (6)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ said, "No harm can come to a woman whether she stays between two homes of the Ansaar or between her own parents." (7)

(1) Bukhari.
(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.356)
(3) Askari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).
(4) Bazzaar. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.
(5) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Haakim (Vol.4 Pg.79) has also reported the narration from reliable sources as confirmed by Dhahabi.
(6) Ibn Sa'd (Vol.3 Pg.9).
(7) Ahmad and Bazzaar narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.40).

The Hospitality and service that the Ansaar Rendered

The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه once came to Rasulullaah ﷺ who had just finished distributing food. Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه mentioned to Rasulullaah ﷺ that a family of the Ansaar from the Banu Zafar tribe were very needy. He also added that most of the members of that family were women. Rasulullaah ﷺ said to him, "O Usayd! You left us (without saying anything) until everything has left our hands. However, if you hear that we receive anything, do remind me of that family." A while later, some barley and dates came to Rasulullaah ﷺ from Khaybar. Rasulullaah ﷺ then distributed it amongst the Muslims and especially gave a large amount to the Ansaar and to that particular family.

Expressing his gratitude, Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه said, "May Allaah grant you the most sublime rewards, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the most sublime rewards to you, O assembly of Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall soon see that others will be given preference over you in leadership and in distribution of wealth. I urge you to be patient until you meet me at the pond (of Kowthar)." (1)

Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه narrates that two families approached him requesting that he ask Rasulullaah ﷺ to include them in the distribution of food or to give them something from it. The one family was from the Banu Zafar tribe while the other was from the Banu Mu'aawiya tribe. When he spoke to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Certainly. I shall grant each of them a portion. When Allaah gives us again, we shall give them." Hadhrat Usayd رضي الله تعالى عنه said, "May Allaah grant you the best rewards, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the best rewards to you Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall see that others will be given preference over you."

Hadhrat Usayd رضي الله تعالى عنه says, "When Hadhrat Umar bin Khattaab رضي الله تعالى عنه (became the Khalifah) and was distributing some clothing amongst the people, he sent me a set of clothing, which I regarded to be very little. As I was performing salaah, I noticed a youngster from the Quraysh wearing the same set of clothing which (was so big for him that) he was dragging along. I then recalled the words of Rasulullaah ﷺ: 'After I die, you shall see that others will be given preference over you'. I then said, 'Allaah and His Rasool ﷺ have spoken the truth.' When someone informed Hadhrat Umar رضي الله تعالى عنه about this, he came to me as I was still

(1) Ibn Adi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Haakim has also reported the narration in his *Mustadrak* (Vol.4 Pg.79), narrating from reliable sources as confirmed by himself and by Haythami.

performing salaah. He bade me to continue my salaah and when I had finished, he asked, 'What is it that you said?' After informing him, he said, 'I had given that set of clothing to a Sahabi who had participated in the Battle of Badr, the Battle of Uhud and the Pledge of Aqaba. The youngster from the Quraysh (who you saw) went to him, bought it from him and then wore it. Did you think that it (giving preference to others over the Ansaar) would occur during my time?' I conceded by saying, 'I swear by Allaah that I do not think that it would occur during your rein as Khalifah.'" (1)

The Story of Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه narrates that as he was going to the Masjid, he noticed a man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man replied, "The Ameerul Mu'mineen." After he had passed by Hadhrat Muhammad bin Maslama رضي الله تعالى عنه noticed another man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. When Hadhrat Muhammad bin Maslama رضي الله تعالى عنه entered the Masjid, he exclaimed in a loud voice, "Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth! Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth!"

When Hadhrat Umar رضي الله تعالى عنه heard this, he sent someone to call him. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه told the man that he first had to perform two Rakaahs of salaah. Hadhrat Umar رضي الله تعالى عنه sent the messenger again with the message that he insists that Hadhrat Muhammad bin Maslama رضي الله تعالى عنه should go to him. However, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه was adamant that he would not go to Hadhrat Umar رضي الله تعالى عنه until he had performed two Rakaahs of salaah. He therefore started his salaah. Hadhrat Umar رضي الله تعالى عنه then came himself and sat beside Hadhrat Muhammad bin Maslama رضي الله تعالى عنه. When he had complete his salaah, Hadhrat Umar رضي الله تعالى عنه asked, **"Do tell me why you raised your voice calling the Takbeer in the place where Rasulullaah ﷺ performed salaah. And why did you say, 'Allaah and His Rasool ﷺ have spoken the truth'."**

Hadhrat Muhammad bin Maslama رضي الله تعالى عنه replied, " O Ameerul Mu'mineen! I was proceeding to the Masjid when I noticed a certain man from the Quraysh wearing a set of (good) clothing. When I asked him who gave him the clothing, the man replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed another man from the Quraysh wearing a set of (good) clothing. When I asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed a man from the Ansaar wearing a set of clothing that was less expensive than the two others. When I asked him who given him the clothing, he informed me that the Ameerul Mu'mineen had given it to him. Although Rasulullaah ﷺ had stated: 'After I die,

(1) Ahmad. Haythami (Vol.10 Pg.33) has commented on the chain of narrators.

you shall see that others will be given preference over you', I do not want it to happen at your hands, O Ameerul Mu'mineen."

Hadhrat Umar رضي الله تعالى عنه then started to weep and said, "I seek forgiveness from Allaah! I shall never do it again." Thereafter, Hadhrat Umar رضي الله تعالى عنه was never seen giving preference to a person from the Quraysh over a person from the Ansaar. (1)

Rasulullaah ﷺ Honours Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه narrates that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once visited Rasulullaah ﷺ with his son. When he greeted with Salaam, Rasulullaah ﷺ said, "Here and here." Rasulullaah ﷺ then made Hadhrat Sa'd رضي الله تعالى عنه sit on his right and said, "Welcome to the Ansaar. Welcome to the Ansaar." (Out of respect for Rasulullaah ﷺ,) Hadhrat Sa'd رضي الله تعالى عنه then made his son stand in front of Rasulullaah ﷺ. Rasulullaah ﷺ told the youth to sit and when he did, Rasulullaah ﷺ bade him to sit closer to him. The youth came closer and started kissing the hands and feet of Rasulullaah ﷺ. Rasulullaah ﷺ said, "I am from the Ansaar and from the children of the Ansaar." Hadhrat Sa'd رضي الله تعالى عنه remarked, "May Allaah honour you as you have honoured us." Rasulullaah ﷺ said, "Verily Allaah has honoured you before I could honour you. However, after I die, you shall soon see that others will be given preference over you. I urge you to be patient until you meet me at the pond (of Kowthar)." (2)

Hadhrat Jareer رضي الله تعالى عنه Serves Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Jareer رضي الله تعالى عنه served him greatly as they travelled together on a journey. Hadhrat Jareer رضي الله تعالى عنه said, "I have seen the Ansaar do great services to Rasulullaah ﷺ and I therefore serve every person from the Ansaar whom I see." (3)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه Stays with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Who Places himself at his Service

Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه once went to Hadhrat Mu'aawiya رضي الله تعالى عنه to complain about a debt he had (asking Hadhrat Mu'aawiya رضي الله تعالى عنه for financial assistance). However, Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه did not receive the desired response, but rather received a response that was unpleasant. He then said, "I have heard Rasulullaah ﷺ say, 'After I die, you shall see that others will be given preference over you (Ansaar)'." Hadhrat Mu'aawiya رضي الله تعالى عنه said, "What else did Rasulullaah ﷺ say

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.329).

(2) Ibn Asaakir. The author of *Kanzul Ummaal* (Vol.7 Pg.134) and Bukhari have commented on the chain of narrators. Nasa'ee, Daar Qutni and Ali bin Madeeni have also reported the narration. Refer to *Mizaan* (Vol.2 Pg.3).

(3) Baghawi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

to you?" Hadhrat Abu Ayyoob رضي الله تعالى عنه replied that Rasulullaah ﷺ advised them to exercise patience. Hadhrat Mu'aawiya رضي الله تعالى عنه then said, "Then be patient." Hadhrat Abu Ayyoob رضي الله تعالى عنه remarked, "I swear by Allaah that I shall never again ask you for anything!"

Hadhrat Abu Ayyoob رضي الله تعالى عنه then went to Basra where he stayed with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه emptied his home for Hadhrat Abu Ayyoob رضي الله تعالى عنه and said, "I shall do for you as you had done for Rasulullaah ﷺ." He then instructed his family to leave the house, which they did. **Thereafter, he said to Hadhrat Abu Ayyoob رضي الله تعالى عنه, "You may use anything in the house." In addition, he left with him forty thousand Dirhams and twenty slaves."** (1)

Another narration adds that Hadhrat Abu Ayyoob رضي الله تعالى عنه then went to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in Basra, who had been appointed as its governor by Hadhrat Ali رضي الله تعالى عنه. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "O Abu Ayyoob! I wish to leave this house for you just as you left your house for Rasulullaah ﷺ." He then instructed his family to leave, which they did. Thereafter, he gave everything in the house to Hadhrat Abu Ayyoob رضي الله تعالى عنه. When Hadhrat Abu Ayyoob رضي الله تعالى عنه was leaving the place, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked him, "How much do you need?" Hadhrat Abu Ayyoob رضي الله تعالى عنه told him that he required the amount that he usually received as a grant and eight slaves to work in his fields. His grant was four thousand Dirhams, so Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه gave him five times the amount, which was a sum of twenty thousand Dirhams and forty slaves. (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Goes out of his Way to Have the Needs of the Ansaar Fulfilled

Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه narrates that they were a group of the Ansaar who needed to place a request before the Ameerul Mu'mineen who was either Hadhrat Umar رضي الله تعالى عنه or Hadhrat Uthmaan رضي الله تعالى عنه(3). They proceeded with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and a group of other Sahabah رضي الله تعالى عنهم. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم all spoke to the Ameerul Mu'mineen and mentioned the virtues of the Ansaar. However, the Ameerul Mu'mineen had to make an excuse. The need of the Ansaar was an urgent one and the Sahabah رضي الله تعالى عنهم repeated the request several times. However, they all eventually accepted the excuse and just stood there. Not Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. He persisted and said, "Never! By Allaah! (I shall never accept the excuse because) Then the Ansaar will have no status. They assisted Rasulullaah ﷺ and granted him protection."

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95). Haakim has also reported the narration from reliable sources as confirmed by Dhahabi.

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.323). Haythami has commented on the chain of narrators. Haakim (Vol.3 Pg.461) has also reported the narration with an extended chain of narrators and commentary.

(3) One of the narrators by the name of Ibn Abi Zinaad was unsure about who the Ameerul Mu'mineen was during that time.

He then continued recounting the virtues of the Ansaar and (referring to Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه, he) added, "Here stands the poet of Rasulullaah ﷺ, who used to compose poems in defence of Rasulullaah ﷺ (whenever the Mushrikeen composed poems against Rasulullaah ﷺ)." In this manner, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه continued presenting convincing arguments and replied to all objections until the Ameerul Mu'mineen had no option but to accede to the request.

Hadhrat Hassaan رضي الله تعالى عنه continues to narrate, "We then left after Allaah had fulfilled our need through the speech of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. I then took hold of his hand, praising him and making du'aa for him. In the Masjid we passed the group of Sahabah رضي الله تعالى عنهم who were with us and who were unable to achieve what Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had achieved. When they came within earshot, I said to them, 'Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه has proved to be closer to us than you.' 'He certainly has,' they replied. I then said to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, 'By Allaah! This is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ of which you are most worthy.' I then recited the following couplets in praise of him (which mean):

"When he (Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه) speaks, he leaves nothing for another to speak

Because of his concise speech that contains nothing superfluous

His speech is so convincing and comforting for the soul

That it leaves nothing for a needy person to add

(Hadhrat Abdullaah رضي الله تعالى عنه) You have reached towering heights without difficulty

And have reached the apex without being wretched or weak" (1)

Another narration states that Hadhrat Hassaan رضي الله تعالى عنه said to the other Sahabah رضي الله تعالى عنهم, "By Allaah! He (Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه) is worthier than you (of being sympathetic towards us) for this is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ. It is his lineage and excellent character that guides him." The others said, "Do be brief (and give us a poem), O Hassaan." "What they say is true," agreed Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. Hadhrat Hassaan رضي الله تعالى عنه then recited a poem in praise of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه (which means):

"When Ibn Abbaas رضي الله تعالى عنه shows you his face

You will see virtue and grace in every gathering"

He then recited the couplets mentioned above, adding the following couplet to it:

"You have been created as an ally of affection and benevolence

And as an orator without being inefficient nor incompetent"

The Ameerul Mu'mineen said, "In using the word 'inefficient', Hassaan رضي الله تعالى عنه was referring to none but me. However, Allaah shall decide between him and I. (2)

(1) Haakim (Vol.3 Pg.544).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.284).

Du'aas made for the Ansaar

The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrat Abu Bakr رضي الله تعالى عنه made about them in his Sermon

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when it became difficult for the Ansaar to continuously use camels to draw and carry water, they gathered before Rasulullaah ﷺ to request that a flowing river be made for them. Rasulullaah ﷺ said, "A warm welcome to the Ansaar! A warm welcome to the Ansaar! A warm welcome to the Ansaar! I shall grant you anything that you ask from me today and anything I ask Allaah for you will be granted." The Ansaar said to each other, **"Make the most of the situation and ask him to pray for our forgiveness."** They then asked, "O Rasulullaah ﷺ! Pray to Allaah for our forgiveness." Rasulullaah ﷺ then made du'aa saying, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar." Another narration states that Rasulullaah ﷺ also asked Allaah to forgive the spouses of the Ansaar. (1)

Yet another narration states that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar, the grandchildren of the Ansaar and their neighbours." (2)

Another report (3) mentions that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the friends of the Ansaar."

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Hadhrat Uthmaan رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say, "Imaan belongs to Yemen and in the progeny of Qahtaan (an ancient king to whose progeny belongs all the people of Yemen as well as the Ansaar). Hard-heartedness is to be found amongst the progeny of Adnaan whereas in the Himyar tribe is the commander and leader of the Arabs. While the Madh'hij tribe is the chief and defence of the Arabs and the Azd tribe is their shoulders and head (bearing the weight of important matters), the Hamdaan tribe is their crest and their summit. O Allaah! Give honour to the Ansaar through whom Allaah established the Deen; who gave me shelter, who assisted me and who gave me their undaunted support. They are my companions in this world, shall be my party in the Aakhirah and the first of my Ummah to enter Jannah." (4)

Hadhrat Uthmaan bin Muhammad Zubayri narrates that in one of his sermons, Hadhrat Abu Bakr رضي الله تعالى عنه related the relationship between the Muhaajireen and the Ansaar to the poem that states:

"May Allaah reward Ja'far (the Ansaar) on our behalf
Who helped us when our shoes made us slip and fall in the path of those who

(1) Ahmad (Vol.3 Pg.139). Haythami has commented on the narration.
(2) Bazzaar and Tabraani. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.
(4) Bazzaar, narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41).
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wished to trample us
They refused to become frustrated with us (through times) that even our mothers Would become frustrated with us, were our mothers to suffer what they (the Ansaar) suffered because of us"(1)

Others are Given Preference over the Ansaar in the matter of Khilaafah

What Rasulullaah ﷺ said about the Quraysh

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr رضي الله تعالى عنه was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ﷺ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ﷺ has indeed passed away."
(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr رضي الله تعالى عنه followed by Hadhrat Umar رضي الله تعالى عنه went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr رضي الله تعالى عنه did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ﷺ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ﷺ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd(2)! Because you were sitting there, you know that Rasulullaah ﷺ said, 'The Quraysh are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh." Hadhrat Sa'd رضي الله تعالى عنه confirmed this when he said to Hadhrat Abu Bakr رضي الله تعالى عنه, "You have spoken the truth. We shall be viziers while you are the leaders." (3)

The Incident that Occurred in the Hall of the Banu Saa'idah Tribe

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that after Rasulullaah ﷺ passed away, several speakers from the Ansaar delivered lectures (in the orchard of the Banu Saa'idah tribe where the Muhaajireen and the Ansaar had gathered to discuss the Khilaafah). One of them said, "O assembly of Muhaajireen! Whenever Rasulullaah ﷺ appointed one of you to a post, he would also put one of us with him. We therefore feel that two persons should take this post, one from us and one from you." The other speakers from the Ansaar followed suit until Hadhrat Zaid bin Thaabit رضي الله تعالى عنه stood up and said, "Since Rasulullaah ﷺ was from amongst the Muhaajireen, the leader should be from the Muhaajireen. We shall be his Ansaar (helpers) just as we were the Ansaar (helpers) of Rasulullaah ﷺ."

(1) Ibn Abi Dunya in *Ashraaf*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).
(2) Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, one of the leaders of the Ansaar.
(3) Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.

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Hadhrat Abu Bakr رضي الله تعالى عنه then stood up and said, "O Assembly of Ansaar! May Allaah reward you all tremendously. May Allaah keep this speaker of yours steadfast. By Allaah! Should you do otherwise (other than what Hadhrat Zaid رضي الله تعالى عنه has mentioned), we would not reconcile with you." Hadhrat Zaid bin Thaabit رضي الله تعالى عنه then took hold of the hand of Hadhrat Abu Bakr رضي الله تعالى عنه and said, "This is the man. Pledge your allegiance to him." (1)

Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ﷺ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه also arrived there. Hadhrat Hubaab bin Mundhir رضي الله تعالى عنه who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar رضي الله تعالى عنه said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr رضي الله تعالى عنه then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan رضي الله تعالى عنه. After everyone had united under the leadership of Hadhrat Abu Bakr رضي الله تعالى عنه, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit رضي الله تعالى عنه to an old lady from the Banu Adi bin Najaar tribe with her share of the wealth. When she asked what it was, Hadhrat Zaid رضي الله تعالى عنه told her that it was her share of the wealth that Hadhrat Abu Bakr رضي الله تعالى عنه had given to the women. She remarked, "Do you wish to bribe me away from my Deen?" "Certainly not," replied Hadhrat Zaid رضي الله تعالى عنه. She then asked, "Do you fear that I shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid رضي الله تعالى عنه. She then said, "I swear by Allaah that I shall never accept anything from him in future." When Hadhrat Zaid رضي الله تعالى عنه returned and informed Hadhrat Abu Bakr رضي الله تعالى عنه about what the old lady had expressed, Hadhrat Abu Bakr رضي الله تعالى عنه said, "We shall also not take back anything that we have given her." (2)

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(1) Tayaalisi, Ibn Sa'd (Vol.3 Pg.151), Ibn Abi Shayba, Bayhaqi (Vol.8 Pg.134) and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131). Haythami (Vol.5 Pg.183) says that Tabraani and Ahmad have also reported the narration from reliable sources. Tabraani has also reported a similar narration from Hadhrat Abu Talha رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).
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Chapter Six

The Chapter Concerning Jihaad (Striving in the Path of Allaah)

This chapter highlights how Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم strove in the path of Allaah and how they went out to give Da'wah towards Allaah and towards His Rasool ﷺ regardless of whether their circumstances were favourable or unfavourable, or whether they had a choice or not. The chapter also makes clear how they prepared for this during times of difficulty and ease, summer or winter.

Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause

Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه narrates that they were all in Madinah when Rasulullaah ﷺ said, "I have been informed that the trade caravan of Abu Sufyaan is arriving (from Shaam with plenty of wealth). Do you want to march to the caravan so that Allaah should perhaps give you plenty of booty?" When the Sahabah رضي الله تعالى عنهم agreed, Rasulullaah ﷺ marched out of Madinah with them. After marching a day or two, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "The Quraysh have received intelligence about us (and have prepared an army to fight us), so what do you say (about fighting them)?" The Sahabah رضي الله تعالى عنهم said, "By Allaah! We do not have the strength to fight them because we intended taking on only the caravan." Rasulullaah ﷺ repeated, "What do you say about fighting them?" When the Sahabah رضي الله تعالى عنهم gave the same response, Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه stood up and said, "In that case, O Rasulullaah ﷺ (if we have to fight them), we shall not say to you what the people of Moosa عليه السلام said to him when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَآ إِنَّا هٰهُنَا قٰعِدُوْنَ ۝﴾ (سورة المائدة: ٢٤)

'... You and your Rabb both go ahead and fight. We shall remain sitting here.'" {Surah Maa'idah, verse 24}

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Hadhrat Abu Ayyoob رضي الله تعالى عنه says, "We Ansaar wished that we had said what Miqdaad رضي الله تعالى عنه had said. This would have been more beloved to us than having an abundance of wealth." It was then that Allaah revealed the following verse of the Qur'aan:

﴿كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ص وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝﴾

(سورة الانفال: ٥)

Just as your Rabb took you *(O Muhammad ﷺ)* from your home with the truth *(with good cause to fight the battle)* while there was certainly a group of the Mu'mineen who were unhappy *(to fight the Kuffaar because they were not prepared for battle)*. {Surah Anfaal, verse 5}[1]

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ consulted with the Sahabah رضي الله تعالى عنهم to march to Badr, Hadhrat Abu Bakr رضي الله تعالى عنه gave his opinion (in favour of marching). Rasulullaah ﷺ again asked for opinions and Hadhrat Umar رضي الله تعالى عنه gave his. When Rasulullaah ﷺ again asked for opinions, someone from the Ansaar said, "O assembly of Ansaar! It is your opinion that Rasulullaah ﷺ wants." A person from the Ansaar then said, "In that case, O Rasulullaah ﷺ (if we have to fight them), we shall not say to you what the Bani Israa'eel said to Moosa عليه السلام when they told him, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' In fact, we swear by the Being Who sent you with the truth that we shall follow you even if you travel to (the distant city of) Barkul Ghimaad (in Yemen)." [2]

Another narration from Hadhrat Anas رضي الله تعالى عنه states that when Rasulullaah ﷺ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah رضي الله تعالى عنهم. When Hadhrat Abu Bakr رضي الله تعالى عنه voiced his opinion (to march), Rasulullaah ﷺ turned away from him. Thereafter, when Hadhrat Umar رضي الله تعالى عنه voiced his opinion, Rasulullaah ﷺ turned away from him as well. Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه (from the Ansaar) then said, "It is our opinion that Rasulullaah ﷺ wants." Addressing Rasulullaah ﷺ, he then said, **"I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so."** It was only then that Rasulullaah ﷺ gave the command (for the Sahabah رضي الله تعالى عنهم to march). [3]

Hadhrat Alqama bin Waqqaas Laythi رضي الله تعالى عنه narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah ﷺ addressed the Sahabah رضي الله تعالى عنهم asking, "What is your opinion?" Hadhrat Abu Bakr رضي الله تعالى عنه responded by mentioning the news that had reached them about the extensive battle preparations that Mushrikeen had made. When Rasulullaah ﷺ again asked for

(1) Ibn Abi Haatim and Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The complete narration appears in *Majma'uz Zawaa'id* (Vol.6 Pg.73) and in (Vol.6 Pg.74), Imaam Haythami has commented on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The narration is *"Thulaathi"* in nature.

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.273).

opinions, Hadhrat Umar رضي الله تعالى عنه responded as Hadhrat Abu Bakr رضي الله تعالى عنه had done. When Rasulullaah ﷺ again asked for opinions, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه (from the Ansaar) said, "O Rasulullaah ﷺ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa عليه السلام, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd رضي الله تعالى عنه that Allaah revealed the following verse of the Qur'aan:

﴿كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ص وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝﴾

(سورة الانفال: ٥)

Just as your Rabb took you *(O Muhammad ﷺ)* from your home with the truth *(with good cause to fight the battle)* while there was certainly a group of the Mu'mineen who were unhappy *(to fight the Kuffaar because they were not prepared for battle)*. {Surah Anfaal, verse 5}[1]

Another narration states that Hadhrat Sa'd رضي الله تعالى عنه also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you."[2]

Ibn Is'haaq has narrated that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه said, "It appears as if it is our opinion that you want, O Rasulullaah ﷺ." When Rasulullaah ﷺ confirmed that it was, Hadhrat Sa'd رضي الله تعالى عنه said, "We have believed in you, accepted you and testified that whatever you have brought to us is the truth. For this, we have pledged to you that we will always listen to and obey you. Therefore, O Rasulullaah ﷺ, you may proceed to do as you please for we are with you. I swear by the Being Who has sent you with the truth that even if you take us to the sea and then dive inside, we shall dive with you without any of us staying behind. We do not mind if you lead us in battle against the enemy tomorrow because we are unfaltering in battle and fearless when we encounter the enemy. Allaah shall perhaps show you actions from us that will bring you

(1) Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
(2) Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).

great pleasure. Proceed with the blessings of Allaah."
Rasulullaah ﷺ was greatly pleased with these words of Hadhrat Sa'd رضي الله تعالى عنه and was rejuvenated. He then said, "March and hear the glad tidings that Allaah had promised me that one of the two groups (either capturing the caravan or the defeating the Quraysh army). By Allaah! It is as if I can actually see the places where the Mushrikeen will fall dead." (1)

Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ sent Basbas رضي الله تعالى عنه to spy on what the caravan of Abu Sufyaan was doing. When he reported back to Rasulullaah ﷺ, there was none with him in the room besides myself." The narrator says that Hadhrat Anas رضي الله تعالى عنه also mentioned the names of some wives of Rasulullaah ﷺ (who were in the room) but he (the narrator) does not remember who they were. After Hadhrat Basbas رضي الله تعالى عنه had informed Rasulullaah ﷺ about the news, Rasulullaah ﷺ left the house and announced, "We are leaving in pursuit (of the caravan). Whoever has his mount present should ride with us." When some Sahabah رضي الله تعالى عنهم requested permission to fetch their animals that were in the upper part of Madinah, Rasulullaah ﷺ said, "No. Only those whose mounts are present may ride."
Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم then rode off and arrived at Badr before the Mushrikeen. When the Mushrikeen arrived, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "None of you should do anything until I act." When the Mushrikeen came close, Rasulullaah ﷺ said, "Stand up and advance to a Jannah that is as wide as the heavens and the earth!" Hadhrat Umayr bin Hamaam رضي الله تعالى عنه from the Ansaar asked, "O Rasulullaah ﷺ! A Jannah that is as wide as the heavens and the earth?" "Certainly," confirmed Rasulullaah ﷺ. Hadhrat Umayr رضي الله تعالى عنه exclaimed, "Wow!" When Rasulullaah ﷺ asked him why he said this, Hadhrat Umayr رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants."
Hadhrat Umayr رضي الله تعالى عنه took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him. (2)
Ibn Is'haaq narrates that Rasulullaah ﷺ went to the Sahabah رضي الله تعالى عنهم to give them encouragement saying, "I swear by the Being Who controls the life of Muhammad! Allaah shall enter into Jannah every man who fights the Mushrikeen today and is martyred while he is patient, hoping for rewards from Allaah,

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.262).
(2) Ahmad and Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277). Bayhaqi (Vol.9 Pg.99) has narrated it in detail while Haakim (Vol.3 Pg.426) has narrated it in brief.

advancing against the enemy and not fleeing from the battlefield." Hadhrat Umayr bin Hamaam رضي الله تعالى عنه who belonged to the Banu Salama tribe was eating some dates he had with him. (When he heard what Rasulullaah ﷺ said,) He exclaimed, "Wow!" All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Ibn Jareer has mentioned that when he was martyred, Hadhrat Umayr رضي الله تعالى عنه was reciting the following couplets (which mean):

"I am running to Allaah without any (physical) provisions
besides Taqwa, deeds for the Aakhirah
and steadfastness in Jihaad for the sake of Allaah
Certainly, all provisions shall come to an end
besides those of Taqwa, righteousness and correct guidance"(1)

The Expedition to Tabook and the wealth that the Sahabah رضي الله تعالى عنهم Spent on this Occasion

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that he came to Rasulullaah ﷺ six months after Rasulullaah ﷺ returned from Taa'if. Allaah had then commanded Rasulullaah ﷺ to march to Tabook, which Allaah refers to as "the hour of hardship" in the Qur'aan. This took place when the heat was intense, when hypocrisy was rife and the men of Suffa were plenty. Suffa was a platform (in the Masjid) where the very poor Muslims gathered. The Sadaqah that came to Rasulullaah ﷺ (for distribution) and the Sadaqah of the Muslims went to them. **Whenever there arose a military expedition, a Muslim would take one or more of them, feed him well, equip him for battle and they would fight with the other Muslims. In this way, the Muslims anticipated more reward (for spending on them).**

Rasulullaah ﷺ instructed the Muslims to spend in the path of Allaah with the intention of gaining rewards. They therefore spent most generously with the expectation of reward. However, there were others (the Munaafiqeen) who did not spend with the intention of gaining rewards from Allaah (they spent for show and to conceal their true identities). While transport was provided for many poor people, many were left without transport. The person who donated the most on that day was Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, who gave two hundred *Awqiya* of silver (eight thousand Dirhams). Hadhrat Umar رضي الله تعالى عنه gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رضي الله تعالى عنه gave ninety *Wasaq* of dates.

Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I think that Abdur Rahmaan has committed a sin because he has not left anything for his family." Rasulullaah ﷺ then asked Hadhrat Abdur Rahmaan رضي الله تعالى عنه if he had left anything behind for his family. He replied, "Yes, what I have left is more than what I have spent

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277).

and better." When Rasulullaah ﷺ asked him how much he had left for them, he replied, "The sustenance and good that Allaah and His Rasool ﷺ have promised."

A Sahabi from the Ansaar by the name of Abu Aqeel رضي الله تعالى عنه brought a mere *Saa* of dates, which was his donation. When the Munaafiqeen saw the donations, they started mocking. If someone donated a large sum, they would say that he was a show-off and when another donated a small amount of dates, which was all he could afford, they would say, "He is more in need of what he has brought." When Hadhrat Abu Aqeel رضي الله تعالى عنه brought his *Saa* of dates, he said, "I spent the entire night pulling a rope (to draw water from a well) in exchange for two *Saa* of dates. By Allaah! I have nothing besides this." In an effort to excuse his small contribution and feeling embarrassed about it, he concluded by saying, "I have brought one *Saa* and left the other for my family." The Munaafiqeen commented, "He needs the *Saa* more than anyone else." The Munaafiqeen continued in this manner as the wealthy and poor amongst them waited to receive a share of the donations.

When the time drew close for Rasulullaah ﷺ to leave, the Munaafiqeen came in large numbers to seek exemption. They complained about the intense heat and also said that if they had to embark on the expedition, they would face many tests. They even went to the extent of taking oaths to substantiate their lies. Not knowing what their hearts concealed, Rasulullaah ﷺ exempted them. It was a group from amongst them who built the Masjid of hypocrisy in expectation of the arrival of the evildoer Abu Aamir as well as Kinaana bin Abd Yaleel and Alqama bin Ulaatha Aamiri. Abu Aamir had aligned himself with (the Roman emperor) Heraclius (with whom he plotted to attack the Muslims. The 'Masjid' was built as a meeting place for him). It was with reference to them that Surah Baraa'ah was revealed part by part.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه continues to narrate that it was also in Surah Baraa'ah that a verse was revealed which does not exempt anyone from marching in Jihaad. The sincere Muslims who were loyal to Allaah and His Rasool ﷺ were weak, unwell or poor and complained to Rasulullaah ﷺ when the following verse of the Qur'aan was revealed:

﴿انْفِرُوا خِفَافًا وَّثِقَالًا﴾ (سورة براء: ٤١)

> Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)*...
> {Surah Baraa'ah, verse 41}

They said, "There is now no exemption from this (we cannot miss the expedition)." At that stage, many of the sins of the Munaafiqeen were still concealed and only became apparent afterwards. Many of them stayed behind the expedition without any physical ailment because they had no conviction (in Allaah). The Surah (Baraa'ah) was revealed to Rasulullaah ﷺ with great clarification and detail, informing him about the people who had joined him.

When he reached Tabook, Rasulullaah ﷺ dispatched Hadhrat Alqama bin Mujazzar رضي الله تعالى عنه to Palestine and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Dowmatul Jandal. Rasulullaah ﷺ said to Hadhrat Khaalid رضي الله تعالى عنه, "Move quickly for you may find him (the ruler of Dowmatul Jandal) out hunting and will be able to capture him." Hadhrat Khaalid رضي الله تعالى عنه found the ruler out hunting and captured him.

In the meantime, the Munaafiqeen in Madinah were anxious to hear bad news (about the Muslims). Consequently, when they heard that the Muslims were suffering great hardships and difficulties, they rejoiced and said, "We expected this and therefore steered clear from it." On the other hand, when they heard that the Muslims were safe and sound, they grew very depressed. Every enemy of the Munaafiqeen in Madinah could clearly see this (enmity towards the Muslims) in the Munaafiqeen. Every Bedouin and non-Bedouin Munaafiq was engaging in some clandestine act, which was eventually exposed.

Every indisposed Muslim was anxiously awaiting for Allaah to reveal verses of the Qur'aan that would excuse them. As Surah Baraa'ah was being revealed bit by bit, the Muslims started entertaining all types of thoughts about themselves. Until the entire Surah was revealed, they feared that some punishment would be cited about every major and minor sin that they ever committed. Eventually, (once the revelation was complete) the position of every person became clear. It was then apparent who was rightly guided and who was wandering astray. (1)

The Response of Rasulullaah ﷺ when Jadd bin Qais Sought Exemption from the Expedition and the Verses of Qur'aan Revealed in this Regard

Hadhrat Abdullaah bin Abu Bakr bin Hazam رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ intended to leave on a military expedition, he made it seem as if he was going in another direction. However, when he intended leaving for Tabook, he made it clear to the people and announced that he intended fighting the Romans. This happened at a time when people were experiencing difficulty, when the heat was intense, the land was drought-stricken and the crops were ripe and ready for harvesting. The people therefore preferred to stay behind to tend to their crops and sit in the shade. They were very reluctant to separate (from their comforts).

As Rasulullaah ﷺ was busy with preparations one day, he asked Jadd bin Qais (one of the Munaafiqeen), "O Jadd! Are you ready to fight the Romans?" Jadd replied, "O Rasulullaah ﷺ! Excuse me (from the expedition) and do not expose me to temptation. My people know well that there is none so obsessed with women as I am. I therefore fear that I may be cast into temptation when I see the Roman women. Do exempt me, O Rasulullaah ﷺ." Rasulullaah ﷺ turned away from him saying, "I exempt you." It was then that Allaah revealed the following verse:

﴿وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ﴾ (سورة براء: ٤٩)

(1) Ibn Asaakir (Vol.1 Pg.105). *Kanzul Ummaal* (Vol.1 Pg.249) has also reported the narration in detail from Ibn Asaakir and Ibn Aa'idh.

Among them *(the Munaafiqeen)* is he who says, "Excuse me *(from fighting)* and do not expose me to temptation *(because I will be unable to control myself when I see the enemy women).*" Behold! In temptation did he *(already)* fall *(by being reluctant to fight)*...! {Surah Baraa'ah, verse 49}

This verse tells us that staying behind from the expedition and have greater concern for himself than for Rasulullaah ﷺ is a worse crime than his falling for the Roman women. Jadd had therefore already fallen for temptation before even leaving on the expedition. Referring to all those after Jadd as well, the verse goes on to state:

﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكٰفِرِيْنَ ۝﴾ (سورة براء: ٤٩)

... Verily Jahannam shall surround the Kaafiroon *(and they will be unable to escape).* {Surah Baraa'ah, verse 49}

When one of the Munaafiqeen said to the others, "Do not march in the heat," Allaah revealed the following verse:

﴿قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۭ لَوْ كَانُوْا يَفْقَهُوْنَ ۝﴾ (سورة براء: ٨١)

... Tell them, "The fire of Jahannam is much more intense in heat." If only they understood. *(If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.)* {Surah Baraa'ah, verse 81}

Rasulullaah ﷺ then intensified his preparations for the journey and gave the Muslims encouragement to fight in Jihaad. He gave special encouragement to the wealthy Muslims to spend their wealth and to provide transport for the pleasure of Allaah. Many wealthy Sahabah رضي الله تعالى عنهم provided transport only with the intention of earning reward from Allaah. **In this regard Hadhrat Uthmaan رضي الله تعالى عنه spent most generously and none was able to match his spending. He provided two hundred camels.** (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that as Rasulullaah ﷺ was preparing for the expedition to Tabook, he asked Jadd bin Qais, "What do you say about fighting the Romans?" He said, "O Rasulullaah ﷺ! I am a man who is obsessed by women. When I see the Roman women, I shall be cast into temptation. Will you permit me to stay behind and not expose me to temptation?" It was then that Allaah revealed the verse:

﴿وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ۭ أَلَا فِي الْفِتْنَةِ سَقَطُوْا ۭ﴾ (سورة براء: ٤٩)

Among them *(the Munaafiqeen)* is he who says, "Excuse me *(from fighting)* and do not expose me to temptation *(because I will be unable to control myself when I see the enemy women).*" Behold! In temptation did he *(already)* fall *(by being reluctant to fight)* ...! {Surah Baraa'ah, verse 49}

(1) Bayhaqi narrating from Ibn Is'haaq, as quoted by Ibn Asaakir (Vol.1 Pg.108). Bayhaqi (Vol.9 Pg.33) and *Al Bidaaya wan Nihaaya* (Vol.5 Pg.3) have also reported the narration.

Rasulullaah ﷺ Dispatches the Sahabah رضي الله تعالى عنهم to Makkah and to Various Tribes to Recruit People for Jihaad

Ibn Asaakir narrates that Rasulullaah ﷺ sent Sahabah رضي الله تعالى عنهم to several tribes and to Makkah to recruit people to fight their enemies. For this purpose, Rasulullaah ﷺ sent Hadhrat Buraydah bin Husayb رضي الله تعالى عنه to the Banu Aslam tribe with instructions to proceed to a place called Fura. Rasulullaah ﷺ sent Abu Ruhm Ghifaari رضي الله تعالى عنه to his people with instructions to gather them all in their territory. Hadhrat Abu Waaqid Laythi رضي الله تعالى عنه went to his people and Hadhrat Abu Ja'd Dhamri رضي الله تعالى عنه went to his people who were on the coast. Rasulullaah ﷺ also dispatched Hadhrat Raafi bin Makeeth رضي الله تعالى عنه and Hadhrat Jund bin Makeeth رضي الله تعالى عنه to the Juhayna tribe, Hadhrat Nu'aym bin Mas'ood رضي الله تعالى عنه to the Ash'ja tribe and several Sahabah رضي الله تعالى عنهم to the Banu Ka'b bin Amr tribe. Amongst these Sahabah رضي الله تعالى عنهم was Hadhrat Budayl bin Waraqa رضي الله تعالى عنه, Hadhrat Amr bin Saalim رضي الله تعالى عنه and Hadhrat Bishr bin Sufyaan رضي الله تعالى عنه. Amongst the many Sahabah رضي الله تعالى عنهم Rasulullaah ﷺ sent to the Banu Sulaym tribe Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه.

The Sahabah رضي الله تعالى عنهم Spend Generously for the Expedition to Tabook

Rasulullaah ﷺ gave the Sahabah رضي الله تعالى عنهم plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah رضي الله تعالى عنهم therefore donated most generously. The first to spend so generously was **Hadhrat Abu Bakr رضي الله تعالى عنه who donated everything he owned, equalling four thousand Dirhams.** Rasulullaah ﷺ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ﷺ for them." Hadhrat Umar رضي الله تعالى عنه then arrived with half of his belongings. When Rasulullaah ﷺ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar رضي الله تعالى عنه heard about what Hadhrat Abu Bakr رضي الله تعالى عنه had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه all donated large sums. **Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams)** while Hadhrat Aasim bin Adi رضي الله تعالى عنه contributed ninety *Wasaq* of dates. **Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most.** In fact, he gave so much that it is said that he left them without any needs. The Sahabah رضي الله تعالى عنهم report that Rasulullaah ﷺ then said, **"Nothing that Uthmaan does after this can cause him any harm."**

With great enthusiasm, the wealthy Sahabah رضي الله تعالى عنهم spent in this good cause anticipating the rewards from Allaah. Those Sahabah رضي الله تعالى عنهم who were less wealthy assisted those who were poorer than them. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone leaving on the expedition. **In fact, even the ladies assisted those in every way they could. Hadhrat Ummu Sinaan Aslamiyya رضي الله تعالى عنها says that she saw a cloth spread out in front of Hadhrat Aa'isha رضي الله تعالى عنها in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations.** The Muslims were suffering poverty at that time and because it was a time when the fruit crops were ripe and shady areas were sought after. People therefore preferred to stay at home and disliked leaving.

Rasulullaah ﷺ hastened and intensified preparations and made the army camp at Thaniyyatul Wadaa (just outside Madinah). The army was so large that their names could not be contained in one register. Few were those who intended to absent themselves for they knew that their absence would be unknown only until Allaah reveals some revelation to Rasulullaah ﷺ (a time when they would suffer much embarrassment). **When Rasulullaah ﷺ was ready to leave, he appointed Hadhrat Sibaa bin Urfuta Ghifaari رضي الله تعالى عنه as his deputy in Madinah. According to others, Rasulullaah ﷺ appointed Hadhrat Muhammad bin Maslama رضي الله تعالى عنه.** Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم saying, "Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding." As Rasulullaah ﷺ travelled, Ibn Ubay and other Munaafiqeen drew back saying, "Muhammad wants to fight the Romans despite his arduous condition coupled with the extreme heat and the long journey towards an army he has no power to combat. Does he think that fighting the Romans is child's play?" The Munaafiqeen with Ibn Ubay expressed the same opinions. To make people panic about the safety of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم, he also added, "By Allaah! It is as if I can already see the companions of Muhammad tied up in ropes tomorrow."

When Rasulullaah ﷺ left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr رضي الله تعالى عنه, another large flag to Hadhrat Zubayr رضي الله تعالى عنه, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana رضي الله تعالى عنه or to Hadhrat Hubaab bin Mundhir رضي الله تعالى عنه. **In total there were thirty thousand people with Rasulullaah ﷺ including ten thousand horsemen.** Rasulullaah ﷺ instructed every tribe of the Ansaar to carry its own large and small flags. **The other Arab tribes also carried their large and small flags.** (1)

Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله تعالى عنه also

(1) Ibn Asaakir (Vol.1 Pg.110).

Gives the Same Importance to the Matter When he Becomes the Khalifah

Rasulullaah ﷺ Dispatches the Army of Hadhrat Usaama رضي الله تعالى عنه which Included the Senior Sahabah رضي الله تعالى عنهم and Rejects the Argument of those who Object to the Appointment of Hadhrat Usaama رضي الله تعالى عنه

Hadhrat Usaama bin Zaid رضي الله تعالى عنه narrates that Rasulullaah ﷺ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ﷺ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama رضي الله تعالى عنه then left flying the flag (that Rasulullaah ﷺ gave him) and handed it over to Hadhrat Burayda bin Husayb رضي الله تعالى عنه from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama رضي الله تعالى عنه. On the instruction of Rasulullaah ﷺ, the army of Hadhrat Usaama رضي الله تعالى عنه camped at a place called Jurf, which is today called Siqaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Ubaydah رضي الله تعالى عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl رضي الله تعالى عنه and several others. Amongst the Ansaar who were part of the army were Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه and Hadhrat Salama bin Aslam bin Hareesh رضي الله تعالى عنه.

Many of the Muhaajireen, Hadhrat Ayaash bin Abi Rabee'ah رضي الله تعالى عنه being the most vociferous of them, remarked, "This youth has been appointed as Ameer of the earliest Muhaajireen!" This talk then became rife. When Hadhrat Umar رضي الله تعالى عنه heard some of the talk, he refuted what the speaker said and then reported it to Rasulullaah ﷺ. Rasulullaah ﷺ became extremely angry and although he had a bandage tied to his head (because of his illness) and was covered in a shawl, he left his room and ascended the pulpit. After praising Allaah, he said, "O people! What is this talk of yours that has reached me concerning the appointment of Usaama as Ameer? By Allaah! If you object to my appointing him as Ameer, you must have objected to my appointing his father (Hadhrat Zaid bin Haaritha رضي الله تعالى عنه) before him. I swear by Allaah that just as he was fit for leadership, his son after him is also fit for it. Just as his father was the most beloved person to me, he is the most beloved to me. They are both the most suitable people for any good. Accept my bequest to treat Usaama well for he is amongst the best of you." Rasulullaah ﷺ then descended from the pulpit and went to his room. This took place on Saturday 10th Rabee'ul Awwal.

The Muslims who were due to leave in the army of Hadhrat Usaama رضي الله تعالى عنه came to bid farewell to Rasulullaah ﷺ. Amongst them was Hadhrat Umar

رضي الله تعالى عنه. As they came, Rasulullaah ﷺ kept saying, "Dispatch the army of Usaama." (Hadhrat Usaama رضي الله تعالى عنه's mother) Hadhrat Ummu Ayman رضي الله تعالى عنها came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Do leave Usaama to stay at the camp (in Jurf) until you are well. If you send him like this, he will not be able to even help himself (because of his concern for you)." However, Rasulullaah ﷺ repeated, "Dispatch the army of Usaama." The Muslims therefore returned to the camp and spent Saturday night there. On Sunday morning, Hadhrat Usaama رضي الله تعالى عنه came to Madinah (to see Rasulullaah ﷺ). Rasulullaah ﷺ was extremely ill and unconscious. This was the day in which Rasulullaah ﷺ was given medicine.

With tears in his eyes, Hadhrat Usaama رضي الله تعالى عنه entered the room of Rasulullaah ﷺ where Hadhrat Abbaas رضي الله تعالى عنه and the wives of Rasulullaah ﷺ sat around him. Hadhrat Usaama رضي الله تعالى عنه bent down to kiss Rasulullaah ﷺ. Rasulullaah ﷺ was unable to speak and lifted his hands towards the sky and then placed them on Hadhrat Usaama رضي الله تعالى عنه. Hadhrat Usaama رضي الله تعالى عنه says that he knew that Rasulullaah ﷺ was making du'aa for him. Hadhrat Usaama رضي الله تعالى عنه then returned to the camp. On Monday, Rasulullaah ﷺ was well and Hadhrat Usaama رضي الله تعالى عنه came to meet him early in the morning. Rasulullaah ﷺ said to him, "Travel with the blessing of Allaah." When Hadhrat Usaama رضي الله تعالى عنه bade farewell to Rasulullaah ﷺ, he was looking well. Rasulullaah ﷺ's wives were even combing each others' hair out of happiness at the recovery of Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! With the grace of Allaah, you look well this morning. Today is my day with (my wife) Bint Khaarijah. Permit me to go to her." When Rasulullaah ﷺ permitted him, he left for the Sunh district (in the upper part of Madinah).

In the meanwhile, Hadhrat Usaama رضي الله تعالى عنه went to the army's camp and called for the others to join up with the army. When he reached the camp, he descended and commanded the men to leave. By then, the sun was already high.

Rasulullaah ﷺ Passes Away and the Sahabah رضي الله تعالى عنهم Return to Madinah

As Hadhrat Usaama رضي الله تعالى عنه was preparing to leave from Jurf, a messenger came to him from Hadhrat Ummu Ayman رضي الله تعالى عنها who was his mother. The messenger informed him that Rasulullaah ﷺ was in the throes of death. Hadhrat Usaama رضي الله تعالى عنه therefore returned to Madinah together with Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Ubaydah رضي الله تعالى عنه. When they arrived, Rasulullaah ﷺ was in the last few moments. **Rasulullaah ﷺ then passed away close to midday on Monday 12th Rabee'ul Awwal. All the Muslims camping at Jurf returned to Madinah.** Hadhrat Buraydah bin Husayb رضي الله تعالى عنه came with the flag of Hadhrat Usaama رضي الله تعالى عنه still flying and stuck it in the ground at the door of Rasulullaah ﷺ's room. After Hadhrat Abu Bakr رضي الله تعالى عنه became the Khalifah, he instructed Hadhrat Buraydah رضي الله تعالى عنه to take the flag to the house of Hadhrat

Usaama رضي الله تعالى عنه and not to remove it from the staff until Hadhrat Usaama رضي الله تعالى عنه had led the Muslims in battle. Hadhrat Buraydah رضي الله تعالى عنه says, "I then took the flag to the house of Hadhrat Usaama رضي الله تعالى عنه, after which I took it flying to Shaam with Hadhrat Usaama رضي الله تعالى عنه. I then returned it to the house of Hadhrat Usaama رضي الله تعالى عنه where it stood flying until he passed away."

Hadhrat Abu Bakr رضي الله تعالى عنه Insists on Dispatching the Army of Hadhrat Usaama رضي الله تعالى عنه in Compliance with the Orders of Rasulullaah صلى الله عليه وسلم

When the news of Rasulullaah صلى الله عليه وسلم's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه then said to Usaama رضي الله تعالى عنه, "Proceed whence Rasulullaah صلى الله عليه وسلم had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah رضي الله تعالى عنه also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah رضي الله تعالى عنهم. Consequently, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abu Ubaydah رضي الله تعالى عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه approached Hadhrat Abu Bakr رضي الله تعالى عنه. They said, "O successor of Rasulullaah صلى الله عليه وسلم! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama رضي الله تعالى عنه. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr رضي الله تعالى عنه then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah صلى الله عليه وسلم from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. **By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede."** The Sahabah رضي الله تعالى عنهم then realised that Hadhrat Abu Bakr رضي الله تعالى عنه was determined to send the army of Hadhrat Usaama رضي الله تعالى عنه.

Hadhrat Abu Bakr رضي الله تعالى عنه then went to see Hadhrat Usaama رضي الله تعالى عنه at his house and spoke to him about leaving Hadhrat Umar رضي الله تعالى عنه behind. When Hadhrat Usaama رضي الله تعالى عنه agreed, Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "Are you giving

permission with a happy heart?" "I certainly am," replied Hadhrat Usaama رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه then left the house and instructed someone to announce, "I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ﷺ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot." Hadhrat Abu Bakr رضي الله تعالى عنه then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama رضي الله تعالى عنه as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama رضي الله تعالى عنه. Consequently, not a soul stayed behind.

Hadhrat Abu Bakr رضي الله تعالى عنه then left to see Hadhrat Usaama رضي الله تعالى عنه and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrat Abu Bakr رضي الله تعالى عنه walked by the side of Hadhrat Usaama رضي الله تعالى عنه for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ﷺ has already briefed you, so fulfil the instructions of Rasulullaah ﷺ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ﷺ issued."

Hadhrat Usaama رضي الله تعالى عنه set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrat Usaama رضي الله تعالى عنه sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrat Usaama رضي الله تعالى عنه until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrat Usaama رضي الله تعالى عنه at a place that lay a distance of two nights journey from Ubna. He informed Hadhrat Usaama رضي الله تعالى عنه that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrat Usaama رضي الله تعالى عنه then ordered the Muslim army to move speedily and attack the enemy unawares before they had a chance to muster their forces. (1)

Hadhrat Usaama رضي الله تعالى عنه Seeks Permission to Return to Madinah but Hadhrat Abu Bakr رضي الله تعالى عنه Refuses Permission

Hadhrat Hasan bin Abil Hasan narrates that before he passed away, Rasulullaah ﷺ formed an army comprising of the people of Madinah and surrounding areas. Included in this army was Hadhrat Umar رضي الله تعالى عنه. Rasulullaah ﷺ appointed Hadhrat Usaama bin Zaid رضي الله تعالى عنه as the Ameer of this army. The last man of the army had not yet passed by the trench when Rasulullaah ﷺ passed away. Hadhrat Usaama رضي الله تعالى عنه halted the army and said to Hadhrat Umar رضي الله تعالى عنه, "Request the Khalifah of Rasulullaah ﷺ to permit me to return the army to Madinah for I have with me the noblest and leading

(1) Ibn Asaakir (Vol.1 Pg.130). The narration also appears in Mukhtasar Ibn Asaakir. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).

Sahabah رضي الله تعالى عنهم and I fear that the Mushrikeen may attack the Khalifah and the families of Rasulullaah ﷺ and the Muslims." Some of the Ansaar said to Hadhrat Umar رضي الله تعالى عنه that if Hadhrat Abu Bakr رضي الله تعالى عنه is determined to dispatch the army, he should convey the message from them that an Ameer who is older than Hadhrat Usaama رضي الله تعالى عنه should be appointed.

Upon the instruction of Hadhrat Usaama رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه proceeded to Hadhrat Abu Bakr رضي الله تعالى عنه and informed him about what Hadhrat Usaama رضي الله تعالى عنه had said. Hadhrat Abu Bakr رضي الله تعالى عنه said, "**I would not reverse a decision that Rasulullaah ﷺ made even if wild dogs and wolves were to snatch away my body.**" Hadhrat Umar رضي الله تعالى عنه then said, "The Ansaar have requested me to convey the message that they want you to appoint an Ameer over them who is elder than Usaama." Hadhrat Abu Bakr رضي الله تعالى عنه had been sitting, but (when he heard this, he) sprang up and grabbed hold of the beard of Hadhrat Umar رضي الله تعالى عنه. He then said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him of a post to which Rasulullaah ﷺ appointed him?!" When Hadhrat Umar رضي الله تعالى عنه returned and the people asked him what had happened, he said, "March on. May your mothers lose you because of what I have suffered today at the hands of the Khalifah of Rasulullaah ﷺ on your account."

Hadhrat Abu Bakr رضي الله تعالى عنه Sees the Army of Hadhrat Usaama رضي الله تعالى عنه Off

Hadhrat Abu Bakr رضي الله تعالى عنه then proceeded to see the army off and to give them encouragement. Hadhrat Abu Bakr رضي الله تعالى عنه walked as Hadhrat Usaama رضي الله تعالى عنه rode while Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه led Hadhrat Abu Bakr رضي الله تعالى عنه's animal. Hadhrat Usaama رضي الله تعالى عنه said, "O Khalifah of Rasulullaah ﷺ! **Either you ride or I dismount.**" Hadhrat Abu Bakr رضي الله تعالى عنه **replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."**

When he was about to leave, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "If you feel that you could help me by leaving Umar bin Khattaab with me, could you please do so." Hadhrat Usaama رضي الله تعالى عنه granted permission. (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that after the Sahabah رضي الله تعالى عنهم had pledged their allegiance (to Hadhrat Abu Bakr رضي الله تعالى عنه) and were satisfied, Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Usaama رضي الله تعالى عنه, "Proceed whence Rasulullaah ﷺ had

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.117), *Kanzul Ummaal* (Vol.5 Pg.314) and *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305).

commanded you." Several individuals from the Muhaajireen and the Ansaar discussed the matter with Hadhrat Abu Bakr رضي الله تعالى عنه. They said to him, "Hold back Usaama and his army because we fear that the other Arabs may attack us when they hear about the demise of Rasulullaah ﷺ." Being more resolute (and knowledgeable) about the situation, Hadhrat Abu Bakr رضي الله تعالى عنه said, "How can I hold back an army that Rasulullaah ﷺ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah). **However, if you would, could you please permit Umar رضي الله تعالى عنه to remain behind. I need his counsel and his assistance for he has excellent opinions and is a great well-wisher to the cause of Islaam. Hadhrat Usaama رضي الله تعالى عنه permitted Hadhrat Umar رضي الله تعالى عنه to remain behind.**

Most of the Arab tribes had by then renounced Islaam. They included most of the tribes in the east as well as the Ghitfaan tribe, the Banu Asad tribe and most of the Ash'ja tribe. The Banu Tay tribe though held on to their Deen. For this reason, most of the Sahabah رضي الله تعالى عنهم were of the opinion that the army of Hadhrat Usaama رضي الله تعالى عنه should be held back and rather used against the Ghitfaan and other tribes who had renounced Islaam. Refusing to withhold the army of Hadhrat Usaama رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه said, **"You know well that from the period of Rasulullaah ﷺ it had been our practice to consult with each other concerning matters about which no practice of Rasulullaah ﷺ was found and about which no verse of the Qur'aan was revealed. You have expressed your opinions and I shall now express mine.** If it is correct, you should practise accordingly for Allaah shall never make you all unite on anything that is misguided. I swear by the Being Who controls my life that I do not see anything better than fighting those who refuse to give me even a piece of rope that Rasulullaah ﷺ used to take from them (as zakaah)." The Muslims approved of the opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and agreed that it was better than theirs.

Hadhrat Abu Bakr رضي الله تعالى عنه then dispatched Hadhrat Usaama bin Zaid رضي الله تعالى عنه in the direction that Rasulullaah ﷺ had commanded. Hadhrat Usaama رضي الله تعالى عنه reaped a large booty in the battle and Allaah returned him and his army safely. When Hadhrat Usaama رضي الله تعالى عنه had left, Hadhrat Abu Bakr رضي الله تعالى عنه took an army of Muhaajireen and Ansaar (to fight the Murtaddeen) but (when they heard of his army approaching) the Bedouins fled with their families. When the Muslims received intelligence about the Bedouins fleeing with families, they said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Return to Madinah to our families and women and appoint an Ameer (in your place) from amongst your companions, handing over your command to him." They kept insisting until Hadhrat Abu Bakr رضي الله تعالى عنه eventually

decided to return. He appointed Hadhrat Khaalid bin Waleed رضي الله تعالى عنه as commander of the army with instructions that any of them was at liberty to return to Madinah as soon as the Murtaddeen returned to Islaam and paid their zakaah. Hadhrat Abu Bakr رضي الله تعالى عنه then returned to Madinah. (1)

Hadhrat Urwa رضي الله تعالى عنه narrates that when the pledge of allegiance was taken on the hand of Hadhrat Abu Bakr رضي الله تعالى عنه, the Ansaar became united in the matter of Khilaafah about which they had differed. Hadhrat Abu Bakr رضي الله تعالى عنه dispatched the army of Hadhrat Usaama رضي الله تعالى عنه and many Arab tribes renounced Islaam. While in some cases, complete tribes renounced Islaam, it was only individuals in other tribes who renounced Islaam. Hypocrisy started to surface and Judaism and Christianity began raising their heads. Because they had just lost their Nabi صلى الله عليه وسلم and because they were so few compared to the horsed enemy, the Muslims appeared to be like wet sheep on a cold night.

It was then that people said to Hadhrat Abu Bakr رضي الله تعالى عنه, "These men (forming the army of Hadhrat Usaama رضي الله تعالى عنه) are the most distinguished of the Muslims and as you see, the Arabs are refusing to follow you. It is therefore not the appropriate time to split up the ranks of the Muslims (by dispatching the army). Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "I swear by the Being Who controls the life of Abu Bakr! I shall ensure that the army of Usaama is sent according to the instruction of Rasulullaah صلى الله عليه وسلم even though I know that wild animals will (attack me as I remain all alone in Madinah and) steal away my body. I shall dispatch the army even though there is none left in any of the towns besides myself." (2)

Hadhrat Aa'isha رضي الله تعالى عنها says, "After Rasulullaah صلى الله عليه وسلم passed away, all the Arab tribes renounced Islaam and hypocrisy reared its ugly head. By Allaah! Such conditions faced my father (Hadhrat Abu Bakr رضي الله تعالى عنه) that would crush a mighty mountain. The Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم appeared to be wet sheep on a rainy night in a forest infested with wild animals. By Allaah! Whenever the Sahabah رضي الله تعالى عنهم disputed any matter, my father would eliminate its harm, take control of the reins and pass decisive judgement." (3)

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "I swear by the Being besides Whom none other is worthy of worship that none would have been worshipping Allaah had Abu Bakr رضي الله تعالى عنه not been appointed as Khalifah." He then repeated this a second and a third time. When someone bade him to stop repeating himself, Hadhrat Abu Hurayra رضي الله تعالى عنه added, "Rasulullaah صلى الله عليه وسلم dispatched an army of seven hundred(4) under the command of Usaama bin Zaid رضي الله تعالى عنه. However, when they had just reached Dhi Khushub when Rasulullaah صلى الله عليه وسلم passed away and the Arab tribes around Madinah renounced Islaam. It was then that the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم came to Hadhrat Abu Bakr رضي الله تعالى عنه and said, 'O Abu Bakr رضي الله تعالى عنه! Recall the army. How can they be heading to Rome when the Arabs

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.118), *Kanzul Ummaal* (Vol.5 Pg.314).
(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.304).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.50).
(4) These seven hundred belonged to the Quraysh while the entire army numbered three thousand.

around Madinah are renouncing Islaam?!' Hadhrat Abu Bakr رضي الله تعالى عنه replied, **'I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ﷺ (because there is none in Madinah to defend them), I shall never recall an army that Rasulullaah ﷺ had dispatched nor untie a flag that Rasulullaah ﷺ had tied.'"**

Hadhrat Usaama رضي الله تعالى عنه left (with the army) and whenever they passed by a tribe that was contemplating renouncing Islaam, the people of the tribe would say, "If the Muslims are not still powerful, an army like this would never have left them. We shall presently leave them until they meet the Roman army (then we shall see their strength)." When the Muslim army engaged the Romans in combat, they defeated the Romans and returned safe and sound. Those who were intending to renounce Islaam therefore remained as Muslims. (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Addresses Hadhrat Umar رضي الله تعالى عنه Before he Passes Away

Hadhrat Sayf narrates that after Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had left for Shaam, Hadhrat Abu Bakr رضي الله تعالى عنه fell ill. It was as a result of this illness that he passed away a few months later. Hadhrat Abu Bakr رضي الله تعالى عنه was close to death and had already appointed Hadhrat Umar رضي الله تعالى عنه as the next Khalifah when Hadhrat Muthanna رضي الله تعالى عنه arrived (from Shaam) and informed Hadhrat Abu Bakr رضي الله تعالى عنه about events there. Hadhrat Abu Bakr رضي الله تعالى عنه sent for Hadhrat Umar رضي الله تعالى عنه and when he arrived, Hadhrat Abu Bakr رضي الله تعالى عنه said, "O Umar! Listen carefully to what I say and then carry it out. I expect that I shall die today (it was a Monday). If I die now, you should prepare people to leave with Muthanna (for Shaam) before the evening and if I die later, you should prepare people to leave with Muthanna before dawn. Regardless of the magnitude of any hurdle, never let it prevent you from the matters of Deen and the commands of your Rabb. You have seen how I acted when Rasulullaah ﷺ passed away although it was a time when the creation was afflicted with a calamity like no other. By Allaah! Had I postponed the command of Allaah and His Rasool ﷺ, Allaah's would not have assisted us and would have punished us instead. The whole of Madinah would then have been engulfed in flames." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, hypocrisy reared its ugly head in Madinah. At the same time, many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and gathered at Nahaawind, where

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305) and Ibn Asaakir as quoted in *Mukhtasar* (Vol.1 Pg.124). Allaama Ibn Katheer has commented on the chain of narrators.

(2) Ibn Jareer (Vol.4 Pg.43).

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they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr رضي الله تعالى عنه assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load."

After they had their heads bowed for long while, it was Hadhrat Umar رضي الله تعالى عنه who spoke first. He submitted, "O successor of Rasulullaah ﷺ! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once." When Hadhrat Abu Bakr رضي الله تعالى عنه turned to Hadhrat Uthmaan رضي الله تعالى عنه, he offered a similar opinion. Thereafter, Hadhrat Ali رضي الله تعالى عنه and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr رضي الله تعالى عنه turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr رضي الله تعالى عنه realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, "When Allaah sent Muhammad ﷺ, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad ﷺ and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. {Surah Noor, verse 55}

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me

even a string which they used to pay to Rasulullaah ﷺ (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar رضي الله تعالى عنه shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr رضي الله تعالى عنه to wage Jihaad against those who refused to pay zakaah, I also realised that this was right." (1)

Hadhrat Saalih bin Kaysaan رحمه الله تعالى narrates that when people started leaving the fold of Islaam (after the demise of Rasulullaah ﷺ), Hadhrat Abu Bakr رضي الله تعالى عنه stood up to address the Muslims. After extolling the praises of Allaah, he added, "All praises are due to Allaah who guides and suffices (whose guidance is sufficient) and Who gives and (gives so much that He) makes (others) independent (of the creation). When Allaah sent Muhammad ﷺ, he was treated as a fugitive while true Deen was treated as a stranger and an outcast. It hung by a thread and was already around for a very long time. (As a result) Its adherents had gone astray and Allaah was displeased with the Ahlul Kitaab. He gave them no good because of any good in them nor did He avert evil from them because of evil predominant in them. They had distorted their scriptures and introduced in it things that did not belong there. On the other hand, the illiterate Arabs had no relationship with Allaah. Neither did they worship Him nor were they praying to Him. They lived the hardest lives, their religion was most deviated and they lived in a most inhospitable land. Although Rasulullaah ﷺ had only a few companions, Allaah assembled them around him through his blessings and formed them into the best of nations. Allaah assisted them by those who followed them and made them dominate others until Allaah finally took His Nabi ﷺ away. Shaytaan then climbed back on to the Arabs to assume the position he had been enjoying formally when Allaah removed him from there. He has now taken them by the hand and intends destroying them." Hadhrat Abu Bakr رضي الله تعالى عنه then recited the following verse of the Qur'aan:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة ال عمران: ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

The Arabs around you are refusing to pay (the zakaah due) for their goats and

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).

camels. Although they have only now reverted to their former religions, their inclination to do so was never more than it is today. On the other hand, your resolve in the Deen is no stronger today than it had been the day you lost the blessing of your Nabi ﷺ. Rasulullaah ﷺ had handed you over into the custody of the very first Being Who had always been sufficient for you; the very Being Who had found Rasulullaah ﷺ without a Shari'ah and then granted him one and Who had found him without wealth and then made him wealthy. It was He Who saved you people when you were on the crumbling edge of a precipice over the fire (of Jahannam). I swear by Allaah that I shall never shirk fighting for a single command of Allaah until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies and successors on His earth. Allaah has spoken the truth and there can be no going back on His word when He declares:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. {Surah Noor, verse 55}"

Hadhrat Abu Bakr رضي الله تعالى عنه then stepped down from the pulpit. (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Censures Those who were Hesitant and who wanted to Delay Jihaad

Hadhrat Umar رضي الله تعالى عنه narrates that when the Arab tribes forsook Islaam, the Muhaajireen together with himself arrived at a common conclusion. They said to Hadhrat Abu Bakr رضي الله تعالى عنه, "O successor of Rasulullaah ﷺ! Leave the people to continue performing salaah without paying zakaah because they will soon accept the obligation of zakaah once true Imaan enters their hearts." Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "I swear by the Being Who controls my life! I prefer falling headlong from the sky rather than neglecting to fight for something that Rasulullaah ﷺ fought for."

Hadhrat Abu Bakr رضي الله تعالى عنه then fought (those who refused to pay zakaah) until they all returned to the fold of Islaam. Hadhrat Umar رضي الله تعالى عنه says, "I **swear by the Being Who controls my life that that single day (of Hadhrat Abu Bakr رضي الله تعالى عنه) is better than (the life's deeds of) the family of Umar.**" (2)

Hadhrat Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, many

(1) Ibn Asaakir. Ibn Katheer has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142). A similar narration appears in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.311).

(2) Adani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

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Arab tribes left the fold of Islaam when they said that they would perform salaah without paying zakaah. He narrates further that he then approached Hadhrat Abu Bakr رضي الله تعالى عنه and said, "O Khalifah of Rasulullaah ﷺ! Be sympathetic towards the people and show mercy towards them for they are like wild animals." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Whereas I was hopeful of your help, you have come to inform me that you will not render any assistance. **While you had been powerful during the Period of Ignorance, have you become weak in Islaam?** Why should I sympathise with them using composed verse or concocted magic? Farfetched! Farfetched! Rasulullaah ﷺ has passed away and revelation has stopped. I swear by Allaah that I shall fight them as long as my hand can hold a sword and (if) they refuse to pay even a string (that is due from them as zakaah)."

Hadhrat Umar رضي الله تعالى عنه says, "I found Hadhrat Abu Bakr رضي الله تعالى عنه to be more competent and resolute than myself. He trained the people in many matters which made many of my tasks easy when I was appointed as Khalifah." (1)

Hadhrat Dabba bin Mihsin Anzi narrates that he once asked Hadhrat Umar bin Khattaab رضي الله تعالى عنه, "Are you better than Hadhrat Abu Bakr رضي الله تعالى عنه?" Hadhrat Umar رضي الله تعالى عنه began to weep and said, "A single night of Hadhrat Abu Bakr رضي الله تعالى عنه and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar. Should I not inform you of that night and that day of Hadhrat Abu Bakr رضي الله تعالى عنه?" When Hadhrat Dabba asked to be informed, Hadhrat Umar رضي الله تعالى عنه said, "The night was the night when Rasulullaah ﷺ left the people of Makkah. He left at night and Hadhrat Abu Bakr رضي الله تعالى عنه followed him." He then proceeded to narrate the incident as reported in the Chapter Concerning Hijrah(2). Hadhrat Umar رضي الله تعالى عنه then continued, "The day of his was when Rasulullaah ﷺ had passed away and many Arab tribes forsook Islaam. While some of them said that they would perform salaah without paying zakaah, others said that they would neither perform salaah nor pay zakaah. I then approached him with the sincere intention of offering good counsel. I said to him, 'O Khalifah of Rasulullaah ﷺ! Be compassionate towards the people..." The rest of the Hadith is similar to the one quoted above.(3)

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that after Rasulullaah ﷺ had passed away and Hadhrat Abu Bakr رضي الله تعالى عنه succeeded him, many Arab tribes forsook Islaam. It was then that Hadhrat Umar رضي الله تعالى عنه approached Hadhrat Abu Bakr رضي الله تعالى عنه and said, "O Abu Bakr! How can we fight these people when Rasulullaah ﷺ said, 'I have been commanded to fight people until they declare 'Laa Ilaaha Illallaah'. When someone declares 'Laa Ilaaha Illallaah', his property and life is safe from me except by the right of Allaah (a warrant by which his property or life may be taken as a penalty). Thereafter, Allaah shall reckon with him."

(1) Ismaa'ili, as quoted in *Kanzul Ummaal* (Vol.3 Pg.300).

(2) Under the heading "The Hijrah of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Fears for Rasulullaah ﷺ when they Leave the Cave and Hadhrat Umar رضي الله تعالى عنه Praises Hadhrat Abu Bakr رضي الله تعالى عنه".

(3) Dinowri in his Majaalasah, Abul Hasan bin Bishraan in his *Fawaa'id*, Bayhaqi in his *Dalaa'il* and La'lakaai in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348).

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Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "I swear by Allaah that I shall definitely fight anyone who differentiates between salaah and zakaah for zakaah is a right of wealth (just as salaah is a right due from the body). By Allaah! If they refuse to pay to me (as a part of zakaah) a string that they were paying to Rasulullaah ﷺ, I shall certainly fight them for it!" Hadhrat Umar رضي الله تعالى عنه says, "I swear by Allaah that Hadhrat Abu Bakr رضي الله تعالى عنه said this because he had assurance from Allaah that he ought to wage Jihaad. I was therefore convinced that this was the right thing to do." (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله تعالى عنهم About Fighting the Romans

Hadhrat Abu Bakr رضي الله تعالى عنه Encourages the Muslims to Fight in Jihaad in his Sermon

In a narration reported by Hadhrat Qaasim bin Mahmood رحمه الله تعالى, it is mentioned that Hadhrat Abu Bakr رضي الله تعالى عنه once stood up to deliver a sermon. After praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "Everything has principles which shall meet the requirements of the one who adheres to them. Whoever does something solely for Allaah, Allaah shall see to his needs. **You should ensure that you work hard and exercise moderation, for it is moderation that will take you to your destination.** Listen attentively! There is no Deen in one who has no Imaan, there is no reward for the one who does not expect any and no deed for one who has no Niyyah (intention). Listen carefully! There are such rewards promised in the Book of Allaah for those engaged in Jihaad in the path of Allaah that it is only appropriate for a Muslim to wish that they are reserved for him. This is the trade that Allaah has pointed towards(2), which shall provide deliverance from humiliation and secure honour in both worlds." (3)

The Letter of Hadhrat Abu Bakr رضي الله تعالى عنه to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Other Sahabah رضي الله تعالى عنهم with him Concerning Jihaad in the Path of Allaah

Hadhrat Ibn Is'haaq bin Yasaar narrates from Hadhrat Khaalid bin Waleed رضي الله تعالى عنه that they were still on the battlefield of Yamaamah after the battle when Hadhrat Abu Bakr رضي الله تعالى عنه wrote a letter to Hadhrat Khaalid رضي الله تعالى عنه. The letter read:

> From Abdullaah, Abu Bakr the Khalifah of Rasulullaah ﷺ
> To Khaalid bin Waleed, the Muhaajireen and Ansaar with him as well as

(1) Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.301).

(2) See Surah Saff (Surah 61), verse 10.

(3) Ibn Asaakir (Vol.1 Pg.133), as quoted in Mukhtasar. Similar narrations are quoted in *Kanzul Ummaal* (Vol.8 Pg.207) and by Ibn Jareer Tabari (Vol.4 Pg.30).

all those who follow them in good faith

Peace be on you all

Before you all, I praise Allaah besides Whom there is none worthy of worship.

All praises belong to Allaah Who has fulfilled His promise, assisted His servant, granted honour to His friends, disgraced His enemies and defeated the coalition of forces by Himself. The very Allaah besides Whom there is no deity has declared:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. (1)

This is a promise from Allaah which cannot be left unfulfilled and statement that cannot be doubted. Allaah has made Jihaad obligatory on the Mu'mineen. He declares:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ج وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْئًا وَّهُوَ خَيْرٌ لَّكُمْ ج وَعَسٰٓى اَنْ تُحِبُّوْا شَيْئًا وَّهُوَ شَرٌّ لَّكُمْ ط وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝﴾

Warfare *(Jihaad for the pleasure of Allaah against the enemies of Islaam)* has been made obligatory for you *(when necessary)* though you may dislike it *(because of the hardship involved)*. It may be that you dislike something that is good for you and you may like something that is bad for you. Allaah knows *(what is good for you)* and you do not know. (2)

You should therefore adopt those avenues by which the promises of Allaah to you will be fulfilled and continue obeying Him in everything He has made obligatory on you even though the effort may seem tremendous, the hardship may be intense, the journey may be distant and you may suffer loss to your wealth or health. All of this fades into insignificance before the great rewards of Allaah. So fight in the way of Allaah, may Allaah have mercy on you.

(1) Surah Noor, verse 55.

(2) Surah Baqara, verse 216.

﴿انْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ﴾

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)*, and exert yourselves *(for the welfare of the Deen)* with your wealth and lives in Allaah's way *(for Allaah's pleasure)*. (1)

I have commanded Khaalid bin Waleed to march to Iraq and to remain there until I issue further instructions. You should all proceed with him without hesitation because this is a path in which Allaah has multiplied the rewards for those whose intentions are good and who are enthusiastic about good things. When you reach Iraq, stay here until my instructions reach you. May Allaah take care of mine and your every concern of this world and the Aakhirah.

Peace be on you together with the mercy and blessings of Allaah. (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Senior Sahabah رضي الله تعالى عنهم Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard

Hadhrat Abdullaah bin Abi Awfa رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه intended launching a military offensive against the Romans, he first called for Hadhrat Ali رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and other senior Sahabah رضي الله تعالى عنهم from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa رضي الله تعالى عنه, who narrates further that when they all arrived, Hadhrat Abu Bakr رضي الله تعالى عنه addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you, guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr رضي الله تعالى عنه continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

(1) Surah Taubah, verse 41.

(2) Bayhaqi in his *Sunan* (Vol.9 Pg.179).

The Speech of Hadhrat Umar رضي الله تعالى عنه in Support of the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه to March in Jihaad

Hadhrat Umar رضي الله تعالى عنه then stood up and said, "All praises are due to Allaah Who blesses those of His servants with good Whom He pleases. By Allaah! Whenever we competed for good, you always beat us to it. This is the bounty of Allaah Whom Allaah grants to whoever He wills. Allaah is the One Who possesses the greatest bounties. As a matter of fact, I had intended to approach you concerning the very matter you have raised. However, it was destined that you should be the first to mention it. Your opinion is most accurate. May Allaah always guide you to what is correct. Dispatch troops of cavalry one after the other and troops of infantry one after the other. Armies should march in succession and Allaah shall assist His Deen and grant honour and strength to Islaam and the Muslims."

The Opinion of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه concerning the Battle Strategy

Thereafter, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه stood up and said, "O Khalifah of Rasulullaah صلى الله عليه وسلم! They are Romans and the progeny of Romans. They are extremely powerful and as solid as a pillar. I do not think that you should launch a full frontal attack but you should rather dispatch cavalry battalions to start skirmishes along their borders and then return to you. When this is done several times, the Romans will suffer many losses and our battalions will capture many outlying areas. By then the Romans will also have grown weary. Thereafter, you should send a message to the various areas of Yemen and to the furthest members of the Rabee'ah and Mudhar tribes so that they may all gather around you. You may then lead an attack by yourself or appoint another leader (while you attend to affairs from Madinah)." After this address, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه remained silent, as did the others present.

Hadhrat Uthmaan رضي الله تعالى عنه Supports the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم Echo the Same Opinion

Hadhrat Abu Bakr رضي الله تعالى عنه then asked the others what their opinions were. A response came from Hadhrat Uthmaan رضي الله تعالى عنه who said, "(O Khalifah of Rasulullaah صلى الله عليه وسلم!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar رضي الله تعالى عنهم present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as

well. Although Hadhrat Ali رضي الله تعالى عنه was also present, he remained silent all the while.

Hadhrat Ali رضي الله تعالى عنه Gives Glad Tidings to Hadhrat Abu Bakr رضي الله تعالى عنه, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رضي الله تعالى عنهم to March in Jihaad

(Addressing Hadhrat Ali رضي الله تعالى عنه) Hadhrat Abu Bakr رضي الله تعالى عنه said, "What is your opinion, O Abul Hasan?" Hadhrat Ali رضي الله تعالى عنه said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رضي الله تعالى عنه said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رضي الله تعالى عنه replied, "I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to address the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "O people! Allaah has certainly blessed you with Islaam and honoured you with the institution of Jihaad. Through this Deen Allaah has elevated your status over the people of other religions. Therefore, O servants of Allaah, prepare to fight the Romans in Shaam. I shall appoint commanders over you and make flags for you. Obey your Rabb, do not disobey your commanders and make good your intentions and your provisions for food and drink for Allaah is with those who have Taqwa and who do things well."

An Exchange of Words between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Amr bin Sa'eed رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه Advises his Brother to Assist Hadhrat Abu Bakr رضي الله تعالى عنه

(After listening to the address of Hadhrat Abu Bakr رضي الله تعالى عنه) The Sahabah رضي الله تعالى عنهم were silent without any of them offering any response. Hadhrat Umar رضي الله تعالى عنه then said, "O assembly of Muslims! What is the matter with you that you do not respond to the Khalifah of Rasulullaah ﷺ when he is calling you towards that which will give life to you?" Had the gains been near at hand and the journey an easy one, you would have certainly jumped to it [1]."

In response to this, Hadhrat Amr bin Sa'eed رضي الله تعالى عنه stood up and retorted, "O son of Khattaab! Are you comparing us to the example of the Munaafiqeen? What prevented you from taking the initiative to do that which you accused us of not doing?" Hadhrat Umar رضي الله تعالى عنه replied, "Hadhrat Abu Bakr رضي الله تعالى عنه knows well that I will surely respond if he calls me and fight if he asks me to." Hadhrat Amr bin

(1) Here Hadhrat Umar رضي الله تعالى عنه was referring to a statement in verse 42 of Surah Taubah.

Sa'eed رضي الله تعالى عنه rejoined, "If we fight, it will not be for you because we fight only for Allaah." Hadhrat Umar رضي الله تعالى عنه then said, "May Allaah guide you! You have spoken well."

Hadhrat Abu Bakr رضي الله تعالى عنه then said to Hadhrat Amr bin Sa'eed رضي الله تعالى عنه, "Please be seated. May Allaah shower His mercy on you. In saying what you heard him say, Umar did not intend to hurt or to insult any Muslim. All he intended by what he said was to encourage those who were hesitant to fight in Jihaad."

Thereafter, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه (the brother of Hadhrat Amr bin Sa'eed رضي الله تعالى عنه) stood up and said, "The Khalifah of Rasulullaah ﷺ is right. Do be seated, dear brother." When Hadhrat Amr bin Sa'eed رضي الله تعالى عنه sat down, Hadhrat Khaalid رضي الله تعالى عنه continued, "All praises belong to Allaah besides Whom none is worthy of worship. Who has sent Muhammad ﷺ with guidance and the true Deen to make it dominate over all other religions even though the Mushrikeen abhor it. All praises are due to Allaah Who fulfils His promises, Who makes them come to realisation and Who destroys His enemies. We neither oppose you nor have any opposition amongst ourselves. You are a well-wishing and concerned leader and we are prepared to march whenever you command and prepared to obey you whenever you issue an order."

Hadhrat Abu Bakr رضي الله تعالى عنه was extremely pleased by this speech and said, "May Allaah reward you well, my brother and friend! You had accepted Islaam willingly, migrated with the hope of reward when you escaped from the Kuffaar with your Deen so that Allaah and His Rasool ﷺ may be pleased and so that the Kalimah may be elevated. You are one of the commanders of the people, so prepare to march. May Allaah shower His mercy on you." Thereafter, Hadhrat Abu Bakr رضي الله تعالى عنه descended from the pulpit.

Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه then left to make the necessary preparations. In the meanwhile, Hadhrat Abu Bakr رضي الله تعالى عنه instructed Hadhrat Bilaal رضي الله تعالى عنه to make the following announcement: "O people! March in Jihaad against the Romans in Shaam!" There were no doubts amongst the people that Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه was their commander. He was the first to reach the army camp, after which people started arriving there in tens, twenties, thirties, forties, fifties and hundreds. Eventually, a very large army had gathered. Accompanied by several leading Sahabah رضي الله تعالى عنهم, Hadhrat Abu Bakr رضي الله تعالى عنه proceeded to the camp one day. Although he saw an impressive number of men, he did not think that the number was adequate to fight the Romans. Turning to his companions, he asked, "What would you say if I send this number of men to Shaam?" Hadhrat Umar رضي الله تعالى عنه replied, "I do not think that this number is sufficient for the large Roman army." Turning to the others, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "What do you men think?" they replied, "We second the opinion of Umar." Hadhrat Abu Bakr رضي الله تعالى عنه then said, "Should I then rather not write to the people of Yemen, calling them to Jihaad and encouraging them with the rewards for Jihaad?" All his companions shared his opinion and said, "That is an excellent idea! Go ahead." Hadhrat Abu Bakr رضي الله تعالى عنه then wrote the letter.

The Letter of Hadhrat Abu Bakr رضي الله تعالى عنه to the People of Yemen calling them to Fight in Jihaad

In the name of Allaah the Most Kind the Most Merciful
From the Khalifah of Rasulullaah ﷺ to every Muslim and Mu'min of Yemen to whom this letter is read.
Peace be to you.
Before you all, I praise Allaah besides Whom there is none worthy of worship. Verily Allaah has made Jihaad obligatory for the Mu'mineen and has commanded them to Proceed *(in the path of Allaah)* when light or heavy and exert themselves with their wealth and lives in Allaah's way. Jihaad is a greatly emphasised obligation and its rewards with Allaah are tremendous. We have prepared the Muslims to march in Jihaad against the Romans in Shaam. They have hastened to it with noble intentions and with great hopes of being rewarded. Therefore, O servants of Allaah, you should also hasten to that towards which they have hastened, ensuring that your intentions are good. You are assured one of two excellent virtues; either martyrdom or victory and booty. Remember that Allaah is not pleased with only words from His servants that are not accompanied by actions. Furthermore, Jihaad against the enemies of Islaam shall perpetuate until they accept the true Deen and accept the injunctions of the Qur'aan.
May Allaah preserve your Deen for you, guide your hearts, purify your deeds and bless you with the rewards of those who wage Jihaad and who are steadfast."

Hadhrat Abu Bakr رضي الله تعالى عنه sent this letter with Hadhrat Anas bin Maalik رضي الله تعالى عنه.[1]

The Lecture of Hadhrat Abu Bakr رضي الله تعالى عنه When the Muslim Army Left for Shaam

Hadhrat Abdur Rahmaan bin Jubayr رحمه الله تعالى narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه was seeing the army off to Shaam, he stood up amongst them. He praised Allaah, instructed them to march to Shaam and gave them the glad tidings that Allaah would grant them victory to the extent that they would even build Masaajid there. He said, "You should never think that you are going there for sport. Shaam is a land of plenty that has plenty of food for you so beware of developing pride for I swear by the Rabb of the Kabah that pride and boastfulness will certainly come to you. I **advise you with ten things,** so always keep them in mind. Never kill a helpless old man..." The Hadith continues further. [2]

(1) Ibn Asaakir (Vol.1 Pg.126), as quoted in *Mukhtasar* (Vol.2 Pg.126) and *Kanzul Ummaal* (Vol.3 Pg.143).
(2) Ibn Asaakir, as quoted in in *Kanzul Ummaal* (Vol.3 Pg.143).

Hadhrat Umar Bin Khattaab رضي الله تعالى عنه Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رضي الله تعالى عنهم in Matters Arising Before him

Hadhrat Umar رضي الله تعالى عنه Encourages People Towards Jihaad

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Muthanna bin Haaritha رضي الله تعالى عنه once addressed the people saying, "O people! You should never regard marching against the Persians as something difficult. We have already captured their fertile grounds and the best half of Iraq. We already have half of their kingdom and have caused them tremendous losses. Our people are bold against them and Inshaa Allaah we shall soon also have their remaining lands."

Hadhrat Umar رضي الله تعالى عنه then stood up and said, "The region of Hijaaz is not your original homeland. You only stay where you can find some vegetation and it is only by that the people of Hijaaz manage to survive. Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

﴿لِيُظْهِرَهُ عَلَى الدِّيْنِ كُلِّهٖ ۭ﴾

'To make it (Islaam) dominate over all other religions.' (1)

Allaah shall therefore make His Deen dominate, give honour to those who assist His Deen and make its adherents the inheritors of (the territories) all nations. Where are the righteous servants of Allaah then?"

The first to respond was Hadhrat Abu Ubayd bin Mas'ood, followed by either Hadhrat Sa'd bin Ubayd or Hadhrat Saleet bin Qais رضي الله تعالى عنهم. When the party gathered, Hadhrat Umar رضي الله تعالى عنه was told to appoint someone from the senior Muhaajireen and Ansaar as their commander. However, Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! I shall not do this. **Allaah only gives status on account of your eagerness and enthusiasm to fight the enemy.** Therefore, should you shrink away and dislike meeting the enemy, then the most deserving of leadership will be he who was the first to come forward and respond to the call. By Allaah! I shall appoint as commander only he who was the first to respond."

Hadhrat Umar رضي الله تعالى عنه then summoned Hadhrat Abu Ubayd, Hadhrat Saleet and Hadhrat Sa'd رضي الله تعالى عنهم and said (to Hadhrat Saeet and Sa'd رضي الله تعالى عنهما), "If you two had beaten him, I would have appointed you as commander and you would have deserved it because you are Muslims longer." Hadhrat Umar رضي الله تعالى عنه then appointed Hadhrat Abu Ubayd as commander of the army and said to him, **"Listen to the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ and consult with them. Never do anything hastly until you have verified the facts. This is warfare and**

(1) Surah Fatah, verse 28.

only that person succeeds in it who is calm and who knows when to attack and when not to attack." (1)

In another report narrated by Hadhrat Sha'bi رحمه الله تعالى, it is mentioned that when Hadhrat Umar رضي الله تعالى عنه was told to appoint a Sahabi رضي الله تعالى عنه as commander, he said, "The virtue of the Sahabah رضي الله تعالى عنهم is on account of them being the first to volunteer and being present when others refused to present themselves. However, when they express reluctance and others do what they had been doing, then those who are prepared to march when heavy or light become more deserving. By Allaah! I shall only appoint as their commander the one who had been first to respond." Hadhrat Umar رضي الله تعالى عنه then appointed Hadhrat Abu Ubayd as the commander and advised him concerning the army. (2)

Hadhrat Umar رضي الله تعالى عنه Consults with the Sahabah رضي الله تعالى عنهم Concerning a Military Offensive Against the Persians

Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar رضي الله تعالى عنه and he learnt that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar رضي الله تعالى عنه left for Siraar and sent Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه as commander of the army's right flank, Hadhrat Zubayr bin Awaam رضي الله تعالى عنه as commander of the left flank and appointed **Hadhrat Ali رضي الله تعالى عنه as his deputy in Madinah.** When Hadhrat Umar رضي الله تعالى عنه consulted with the Sahabah رضي الله تعالى عنهم, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar رضي الله تعالى عنه did not consult with them before reaching Siraar and before Hadhrat Talha رضي الله تعالى عنه had returned (from Ahwas).

When Hadhrat Umar رضي الله تعالى عنه consulted with the eminent Sahabah رضي الله تعالى عنهم, Hadhrat Talha رضي الله تعالى عنه also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was against the idea. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "After the demise of Rasulullaah صلى الله عليه وسلم, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar رضي الله تعالى عنه (accepted this opinion and) was looking for a commander

(1) Ibn Jareer Tabari (Vol.4 Pg.61).
(2) Ibn Jareer Tabari (Vol.4 Pg.61).

and they were still busy consulting when a letter arrived from Hadhrat Sa'd رضي الله تعالى عنه, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar رضي الله تعالى عنه asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "You have just found him." "Who is he?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "He is the clawed and valiant lion Sa'd bin Maalik رضي الله تعالى عنه." The other members of the consultative assembly agreed. (1)

Hadhrat Uthmaan رضي الله تعالى عنه Encourages People Towards Jihaad

Hadhrat Abu Saalih who was the freed slave of Hadhrat Uthmaan رضي الله تعالى عنه narrates that he heard Hadhrat Uthmaan رضي الله تعالى عنه saying from the pulpit, "O people! I had kept secret from you a Hadith that I had heard from Rasulullaah ﷺ fearing that you would disperse from around me (and proceed in Jihaad). I then decided to mention it to you so that each person may decide to do as he pleases. I have heard Rasulullaah ﷺ say, **'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent at other places'.**" (2)

Hadhrat Mus'ab bin Thaabit bin Abdullaah bin Zubayr رضي الله تعالى عنه narrates that Hadhrat Uthmaan رضي الله تعالى عنه mentioned the following in a sermon from the pulpit: "I intent narrating to you a Hadith that I had heard from Rasulullaah ﷺ. All that prevented me from narrating it to you previously was to keep you behind with me (here in Madinah to tend to the affairs of the capital city). **I heard Rasulullaah ﷺ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent in salaah coupled with days spent fasting'.**" (3)

Hadhrat Ali رضي الله تعالى عنه Encourages People Towards Jihaad

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali رضي الله تعالى عنه once stood up to address the people. He said, "All praises belong to Allaah Who when He crushes something, none can mend it and when He wants something to remain intact, none can smash it. If Allaah wills, no two persons would have a quarrel and the Ummah would never dispute any of His laws. Similarly, if He wills, no underling would reject the virtue of his superiors. Fate has drawn us and the others to this place. Allaah sees and hears us and if He wills, He could hasten our punishment. Allaah controls change and has the power to expose the oppressor and make it known where the truth lies. Nevertheless, Allaah has made this world a place of actions and has made the Aakhirah a place to live forever.

﴿لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ۝﴾ (سورة النجم:٣١)

(1) Ibn Jareer Tabari (Vol.1 Pg.65).
(2) Ahmad (Vol.1 Pg.65).
(3) Ahmad (Vol.1 Pg.61).

He may punish the evil-doers for their (evil) actions and reward those who do good with the best (of rewards, namely Jannah). {Surah Najm, verse 31}

Listen attentively! Tomorrow you will face your enemy so spend a long time in salaah tonight, recite Qur'aan abundantly and beseech Allaah for assistance and steadfastness. Fight them with determination and caution and remain staunch." Hadhrat Ali رضي الله تعالى عنه then turned and left. (1)

Hadhrat Ali رضي الله تعالى عنه Encourages the Muslims During the Battle of Siffeen

Hadhrat Abu Amra Ansaari narrates that when giving courage to the Muslims during the Battle of Siffeen, Hadhrat Ali رضي الله تعالى عنه said, "Allaah has shown you a trade which will save you from a painful punishment and take you closer to all goodness(2) ; (the trade is) Imaan in Allaah and His Rasool صلى الله عليه وسلم and Jihaad in the path of Allaah Whose mention is most high. Allaah has determined that the rewards for this shall be forgiveness from Allaah and wonderful mansions in the eternal Jannah. Allaah has also informed you that He loves those who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building. You should therefore straighten your rows like a solid building. Those wearing armour should be in front and those without armour should fall behind. Then persevere with tenacity." (3)

Hadhrat Ali رضي الله تعالى عنه Encourages the Muslims to Fight the Khawaarij

Hadhrat Abul Wadaak Hamdaani narrates that when Hadhrat Ali رضي الله تعالى عنه camped at a place called Nukhayla (close to Kufa) and had lost hope in the Khawaarij, he stood up (to address the people). After praising Allaah, he said, "**He who discards Jihaad and compromises the laws of Allaah, borders on the fringe of destruction unless Allaah rescues him by His grace.** Fear Allaah and fight those who oppose Allaah, who attempt to extinguish the light of Allaah, who are in error, deviant, oppressive and sinful. They are not proficient in reciting the Qur'aan, have no understanding of the Deen, have no knowledge of interpreting the Qur'aan and are not even long in the Deen that they could be worthy of Khilaafah. By Allaah! If they become your rulers, they will rule you in the way that Kisra and Heraclius ruled. Prepare well for your march against your enemies from the West. I have sent a message to your brothers from Basrah to come to (assist) you. Inshaa Allaah, we shall all march together (against the Khawaarij) as soon as they arrive. There is no power or might but with Allaah." (4)

(1) Tabari (Vol.4 Pg.9).
(2) Here Hadhrat Ali رضي الله تعالى عنه was referring to verses 10-13 of Surah Saff (Surah 61).
(3) Tabari (Vol.4 Pg.11).
(4) Tabari (Vol.4 Pg.57).

Hadhrat Ali رضي الله تعالى عنه delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad

Hadhrat Zaid bin Wahab narrates that in his first address to the Muslims after the Battle Nahrwaan, Hadhrat Ali رضي الله تعالى عنه said, "O people! Prepare to march against the enemy in a Jihaad that will draw you close to Allaah and secure a great status for you near Him. They are people who are confused about the truth, know nothing about the Qur'aan, are far from the Deen, are bewildered in rebellion and have fallen headlong into the abyss of deviation. Prepare (to use in battle) against them whatever forces of strength (weapons) you can muster, as well as trained horses. Trust in Allaah for Allaah suffices as Defender and Allaah suffices as Helper."

When the people failed to march and to prepare, Hadhrat Ali رضي الله تعالى عنه left them alone for a few days. Eventually, when he lost hope that they would prepare, he summoned their leaders and influential people. When Hadhrat Ali رضي الله تعالى عنه asked them for their opinions and about what it was that caused them to procrastinate, some of them complained of illness while others excused themselves on account of some pressing circumstances. Only a few of them were willing.

Hadhrat Ali رضي الله تعالى عنه then stood up to deliver a lecture. He said, "O servants of Allaah! What is the matter with you that you cling to the ground when you are commanded to march? Do you prefer the life of this world to that of the Aakhirah? Do you prefer humiliation and dishonour over respect? Each time I call you to wage Jihaad, your eyes start to turn like a person in the throes of death. It then seems as if your hearts have lost their senses, leaving you without any understanding and as if your eyes have been blinded so that you see nothing. By Allaah! When there is comfort and luxury, you are like the lions of the Shira forest but when you are called towards battle, you become sly foxes. I have permanently lost confidence in you people. You are not the type of horsemen with whom an attack can be launched neither people of nobility with whom refuge can be sought. I swear by Allaah that you people are the worst and most incompetent in battle. The plots of the enemy are sure to succeed against you whereas your strategies would be useless against them. Your limbs are being severed and you cannot defend each other. Your enemies are not asleep whereas you are oblivious. A fighter is vigilant and intelligent whereas one who bows to a truce becomes humiliated. **Those who fight amongst themselves are soon defeated and defeated people are suppressed and looted.**"

Hadhrat Ali رضي الله تعالى عنه continued, "You should now understand that I have rights over you just as you have rights over me. Your rights over me are that I should be your well-wisher as long as I am with you, that I should increase your shares of booty, that I should educate you so that you do not remain ignorant and that I should teach you etiquette and manners so that you are able to learn. My rights that are due from you are that you fulfil your pledge of loyalty to me and that you remain my well-wishers in my presence as well as in my absence. In addition to

this, you ought to respond to me when I summon you and obey me when I issue an order. If Allaah intends good for you, you would forsake that which displeases me and return to that which pleases me. By doing this, you will receive what you want and achieve what you aspire for." (1)

Howshab Himyari Calls for Hadhrat Ali رضي الله تعالى عنه During the Battle of Siffeen and the Reply he Received

Hadhrat Abdul Waahid Damishqi narrates that during the Battle of Siffeen, Howshab Himyari called to Hadhrat Ali رضي الله تعالى عنه saying, "O son of Abu Taalib! Leave us alone for the sake of yours and our blood! We shall leave Iraq for you and you leave Shaam for us. In this way, the blood of Muslims will be spared." Hadhrat Ali رضي الله تعالى عنه replied by saying, "Farfetched, O son of Umm Zulaym! I swear by Allaah that I would do this if I knew that I am permitted to compromise the Deen of Allaah. In fact, this would cause me less trouble. **However, when Allaah is disobeyed and the people of the Qur'aan have the might to take a stand and wage Jihaad until Allaah's commands dominate, Allaah does not like them to remain silent and to compromise the Deen."** (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Encourages the Muslims to Wage Jihaad

The Speech of Hadhrat Sa'd رضي الله تعالى عنه during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad رضي الله تعالى عنهم all narrate that during the Battle of Qaadisiyyah, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه stood up to address the Muslims. After praising Allaah, he said "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ۝﴾

(سورة الانبياء: ١٠٥)

Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* that My pious bondsmen shall inherit the land. {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has given you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now

(1) Tabari (Vol.4 Pg.67).
(2) Ibn Abdil Birr in *Isti'aab* (Vol.1 Pg.391) as well as Abu Nu'aym in *Hilya* (Vol.1 Pg.85).

their army has come to you **(the army of Yazdgird, numbering approximately two hundred thousand).** You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. **If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds.** This battle cannot take you any closer to your deaths (because death is predestined). **However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."**

The Speech of Hadhrat Aasim bin Amr رضي الله تعالى عنه during the Battle of Qaadisiyyah

Thereafter, Hadhrat Aasim bin Amr رضي الله تعالى عنه stood up and said, "Allaah has subjected the people of this land (of Iraq) to you for the past three years and the harm you have done to them (in weakening their military strength) is more than the harm they have caused to you. You are now in a position of superiority and Allaah shall remain with you on condition that you are steadfast and use your swords and spears properly. You will then have possession of their wealth, their women, their children and their country. On the other hand, if you weaken and become cowardly - may Allaah protect you from this - their large army shall not leave a single survivor from amongst you for fear that you would return to destroy them. Fear Allaah! Fear Allaah and remember the previous battles in which Allaah had blessed you. Do you not look back to the land (of Arabia) behind you that is barren without any vegetation. It had neither any shade nor offers any sanctuary where refuge can be taken and a defence organised. **Make the Aakhirah your objective."** (1)

The Enthusiasm of the Sahabah رضي الله تعالى عنهم to March in Jihaad for the Pleasure of Allaah

The Enthusiasm of Hadhrat Abu Umaamah رضي الله تعالى عنه for Jihaad

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that he got ready to join Rasulullaah ﷺ when Rasulullaah ﷺ intended leaving for the Battle of Badr. His uncle Hadhrat Abu Burda bin Niyaar رضي الله تعالى عنه advised him to rather stay behind with his mother. To this, Hadhrat Abu Umaamah رضي الله تعالى عنه said, "Why do you rather not stay behind with your sister (my mother)?" when this was mentioned to Rasulullaah ﷺ, he instructed Hadhrat Abu Umaamah رضي الله تعالى عنه to remain with his mother while Hadhrat Abu Burda رضي الله تعالى عنه left (with Rasulullaah ﷺ). When Rasulullaah ﷺ returned, Hadhrat Abu Umaamah رضي الله تعالى عنه's mother had just passed away and Rasulullaah ﷺ led the Janaazah (funeral) prayer. (2)

(1) Tabari (Vol.4 Pg.44).
(2) Abu Nu'aym in *Hilya* (Vol.9 Pg.37).

The Enthusiasm of Hadhrat Umar رضي الله تعالى عنه for Jihaad and His Statement that Jihaad is Better than Hajj

Hadhrat Umar رضي الله تعالى عنه is reported to have said, "I would have preferred to meet Allaah had it not been for three things; for walking in the path of Allaah, for placing my head on the sand in prostration before Allaah and for sitting in the company of people who choose their words just as the best dates are selected."(1) Hadhrat Umar رضي الله تعالى عنه is also reported to have said (to the people), "Ensure that you perform Hajj for it is a virtuous deed that Allaah has commanded. However, Jihaad is even more virtuous." (2)

The Enthusiasm of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for Jihaad

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "When I was brought before Rasulullaah ﷺ to participate in the Battle of Badr, Rasulullaah ﷺ thought that I was too young and did not accept me. I had never experienced no night like that night. Because Rasulullaah ﷺ did not accept me (to fight in Jihaad), I did not sleep a wink, was overcome with grief and wept incessantly. When I was brought before him the following year and Rasulullaah ﷺ accepted me, I praised Allaah for it." Someone then asked him, "O Abu Abdur Rahmaan! Did you people turn back on the day the two armies met (during the Battle of Uhud)?" "Yes," replied Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "but Allaah forgave all of us, and all thanks are due to Him." (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه With the Person who Intended to Proceed in Jihaad

Hadhrat Anas رضي الله تعالى عنه narrates that a man came to Hadhrat Umar رضي الله تعالى عنه and requested, "O Ameerul Mu'mineen! Please provide me with transport because I want to proceed in Jihaad." Hadhrat Umar رضي الله تعالى عنه then told someone to take the man to the public treasury so that he could take whatever he required form there. When the man entered the treasury and found gold and silver, he asked, "What is all this? I need none of this. All I require are provisions for a journey and transport." The people took the man back to Hadhrat Umar رضي الله تعالى عنه and informed him about what he had said. Hadhrat Umar رضي الله تعالى عنه then issued instructions that the man should be provided with provisions and transport. (When these were brought) Hadhrat Umar رضي الله تعالى عنه himself tied the saddle to the animal. After mounting the animals, the man raised his hands (in du'aa) and praised Allaah for the treatment he received and for what Hadhrat Umar رضي الله تعالى عنه had given him. In the meanwhile, Hadhrat Umar رضي الله تعالى عنه was walking behind him with the hope that the man would make du'aa for him. After praising Allaah, the man said, "O

(1) Ahmad in his *Zuhd*, Sa'eed bin Mansoor, Ibn Abi Shayba and others, as quoted in Kanzul Ummaal.
(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanz* (Vol.5 Pg.231).

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Allaah! Also grant Hadhrat Umar رضي الله تعالى عنه the best of rewards." (1)

The Statement of Hadhrat Umar رضي الله تعالى عنه About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah

Hadhrat Artaat bin Mundhir narrates that Hadhrat Umar رضي الله تعالى عنه once asked those sitting in his company, "Which person deserves the greatest rewards?" The people started making mention of salaah and fasting and mentioning the names of people who are best after the Ameerul Mu'mineen. Thereafter, Hadhrat Umar رضي الله تعالى عنه said, "Shall I not inform you of those whose rewards are greater than those you have mentioned and who is even better than the Ameerul Mu'mineen?" When the people asked to be informed, Hadhrat Umar رضي الله تعالى عنه replied, **"A small (seemingly unimportant) man in Shaam leading his horse by its reins as he walks while guarding the capital city of the Muslims (guarding Madinah against any attack from the Kuffaar in Shaam). He neither knows whether a wild animal may maul him, whether a poisonous reptile may bite him or whether an enemy may overpower him. That is the person whose rewards are greater than all those you have mentioned and who is even better than the Ameerul Mu'mineen."** (2)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Departure of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "The departure of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh رضي الله تعالى عنه issued. I had spoken to Hadhrat Abu Bakr رضي الله تعالى عنه about keeping Hadhrat Muaa'dh رضي الله تعالى عنه behind (in Madinah) because the people needed him but Hadhrat Abu Bakr رضي الله تعالى عنه refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'" Hadhrat Ka'b bin Maalik رضي الله تعالى عنه says that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه used to issue Fataawa (religious rulings) during the lifetime of Rasulullaah صلى الله عليه وسلم as well as during the time that Hadhrat Abu Bakr رضي الله تعالى عنه was Khalifah. (3)

Hadhrat Umar رضي الله تعالى عنه Gives Preference to those who were the First to Migrate over the Popular Leaders of People

Hadhrat Naufal bin Amaarah narrates that Hadhrat Haarith bin Hishaam and

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

Hadhrat Suhayl bin Amr رضي الله تعالى عنه came and sat with Hadhrat Umar رضي الله تعالى عنه in a manner that he was between the two of them. Thereafter, the first among those to migrate to Madinah started arriving. (As each one of them arrived,) Hadhrat Umar رضي الله تعالى عنه said, "Move aside, O Suhayl! Move aside, O Haarith!" In this manner, Hadhrat Umar رضي الله تعالى عنه moved the two of them further from himself. As the Ansaar started coming to Hadhrat Umar رضي الله تعالى عنه, he moved the two men further in a like manner until they were behind everyone.

When the two men left the presence of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Haarith bin Hishaam رضي الله تعالى عنه said to Hadhrat Suhayl bin Amr رضي الله تعالى عنه, "Did you see how we were treated?" Hadhrat Suhayl رضي الله تعالى عنه replied, "Dear man! We should not blame Hadhrat Umar رضي الله تعالى عنه, but should blame ourselves. When those people were invited to accept Islaam, they were quick to do so while we procrastinated." When the Muhaajireen and Ansaar had left Hadhrat Umar رضي الله تعالى عنه, the two men approached him and said, "O Ameerul Mu'mineen! We noticed what you did today and realise that is was due to our own shortcomings. However, is there any way in which we could gain the status we have not been able to achieve?" Hadhrat Umar رضي الله تعالى عنه said to them, "I know of no other way but in that direction." He then pointed towards the Roman borders (where the Muslims were waging Jihaad against the Romans). The two men then left for Shaam, where they both passed away. (1)

The Statement of Hadhrat Suhayl bin Amr رضي الله تعالى عنهم to the Leaders over Whom Hadhrat Umar رضي الله تعالى عنه had Given preference to the Early Muhaajireen

Hadhrat Hasan رحمه الله تعالى narrates that several persons came to the door of Hadhrat Umar رضي الله تعالى عنه. Amongst them were Hadhrat Suhayl bin Amr رضي الله تعالى عنهم, Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه and other prominent leaders of the Quraysh رضي الله تعالى عنهم. Hadhrat Umar رضي الله تعالى عنه's doorkeeper came out and allowed inside those Sahabah رضي الله تعالى عنهم who participated in the Battle of Badr such as Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه and Hadhrat Ammaar رضي الله تعالى عنه. Hadhrat Hasan رحمه الله تعالى says, "I swear by Allaah that Hadhrat Umar رضي الله تعالى عنه had himself participated in the Battle of Badr. He loved those who participated in the Battle of Badr and always advised others to show preference to them.

Abu Sufyaan رضي الله تعالى عنه said, "I have never before seen a day like today! He allows these slaves to enter without paying any attention to us sitting there." Hadhrat Hasan رحمه الله تعالى narrates further by saying, "Hadhrat Suhayl bin Amr رضي الله تعالى عنهم responded to him. What an excellent and intelligent man he was! He said, 'O people! By Allaah! I see the expressions on your faces. If you are angry, be angry with yourselves. You were also invited to accept Islaam when these people were invited. However, they were quick to respond while you procrastinated. Listen well! I swear by Allaah that the virtue (of accepting Islaam early) by which they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Ibn Abdil Birr has also quoted it in his Isti'aab (Vol.2 Pg.111).

have excelled ahead of you is a greater loss to you than their beating you to this door (of the Ameerul Mu'mineen) for which you are competing.'" Hadhrat Suhayl bin Amr رضي الله تعالى عنه then continued to say, "As you see, these men have beaten you and I swear by Allaah that you have no way of reaching the status that they have to beat you. You should therefore look towards waging Jihaad and hold tightly to it. Perhaps Allaah shall bless you with the honour of (waging sincere) Jihaad and martyrdom."

Hadhrat Suhayl bin Amr رضي الله تعالى عنه then stood up, dusted his clothing and proceeded to Shaam. Hadhrat Hasan رحمه الله تعالى added, "Hadhrat Suhayl bin Amr رضي الله تعالى عنه had spoken the truth. By Allaah! Allaah has not made the person who is quick like the person who procrastinates (they cannot share the same status)." (1)

Hadhrat Suhayl bin Amr رضي الله تعالى عنه Marches in Jihaad and Remains in the Path of Allaah until his Death

Hadhrat Abu Sa'eed bin Fudaala رضي الله تعالى عنه was a Sahabi who narrated, "Hadhrat Suhayl bin Amr رضي الله تعالى عنه and myself went together to Shaam. I heard him say, 'I heard Rasulullaah صلى الله عليه وسلم say, **'A moment spent standing in the path of Allaah is better than a lifetime of deeds one of you can do while with his family.'** I shall therefore remain guarding the borders of the Islaamic state until I die and shall never return to Makkah.'" Hadhrat Abu Sa'eed رضي الله تعالى عنه says that Hadhrat Suhayl bin Amr رضي الله تعالى عنه then remained in Shaam until he passed away in the plague of Amwaas. (2)

Hadhrat Haarith bin Hishaam رضي الله تعالى عنه Leaves for Jihaad despite the Despondency of the People of Makkah

Hadhrat Abu Naufal bin Abi Aqrab narrates that when Hadhrat Haarith bin Hishaam رضي الله تعالى عنه left Makkah, the people of Makkah became extremely sad and besides suckling infants, everyone left to see him off. When he reached an elevated spot of Bat'haa or somewhere close to it, he stopped and the people around him also stopped. They were all weeping. Seeing the sorrow of the people, he said, "O people! I swear by Allaah that I am not leaving because I love myself more than you nor because I prefer another city to yours. However, when Islaam came, there were many men of the Quraysh who left (Makkah and left in Jihaad) for the sake of Islaam even though they were not from amongst the prominent people of the Quraysh nor from its nobility. By Allaah! **Our condition at present is that even if the mountains of Makkah were solid gold and we spent all of it in the path of Allaah, we would never equal a day of theirs.** By Allaah! Although they have surpassed us in this world, we hope that we shall be

(1) Haakim (Vol.3 Pg.282) and *Isti'aab* (Vol.2 Pg.110). Haythami (Vol.8 Pg.46) has commented on the chain of narrators. Bukhari in his *Taareekh* and Baawardi have also narrated it in brief, as quoted in *Isaaba* (Vol.2 Pg.94).

(2) Ibn Sad (Vol.5 Pg.335), as quoted in *Isaaba* (Vol.2 Pg.94). Haakim (Vol.3 Pg.282) has also narrated it.

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on par in the Aakhirah. Every person who carries out any deed should fear Allaah." He then left for Shaam together with all those who followed him and was later martyred. May Allaah shower His mercy on him. (1)

The Enthusiasm of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه for Jihaad and his Desire to be Martyred

Hadhrat Ziyaad who was a freed slave of the family of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه narrates that on his deathbed, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "There is no night on earth more beloved to me than a night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn. You people should steadfastly cling to Jihaad." (2)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه has also mentioned, "The night in which my newly-wed bride whom I love dearly is brought to my house or from whom I am given the news of a son to be born is not dearer to me then that night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn." (3)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, **"Involvement in Jihaad in the path of Allaah prevented me from learning much of the Qur'aan."** (4) It is also narrated that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "Involvement in Jihaad has preoccupied me from learning much about the Qur'aan." (5)

Hadhrat Abu Waa'il narrates that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was about to pass away, he said, "I searched for martyrdom wherever I anticipated it to be but I was destined to die on my bed. After my recitation of 'Laa Ilaaha Illallaah', there is no deed I have more hope in than the night I spent wearing my helmet as the rain poured all the time until dawn. Thereafter, we launched a surprise attack on the enemy positions. When I die, I want you to gather my weapons and my horse and donate it as equipment in the path of Allaah."

After Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had passed away, Hadhrat Umar رضي الله تعالى عنه came for the Janaazah (funeral prayer) and said, "There is no harm if the family of Waleed shed their tears as long as they do not tear their clothes and wail loudly." (6)

The Enthusiasm of Hadhrat Bilaal رضي الله تعالى عنه to Proceed in the Path of Allaah

The fathers of Hadhrat Abdullaah bin Muhammad, Umar bin Hafs and Ammaar

(1) *Isti'aab* (Vol.1 Pg.310). Haakim (Vol.3 Pg.278) has also narrated it.
(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.1 Pg.414).
(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350).
(4) Abu Ya'la. Haythami (Vol.9 Pg.350) has commented on the chain of narrators.
(5) Abu Ya'la, as quoted in *Isaaba* (Vol.1 Pg.414).
(6) Ibn Mubaarak in his Kitaabul Jihaad, as quoted in *Isaaba* (Vol.1 Pg.415). Although majority of scholars believe that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه passed away in Hims, this narration indicates that he passed away in Madinah. Tabraani has also narrated this report in brief and Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

bin Hafs all narrate from their fathers that Hadhrat Bilaal رضي الله تعالى عنه once approached Hadhrat Abu Bakr رضي الله تعالى عنه saying. "O Khalifah of Rasulullaah ﷺ! I have heard Rasulullaah ﷺ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrat Bilaal رضي الله تعالى عنه therefore stayed with Hadhrat Abu Bakr رضي الله تعالى عنه. After Hadhrat Abu Bakr رضي الله تعالى عنه had passed away, Hadhrat Umar رضي الله تعالى عنه gave Hadhrat Bilaal رضي الله تعالى عنه a similar reply (when he requested to proceed in Jihaad). However, Hadhrat Bilaal رضي الله تعالى عنه refused to accept the reply. Hadhrat Umar رضي الله تعالى عنه then asked, "Who then (will call out the Adhaan)?" Hadhrat Bilaal رضي الله تعالى عنه replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه then appointed Hadhrat Sa'd رضي الله تعالى عنه to call out the Adhaan and decided that his progeny after him should call out the Adhaan. (1)

Hadhrat Muhammad bin Ibraheem Taymi narrates that after the demise of Rasulullaah ﷺ, Hadhrat Bilaal رضي الله تعالى عنه called out the Adhaan before Rasulullaah ﷺ was buried. The people in the Masjid started to weep uncontrollably when he called out the words:

"اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ"

"I testify that Muhammad ﷺ is the Rasul of Allaah."

After Rasulullaah ﷺ was buried and Hadhrat Abu Bakr رضي الله تعالى عنه asked Hadhrat Bilaal رضي الله تعالى عنه to call out the Adhaan, Hadhrat Bilaal رضي الله تعالى عنه said, "If you had freed me so that I should always remain with you, then it is alright (I shall do so). However, if you freed me for Allaah then leave me to the One for Whom you had freed me." When Hadhrat Abu Bakr رضي الله تعالى عنه made it clear that he had freed Hadhrat Bilaal رضي الله تعالى عنه solely for the pleasure of Allaah, Hadhrat Bilaal رضي الله تعالى عنه said, "I therefore prefer not to call out the Adhaan for anyone else after the demise of Rasulullaah ﷺ." Hadhrat Abu Bakr رضي الله تعالى عنه acknowledged this by saying, "The choice is yours." Hadhrat Bilaal رضي الله تعالى عنه then remained in Madinah until an army was leaving for Shaam. He then joined them to Shaam.

Hadhrat Sa'eed bin Musayyib رحمه الله تعالى narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه once ascended the pulpit on the day of Jumu'ah, Hadhrat Bilaal رضي الله تعالى عنه called for him. "At your service," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Bilaal رضي الله تعالى عنه asked, "Did you free me for the pleasure of Allaah or for yourself?" "Only for Allaah's pleasure," was the reply. "Then," continued Hadhrat Bilaal رضي الله تعالى عنه, "permit me to wage Jihaad in the path of Allaah." With the permission of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه then left for Shaam where he passed away. (2)

(1) Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.

(2) Ibn Sa'd and Abu Nu'aym in *Hilya* (Vol.1 Pg.150).

Hadhrat Miqdaad رضي الله تعالى عنه Refuses to Miss a Jihaad Expedition because of the verse of the Qur'aan Exhorting Jihaad

Hadhrat Abu Yazeed Makki narrates that Hadhrat Miqdaad رضي الله تعالى عنه and Hadhrat Abu Ayyoob رضي الله تعالى عنه used to say, "We have been commanded to proceed in Jihaad in all conditions." This was their interpretation of the verse:

﴿اِنْفِرُوْا خِفَالًا وَّثِقَالًا﴾ (سورة البراء: ٤١)

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)* {Surah Taubah, verse 41} (1)

Hadhrat Abu Raashid Habraani رحمه الله تعالى narrates that he once happened to meet Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه who was part of Rasulullaah صلى الله عليه وسلم's cavalry. He was sitting on the box of a currency exchanger and because his body was sizeable (he had put on extra weight in his old age), part of his body hung over the box. **This was in Hims and Hadhrat Miqdaad رضي الله تعالى عنه was intending to march in Jihaad.** Hadhrat Abu Raashid said to him, "Allaah has excused you (from Jihaad because of your condition)." Hadhrat Miqdaad رضي الله تعالى عنه replied, "The verse of Surah Bu'hooth(2) has come to us (in which Allaah says):

﴿اِنْفِرُوْا خِفَالًا وَّثِقَالًا﴾ (سورة البراء: ٤١)

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)* {Surah Taubah, verse 41} (3)

Hadhrat Jubayr bin Nufayr رحمه الله تعالى narrates that they were sitting in the company of Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه in Damascus. Hadhrat Miqdaad رضي الله تعالى عنه was sitting on a box which had no space left on it (because his weight had become uncontrollable). Someone said to him, "You should sit out the year without fighting in Jihaad (because of your ill health)." He replied by saying, "The verse of Surah Bu'hooth has come to us." He was referring to Surah Taubah. He continued, "Allaah says:

﴿اِنْفِرُوْا خِفَالًا وَّثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed *(in the path of Allaah)* when light or heavy' {Surah Taubah, verse 41} I find myself to be light (and therefore have no excuse to remain behind)." (4)

The Incident of Hadhrat Abu Talha رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه was reciting Surah

(1) Abu Nu'aym in *Hilya* (Vol.9 Pg.47).
(2) Surah Taubah.
(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.176). Tabraani has also reported the narration and Haythami (Vol.7 Pg.30) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.115) and Haakim have also narrated it from reliable sources as confirmed by Haakim (Vol.3 Pg.349).
(4) Bayhaqi (Vol.9 Pg.21).

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Baraa'ah when he came to verse:

﴿انْفِرُوْا خِفَالاً وَّثِقَالاً﴾ (سورة البراء: ٤١)

'Proceed *(in the path of Allaah)* when light or heavy' {Surah Taubah, verse 41}

He said, "I have no doubts that our Rabb intends to encourage us to proceed (in Jihaad) whether we are young or old. O my sons. Prepare my provisions for the journey. Prepare my provisions for the journey." His sons said to him, "May Allah have mercy on you! You fought with Rasulullaah ﷺ until he passed away. Thereafter, you fought with Hadhrat Abu Bakr رضي الله تعالى عنه until he passed away and then with Hadhrat Umar رضي الله تعالى عنه until he passed away. Now let us fight on your behalf." "Never!" exclaimed Hadhrat Abu Talha رضي الله تعالى عنه, "Just prepare my provisions."

He then joined the naval expedition and passed away while at sea. It was only after seven days that an island could be found on which to bury him. When he was buried there, his body had not even started to decay. (1)

The Incident of Hadhrat Abu Ayyoob رضي الله تعالى عنه in this Regard

Hadhrat Muhammad bin Seereen رحمه الله تعالى has mentioned that Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه was present at the Battle of Badr with Rasulullaah ﷺ. Thereafter, apart from one year, he never missed a single military expedition. He sat out that year because a youngster had been appointed as commander of the army. However, after that year, he was always remorseful and would repeat three times, "I care not who is appointed as commander over me." He fell ill while with an army under the command of Yazeed bin Mu'aawiya. When he came to see Hadhrat Abu Ayyoob رضي الله تعالى عنه, Yazeed asked, "Is there anything you need?"

Hadhrat Abu Ayyoob رضي الله تعالى عنه replied, "When I die, I want you to place my body on an animal and take me as far as you can into the land of the enemy. Eventually, when you are unable to take me any further, you may bury me." Consequently, after Hadhrat Abu Ayyoob رضي الله تعالى عنه passed away, Yazeed had his body placed on an animal and took him as far as he could into enemy territory. When he could no longer take him along, he buried him and then left the area. Hadhrat Abu Ayyoob رضي الله تعالى عنه used to recite the verse:

﴿انْفِرُوْا خِفَالاً وَّثِقَالاً﴾ (سورة البراء: ٤١)

Proceed *(in the path of Allaah)* when light or heavy {Surah Taubah, verse 41}

Thereafter, he would say, "I always find myself to be either light or heavy (never being excused from marching in Jihaad)." (2)

Hadhrat Abu Dhabyaan narrates from his teachers from Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه that he fell ill as he was on a military expedition during the rule

(1) *Isti'aab* (Vol.1 Pg.550). Ibn Sa'd (Vol.3 Pg.66), Bayhaqi (Vol.9 Pg.21) and Haakim (Vol.3 Pg.353) have also reported the narration from reliable sources as confirmed by Haakim. Abu Ya'la has also reported the narration from reliable sources as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.312).

(2) Haakim (Vol.3 Pg.458) and Ibn Sa'd (Vol.3 Pg.49), as quoted in *Isaaba* (Vol.1 Pg.405). A narration of Abu Is'haaq Fazaari names the youngster as Abdul Malik bin Marwaan.

of Hadhrat Mu'aawiya رضي الله تعالى عنه. When his illness worsened, he said to his companions, "Load me on an animal after I die and bury me beneath your feet when you stand in your rows in front of the enemy." They did as he requested. The narration still continues further. (1)

Hadhrat Abu Dhabyaan also narrates that when Hadhrat Abu Ayyoob رضي الله تعالى عنه was on a military campaign under the command of Yazeed bin Mu'aawiya, he said, "Take me to enemy territory after I die and bury me beneath you feet wherever you clash with the enemy." Thereafter he said, "The person who dies without ascribing partners to Allaah shall enter Jannah." (2)

Hadhrat Abu Khaythama رضي الله تعالى عنه Forsakes the Luxuries of this world and Proceeds in the Path of Allaah

Hadhrat Ibn Is'haaq رحمه الله تعالى narrates that it was a few days after Rasulullaah صلى الله عليه وسلم had already left (for Tabook) that Hadhrat Abu Khaythama رضي الله تعالى عنه returned home on an extremely hot day. He found his two wives beneath their shelters in his orchard. Each one of them had sprinkled water on their shelters and kept cold water for him together with food they had prepared. When he entered the orchard and stood at the door of a shelter, he saw his wives and what they had done for him. He then said, **"Rasulullaah صلى الله عليه وسلم is sweltering in the sun, hot winds and heat while Abu Khaythama is enjoying cool shade, prepared meals and beautiful wives as he remains with his wealth. This is not fair! I swear by Allaah that I shall not enter the shelter of any of you before meeting with Rasulullaah صلى الله عليه وسلم. Prepare my journey's provisions."**

They prepared the provisions and brought his camel. He saddled the camel and left in search of Rasulullaah صلى الله عليه وسلم until he finally caught up when Rasulullaah صلى الله عليه وسلم had set up camp in Tabook. Hadhrat Abu Khaythama رضي الله تعالى عنه met up with Hadhrat Umayr bin Wahab Jamahi رضي الله تعالى عنه on the road, who was also looking for Rasulullaah صلى الله عليه وسلم. The two rode together until they came close to Tabook. Hadhrat Abu Khaythama رضي الله تعالى عنه then said to Hadhrat Umayr رضي الله تعالى عنه, "Since I am at fault (for not joining the army earlier and have to meet Rasulullaah صلى الله عليه وسلم as soon as possible), why do you not ride behind me (for you have no hurry) so that I may reach Rasulullaah صلى الله عليه وسلم (first)." Hadhrat Umayr رضي الله تعالى عنه complied and when Hadhrat Abu Khaythama رضي الله تعالى عنه drew close to Rasulullaah صلى الله عليه وسلم in Tabook, the Sahabah رضي الله تعالى عنهم said, "Here comes a rider on the road." Rasulullaah صلى الله عليه وسلم said, "Let it be Abu Khaythama." The Sahabah رضي الله تعالى عنهم then said, "O Rasulullaah صلى الله عليه وسلم! By Allaah! It really is Abu Khaythama!"

When Hadhrat Abu Khaythama رضي الله تعالى عنه had made his camel sit down, he approached Rasulullaah صلى الله عليه وسلم. After he had greeted Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم said to him, "Shame on you, O Abu Khaythama!" After Hadhrat Abu Khaythama رضي الله تعالى عنه had explained the incident to Rasulullaah صلى الله عليه وسلم,

(1) *Isti'aab* (Vol.1 Pg.404).

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.8 Pg.59). Ibn Sa'd (Vol.3 Pg.49) has also reported the narration.

Rasulullaah ﷺ commended him and prayed for him. (1)

Hadhrat Sa'd bin Khaythama رضي الله تعالى عنه says, "I was unable to march with Rasulullaah ﷺ. When I entered my orchard, I saw a shelter sprinkled with water and my wife. I then said, 'This is not fair! Rasulullaah ﷺ is suffering in hot winds and heat while I am enjoying shade and luxury.' I then went to load my camel and took along some dates as my provisions. My wife called out, 'Where are you heading, O Abu Khaythama?' 'I am going to Rasulullaah ﷺ,' I replied."

Narrating further, Hadhrat Abu Khaythama رضي الله تعالى عنه says, "I then left to find Rasulullaah ﷺ. On the road Umayr bin Wahab met me. I said to him, 'You are a brave man (and have nothing to fear being alone). I know where Rasulullaah ﷺ is and I am at fault (for not joining the army sooner). Do ride behind me so that I may meet Rasulullaah ﷺ alone.' Umayr did as I bid and as I set sight on the Muslim army, they also spotted me. Rasulullaah ﷺ said, 'Let it be Abu Khaythama.' I approached Rasulullaah ﷺ and said, 'I had almost destroyed myself, O Rasulullaah ﷺ!' After narrating my story to him, Rasulullaah ﷺ had good words to say and made du'aa for me." (2)

The Grief of the Sahabah رضي الله تعالى عنهم When they did not have the Ability to Go Out in the Path of Allaah or to Spend in the Path of Allaah

The Incident of Hadhrat Abu Layla رضي الله تعالى عنه and Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه

Hadhrat Ibn Is'haaq says that the report reached him that Hadhrat Ibn Yaameen Nasri رضي الله تعالى عنه once met Hadhrat Abu Layla رضي الله تعالى عنه and Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه, both of whom were weeping. Hadhrat Ibn Yaameen رضي الله تعالى عنه asked, "What makes you two weep?" They replied, "We approached Rasulullaah ﷺ to provide transport for us (so that we could proceed in Jihaad) but we found nothing with him that we could use as transport. We also have nothing which could enable us to leave (in Jihaad) with Rasulullaah ﷺ. Hadhrat Ibn Yaameen رضي الله تعالى عنه then gave them his camel and some dates for the journey's provision. The two then left with Rasulullaah ﷺ.

A narration of Yunus bin Bukayr also from Ibn Is'haaq adds that another Sahabi by the name of Hadhrat Ulba bin Zaid رضي الله تعالى عنه (who also did not have the means to proceed in Jihaad) left at night and engaged in salaah for a considerable portion of the night. Thereafter, he started weeping and said, "O Allaah! You have issued the command to wage Jihaad and encouraged it. However, You have not given me the means with which to do it and have also not given to Your Rasulullaah ﷺ the means to provide transport for me. Now I wish to distribute

(1) Hadhrat Urwa bin Zubayr and Moosa bin Uqba have also reported the story of Hadhrat Abu Khaythama رضي الله تعالى عنه in more detail. They mention that Hadhrat Abu Khaythama رضي الله تعالى عنه left for Tabook during autumn, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.7).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.192). Haythami (Vol.6 Pg.193) has commented on the chain of narrators.

as Sadaqah to all the Muslims (the rewards for me forgiving) every injustice that has been done to me in my wealth, my body and my honour."

When he came out in the morning with the other Muslims, Rasulullaah ﷺ asked, "Where is the person who gave Sadaqah last night?" when no one replied, Rasulullaah ﷺ repeated, "Where is the person who gave Sadaqah? Let him stand up." Hadhrat Ulba رضي الله تعالى عنه stood up and related his story. Rasulullaah ﷺ commended him saying, "Hear the good news! I swear by the Being Who controls my life that your Sadaqah has been recorded as an accepted act of zakaah." (1)

The Story of Hadhrat Ulba bin Zaid رضي الله تعالى عنه

Hadhrat Abu Abs bin Jabar narrates that amongst the companions of Rasulullaah ﷺ was Hadhrat Ulba bin Zaid bin Haaritha رضي الله تعالى عنه. When the Sahabah رضي الله تعالى عنهم were encouraged to spend in Sadaqah, each one of them brought whatever he could afford and whatever he had. Hadhrat Ulba رضي الله تعالى عنه said, **"O Allaah! I have nothing to spend in Sadaqah. O Allaah! I therefore spend (the rewards for me forgiving) every insult to my honour caused by any of Your creation."** (The next morning) Rasulullaah ﷺ appointed someone to announce, "Where is the person who donated his honour as Sadaqah last night?" When Hadhrat Ulba رضي الله تعالى عنه stood up, Rasulullaah ﷺ said, "Your Sadaqah has been accepted." (2)

Censuring Those Who Delayed Marching in the Path of Allaah

Rasulullaah ﷺ Censures Hadhrat Ibn Rawaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ dispatched an army to Mu'ta, he appointed Hadhrat Zaid bin Haaritha رضي الله تعالى عنه as the commander. Rasulullaah ﷺ also added that if Hadhrat Zaid رضي الله تعالى عنه is martyred, Hadhrat Ja'far رضي الله تعالى عنه was to take command and if he were martyred, Hadhrat Ibn Rawaaha رضي الله تعالى عنه was to take command. However, Hadhrat Ibn Rawaaha رضي الله تعالى عنه delayed in leaving and performed the Jumu'ah salaah behind Rasulullaah ﷺ. When Rasulullaah ﷺ saw him, he asked, "What has delayed you?" Hadhrat Ibn Rawaaha رضي الله تعالى عنه replied, "Performing the Jumu'ah salaah with you." Rasulullaah ﷺ told him, **"A single morning or evening in the path of Allaah is better than the entire world and its contents."** (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that it happened to be the day of Jumu'ah when Rasulullaah ﷺ dispatched Hadhrat Abdullaah bin Rawaaha

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.5). The author of *Isaaba* (Vol.2 Pg.500) has commented on the chain of narrators.

(2) Ibn Mandah. Bazzaar has reported the narration in the words of Hadhrat Ulba رضي الله تعالى عنه himself. Bazzaar then says that Hadhrat Ulba رضي الله تعالى عنه was a famous Ansaari Sahabi about whom this is the only report narrated. A similar report is narrates by Ibn Abi Dunya and Ibn Shaheen. Ibn Najjaar has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80).

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242). Ibn Abi Shayba have also reported the narration, as quoted *Kanzul Ummaal* (Vol.5 Pg.309).

رضي الله تعالى عنه with an army. Hadhrat Ibn Rawaaha رضي الله تعالى عنه let the others proceed ahead and said to them, "I shall remain behind to perform the Jumu'ah salaah with Rasulullaah ﷺ. I shall then catch up with you." Rasulullaah ﷺ caught sight of him after performing the salaah and asked, "What prevented you from leaving with your companions in the morning?" Hadhrat Ibn Rawaaha رضي الله تعالى عنه replied, "I wanted to perform the Jumu'ah salaah with you and catch them up later." Rasulullaah ﷺ said, **"Even if you spent everything on earth you would be unable to gain (the rewards of) their morning."** (1)

Rasulullaah ﷺ Rebukes one of the Sahabah رضي الله تعالى عنهم who Delayed Marching in the Path of Allaah

Hadhrat Mu'aadh bin Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once commanded some Sahabah رضي الله تعالى عنهم to march on a military expedition. One of them said to his wife, "I shall stay behind to perform salaah with Rasulullaah ﷺ. Thereafter, I can make salaam with him and bid him farewell. He would then make a du'aa for me that would reach the Day of Qiyaamah (and benefit me then)." After Rasulullaah ﷺ had completed the salaah, the man came forward to greet him. Rasulullaah ﷺ asked, "Do you know how far ahead your companions have gone?" "Yes," replied the Sahabi رضي الله تعالى عنه, "They are ahead of me by half a day." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! They have excelled you in virtue by a measure that is greater than the distance between the east and the west." (2)

Rasulullaah ﷺ Commands a Battalion to Leave by Night

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that Rasulullaah ﷺ once commanded a battalion to leave. They asked, "O Rasulullaah ﷺ! Should we leave tonight or wait until the morning?" Rasulullaah ﷺ said, "Would you not like to spend the night in a garden from amongst the magnificent gardens of Jannah?" (3)

Hadhrat Umar رضي الله تعالى عنه Censures Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه for Delaying his Departure

Hadhrat Abu Zur'ah bin Amr bin Jareer narrates that Hadhrat Umar رضي الله تعالى عنه once dispatched an army that included Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه. After the army had left, Hadhrat Umar رضي الله تعالى عنه saw Hadhrat Mu'aadh رضي الله تعالى عنه and asked, "What has kept you back?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I wanted to leave after performing the Jumu'ah salaah." Hadhrat Umar رضي الله تعالى عنه scolded him by saying, "Have you not heard Rasulullaah ﷺ say, 'A single morning or evening in

(1) Tirmidhi with commentary on the chain of narrators, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242).

(2) Ahmad. Haythami (Vol.5 Pg.284) has commented on the chain of narrators.

(3) Bayhaqi (Vol.9 Pg.158). Tabraani has also reported the narration and Haythami (Vol.5 Pg.276) has commented on the chain of narrators.

the path of Allaah is better than the entire world and its contents'?" (1)

Censuring Those Who Delayed Marching in the Path of Allaah Because of Negligence on their Part

The Story of Hadhrat K'ab bin Maalik رضي الله تعالى عنه

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه says, "Besides the military expedition to Tabook, I did not miss a single military expedition in which Rasulullaah ﷺ participated. Of course, I did miss the Battle of Badr, but no one was reprimanded for missing that expedition because Rasulullaah ﷺ had only intended to intercept a caravan of the Quraysh, after which Allaah brought the Muslims and their enemy together without any prearrangement. I was present on the night that the Pledge of Aqaba took place with Rasulullaah ﷺ. This was the night that we pledged our allegiance to Islaam. I would not like to exchange that night for being at the Battle of Badr even though the Battle of Badr is more popularly spoken about amongst people. This is my story:

I was never more healthier or more financially prosperous than the time when I missed the (Tabook) expedition with Rasulullaah ﷺ. I had never before owned two animals as I had at the time of the expedition. Until this expedition took place, it was always the practice of Rasulullaah ﷺ to conceal the destination and make it seem that he was heading in a different direction. When Rasulullaah ﷺ intended to march on this expedition, the heat was extreme, the journey was long and across barren land and the enemy were large in number. Rasulullaah ﷺ therefore disclosed the matter to the Muslims **so that they could make proper preparations for the expedition.** He informed the Muslims exactly where he intended marching. The Muslims marching with Rasulullaah ﷺ were so many that a single register could not contain their names. In fact, anyone who intended absenting himself knew that his absence would not be noted unless Allaah sent revelation about it.

Rasulullaah ﷺ left on this expedition at a time when the date crop and the shade was most appealing (because the dates were ripe for the picking and the intense heat drew everyone towards the shade). However, the Muslims started their preparations along with Rasulullaah ﷺ. Each morning I left to start my preparations with the other Muslims but returned home every time without doing anything, telling myself that I have the means to prepare (and can even do so at short notice). This procrastination continued until others had prepared in earnest and the morning arrived when Rasulullaah ﷺ marched with the Muslims. By then I had still not yet made any preparations but told myself that I would get ready in a day or two and then catch up with them. After they had left, I started the morning with the intention of making preparations, but returned home without accomplishing anything. The next morning was the same and again I

(1) Ibn Raahway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

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returned home without accomplishing anything. This continued happening to me and the Muslims marched very fast until every chance of catching up with the expedition was lost. I had a firm resolve to ride out to meet them and wish that I had. However, I was never destined to do so.

When I walked amongst the people after Rasulullaah ﷺ had left, it saddened me greatly to see only people whose hearts were tainted by hypocrisy or ailing people whom Allaah had excused (staying behind). Rasulullaah ﷺ made no mention of me until the Muslims had reached Tabook. As he was sitting amongst the others at Tabook, he asked, 'What has happened to Ka'b?' Someone from the Banu Salma tribe commented, 'O Rasulullaah ﷺ! His fine clothing (wealth) has obstructed him.' Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه interjected by saying, 'You have made a terrible statement! O Rasulullaah ﷺ! I swear by Allaah that we only know him to be an excellent person.' Rasulullaah ﷺ remained silent."

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه continues to narrate, "When the news reached me that Rasulullaah ﷺ was returning, I became worried and started thinking of false excuses. I asked myself what I could do to avert the anger of Rasulullaah ﷺ and I also sought advice from every wise person of my family. When the news arrived that Rasulullaah ﷺ was about arriving, all false excuses vanished from my mind and I knew that I could never come out of the situation with anything connected to lies. I therefore resolved to tell Rasulullaah ﷺ the truth.

Rasulullaah ﷺ arrived and according to his normal practice after returning from a journey, he proceeded to the Masjid where he performed two Rakaahs of salaah. He then sat to meet with people. As Rasulullaah ﷺ did this, those who stayed behind started approaching him and to present their excuses. **They numbered eighty odd men and even took oaths before Rasulullaah ﷺ (to substantiate their excuses).** Rasulullaah ﷺ accepted their excuses at face value, renewed their pledges of allegiance and sought Allaah's forgiveness on their behalf. He then handed over the inner details of their affairs to Allaah.

When I approached Rasulullaah ﷺ and greeted him with Salaam, he smiled the smile of an angry person and said, 'Do come forward.' I walked to him and sat in front of him. He asked, 'What kept you behind? Had you not already purchased your conveyance?' I responded by saying, 'That's true. By Allaah! Had I been sitting before someone other than you from amongst worldly men, I would have certainly escaped your anger by making some excuse because I have been given the ability to present convincing arguments. However, I swear by Allaah that if I lie to you today and manage to secure your pleasure, the time will soon come when Allaah shall make you angry with me. On the other hand, if I tell you the truth and you become angry with me, I have strong hopes of Allaah's forgiveness. I swear by Allaah that I really had no excuse. By Allaah! I was never more healthier or more financially prosperous than the time when I missed the expedition.' Rasulullaah ﷺ said, 'At least this man had spoken the truth. You may leave (and wait) until Allaah decides your matter.'

As I stood up, some men from the Banu Salma tribe (to which I belonged) also stood up and followed me. They said to me, 'By Allaah! We have never known you to commit a sin before this! Could you not make an excuse like the others who stayed behind had made excuses? The forgiveness that Rasulullaah ﷺ would have sought on your behalf should have then sufficed for our sin.' They kept scolding me in this manner so much that I actually made up my mind to return to Rasulullaah ﷺ and deny whatever I had told him. I then asked them, **'Has anyone else experienced the same treatment as I have?' They replied, 'Yes. Two others said what you did and received the same reply you received.' 'Who are they?' I asked. 'Muraarah bin Rabee Amri and Hilaal bin Umayyah Waaqifi,' came the reply.** The two men they named were two righteous men who had participated in the Battle of Badr and who made excellent examples to follow. I therefore went on my way when they mentioned these two names to me.

Rasulullaah ﷺ subsequently prevented people from speaking only to the three of us as opposed to the others who had missed the expedition. People avoided us and ignored us so much so that even the earth seemed like a different place to me. It was not the same place I had been used to. **We remained in this condition for fifty days.** My two companions became helpless and confined themselves to their homes, weeping excessively. Since I was the youngest and most daring of us, I used to go out and join the Muslims for salaah. I even walked about in the marketplace but no one spoke to me. When Rasulullaah ﷺ sat in gatherings after salaah, I would approach him and greet him with Salaam. I would then ask myself whether his lips moved in reply to my Salaam or not. I also performed salaah close to Rasulullaah ﷺ and steal a glance at him. I noticed that whenever I was engaged in salaah, he looked at me and would avert his glance as soon as I turned towards him.

The time eventually arrived when the attitude of the people became to much to bear, I walked to the orchard of Abu Qataadah and scaled the wall. He was my cousin and my best friend. I swear by Allaah that he did not even reply to my Salaam when I greeted him. I protested by saying, 'O Abu Qataadah! I ask you in the name of Allaah to tell me whether I have love for Allaah and His Rasool ﷺ?' When he gave no reply, I repeated the question and again asked in the name of Allaah. He remained silent. Yet again, I repeated myself and took the name of Allaah. All he said was, 'Allaah and Rasulullaah ﷺ know best.' My eyes welled with tears and I turned around to again scale the wall."

Continuing with the story, Hadhrat Ka'b رضي الله عنه says, "As I was walking in the marketplace one day, I heard the voice of a farmer from the farmers of Shaam who had come to Madinah to sell his grains. He was announcing, 'Who will show me where is Ka'b bin Maalik?' As the people pointed him in my direction, he handed over to me a letter from the king of Ghassaan (wrapped in a silken cloth). The letter read:

'The news has reached me that your master is being harsh towards you. Allaah has not made you a lowly and ruined person. Join forces with us and we shall

honour you.'

After reading the letter, I said to myself, 'This is part of the test.' I then went to an oven where I burnt the letter. When forty of the fifty days had passed, a messenger of Rasulullaah ﷺ suddenly came to me with the message that I was to separate from my wife. 'Should I divorce her?' I asked. 'No,' he replied, 'Just be separated from her and do not go near her.' The same message was sent to my two companions. I then said to my wife, 'Go to your family and stay with them until Allaah decides this matter.'

The wife of Hadhrat Hilaal bin Umayyah رضي الله تعالى عنه approached Rasulullaah ﷺ and pleaded, 'O Rasulullaah ﷺ! Hilaal bin Umayyah is an extremely old and helpless man who has no servant. Would you object if I serve him?' 'No,' replied Rasulullaah ﷺ, 'Just ensure that he has no intimate relations with you.' She commented, 'By Allaah! He has no inclination to do anything. By Allaah! He has wept continuously since this affair started and continues to do so.'"

Hadhrat Ka'b رضي الله تعالى عنه continues, "Some of my family members advised me to also request that my wife stays to serve me as Hilaal bin Umayyah رضي الله تعالى عنه had requested permission. I told them that I would never seek such permission from Rasulullaah ﷺ for I do not know what reply Rasulullaah ﷺ would give me as a young man (who can care for himself). I then remained in this condition (without my wife) for ten days until full fifty nights had passed since Rasulullaah ﷺ banned others from speaking to us. After performing the Fajr salaah on the morning of the fiftieth night, I was still on the roof of my house and sitting there in the condition that Allaah describes in the Qur'aan (in verse 118 of Surah Taubah); the earth had narrowed for me despite its vastness (I could find no place to hide myself) and my own soul had narrowed for me (I had become frustrated with myself). It was then that I heard the voice of a caller who had climbed to the top of Mount Sala. He announced at the top of his voice, 'Rejoice, O Ka'b!' I immediately fell prostrate in Sajdah for I knew that relief had arrived.

After performing the Fajr salaah, Rasulullaah ﷺ had announced to the people that Allaah had accepted our repentance. Many people came to congratulate us and went to congratulate my two companions. As someone (Hadhrat Zubayr bin Awaam رضي الله تعالى عنه) spurred his horse to reach me, a man from the Banu Aslam (Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه) tribe rushed to climb the hill and his voice was faster than the horse. **When the person whose voice I had heard came to me, I took off the two sheets of cloth I was wearing and gave them to him (in thanks) for the good news he had given me. I swear by Allaah that I had no other clothes besides this at the time.** I therefore borrowed some clothes and went to Rasulullaah ﷺ. Droves of people came to congratulate me on my repentance saying, 'Congratulations! Allaah has accepted your repentance.' When I eventually reached the Masjid, Rasulullaah ﷺ was sitting there surrounded by people. It was Talha bin Ubaydillaah رضي الله تعالى عنه who stood up and rushed towards me to shake my hands and to congratulate me. By Allaah! No

other person from amongst the Muhaajireen stood up to receive me. I shall never forget this gesture of Talha رضي الله تعالى عنه. I then greeted Rasulullaah ﷺ. With his face beaming with delight, Rasulullaah ﷺ said, 'Rejoice about the best day that has passed you since the day you were born. I asked, 'Is this from your side, O Rasulullaah ﷺ or from Allaah?' Rasulullaah ﷺ replied, 'It is from Allaah's side.' Whenever Rasulullaah ﷺ was happy, his face would shine and appear to be a portion of the moon. We would therefore always recognise when he was happy. When I sat in front of Rasulullaah ﷺ, I said, 'O Rasulullaah ﷺ! As part of my Taubah, I wish to give all my wealth as Sadaqah for the pleasure of Allaah and His Rasool ﷺ.' Rasulullaah ﷺ advised, 'It would be best if you keep some of your wealth for yourself.' 'I shall then keep my allotted piece of land in Khaybar,' I said. I added, 'O Rasulullaah ﷺ! Allaah has saved me because of the truth I spoke and as part of my repentance, I shall speak only the truth as long as I live.'

By Allaah! I do not know of any Muslim whom Allaah had given a better reward than Allaah had given me from the time I spoke the truth to Rasulullaah ﷺ. From the time I mentioned this to Rasulullaah ﷺ, I have not spoken any lies up to this day and hope that Allaah protects me from it as long as I remain alive.

Allaah has revealed the following verse to Rasulullaah ﷺ:

﴿لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ۙ۝ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْۤا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾

(سورة التوبه: ١١٧ تا ١١٩)

Allaah has certainly turned in mercy towards the Nabi ﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* after the hearts of some of them were almost shaken *(causing them to hesitate)*. Without doubt, He is Most Compassionate and Most Merciful towards them *(by blessing them with steadfastness and devotion)*. And Allaah *(has also turned in mercy towards)* the three *(Sahaaba رضي الله تعالى عنهم, namely Muraarah bin Rabee رضي الله تعالى عنه, Ka'b bin Maalik رضي الله تعالى عنه and Hilaal bin Umayyah رضي الله تعالى عنه)* whose matter *(forgiveness for not marching to Tabook)* was postponed *(for fifty days)* until the earth narrowed for them despite its vastness *(and they could find no place to hide themselves)*, their own souls narrowed for them *(they became frustrated with themselves)* and they were convinced that there was no safety from Allaah except *(in turning)* towards Him. Then Allaah turned towards them *(in mercy)* so that they *(could)*

turn to Him *(in repentance)*. Indeed Allaah is Most Pardoning, Most Merciful. O you who have Imaan! Fear *(the punishment of)* Allaah *(by doing good and abstaining from sin)* and stay *(associate)* with the truthful. {Surah Taubah, verses 117-119}

I swear by Allaah that after guiding me to Islaam, Allaah has not granted me a greater blessing than making me speak the truth to Rasulullaah ﷺ rather than lying, thereby causing me to be destroyed like those who had lied. When Allaah sent revelation, he used the worst of terms for those who had lied than for anyone else. Allaah states:

﴿سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ۭ ۝ فَاَعْرِضُوْا عَنْهُمْ ۭ اِنَّهُمْ رِجْسٌ ۙ وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ۝ يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ ۚ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ﴾

(سورة التوبه: ٩٥، ٩٦)

When you *(O Rasulullaah ﷺ)* return to them *(the Munaafiqeen)* shortly *(in Madinah)* they will swear before you by Allaah *(that they had valid reasons for not accompanying you)*, so that you may leave them alone *(and do not admonish them)*. Pay no attention to them! They *(their beliefs and actions)* are impure! Their abode shall be Jahannam as a punishment for what *(evil deeds)* they earned. They swear *(oaths)* before you *(O Rasulullaah ﷺ)* so that you may be pleased with them. *(However,)* Even if you are pleased with them, Allaah is certainly not pleased with the disobedient ones *(Muslims should therefore not maintain close ties with such people)*. {Surah Taubah, verses 95,96}

The matter of the three of us was postponed until after the matter of those whose excuses Rasulullaah ﷺ accepted. When they swore oaths before Rasulullaah ﷺ, he renewed their pledges of allegiance and sought Allaah's forgiveness for them. Rasulullaah ﷺ then postponed our matter until Allaah had passed judgement. It is with reference to this that Allaah says:

﴿وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ۭ﴾ (سورة التوبه: ١١٨)

And Allaah *(has also turned in mercy towards)* the three whose matter was postponed... {Surah Taubah, verse 118}

In this verse, Allaah is not referring to our staying behind from the expedition but to the postponement of our case after deciding the case of the others who had sworn oaths before Rasulullaah ﷺ and who had made excuses that Rasulullaah ﷺ accepted. (1)

(1) Bukhari, Muslim and Ibn Is'haaq. Ahmad has also reported the narration with some additions, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.23). Abu Dawood and Nasa'ee have also reported the narration in parts and with more brevity and Tirmidhi has reported a part of the beginning. These are quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.366). Bayhaqi (Vol.9 Pg.33) has also reported the narration in detail.

A Warning to Those who Forsake Jihaad to remain with their Families and Wealth

Hadhrat Abu Ayyoob رضي الله تعالى عنه's Interpretation of the Verse: "and do not throw your own hands into destruction"

Hadhrat Abu Imraan رضي الله تعالى عنه narrates that they were in Constantinople with Hadhrat Uqba bin Aamir رضي الله تعالى عنه as the commander of the Egyptian forces and Hadhrat Fudhala bin Ubayd رضي الله تعالى عنه as commander of the forces from Shaam. When an extremely large Roman army marched from Constantinople, the Muslims formed their rows to face them. One of the Muslims assaulted the Roman army so tenaciously that he penetrated their ranks and then returned to his own ranks. The other Muslims shouted at him saying, "Subhaanallaah! He is throwing himself into destruction by his own hands."

It was then that Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه a Sahabi of Rasulullaah ﷺ stood up and said, "O people! You people are interpreting this verse in this manner whereas it was actually revealed with reference to us the Ansaar community. When Allaah gave strength to Islaam and there were many people to assist its cause, we said to each other without the knowledge of Rasulullaah ﷺ, 'Our fields have been destroyed (out of neglect). We should therefore stay in Madinah to repair the damage done. In response to what we had intended, Allaah revealed the verse:

﴿وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝﴾ (سورة البقره: ١٩٥)

Spend in the path of Allaah and do not throw *(do not lead yourselves)* into destruction by *(the doing of)* your own hands. {Surah Baqara, verse 195}

The destruction referred to is our staying behind (in Madinah) to tend to our fields, as we had intended to do." Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه thereafter instructed the others to fight and remained fighting in the path of Allaah until Allaah took him away. (1)

In another narration, Hadhrat Abu Imraan narrates that when they were attacking the city of Constantinople under the leadership of Hadhrat Abdur Rahmaan bin Khaalid bin Waleed, the Romans had their backs against the walls of the city. As one of the Muslim soldiers courageously attacked the enemy, the others shouted, "Stop! Stop! Laa Ilaaha Illallaah! He is throwing himself into destruction by his own hand." Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه then said, "That verse was revealed with reference to us the Ansaar community. When Allaah's assistance came to His Nabi ﷺ and Islaam became dominant, we said, 'Let us stay in our fields and tend to them.' Allaah then revealed the verse:

(1) Bayhaqi (Vol.9 Pg.45).

﴿وَاَنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَیْدِیْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ یُحِبُّ الْمُحْسِنِیْنَ ۝﴾ (سورة البقره: ۱۹۵)

Spend in the path of Allaah and do not throw *(do not lead yourselves)* into destruction by *(the doing of)* your own hands. {Surah Baqara, verse 195}

The destruction by our own hands refers to staying behind in our fields and tending to them while neglecting Jihaad." Hadhrat Abu Imraan says that Hadhrat Abu Ayyoob رضي الله تعالى عنه continued fighting in the path of Allaah until he was eventually buried in Constantinople. (1)

Hadhrat Abu Imraan narrates that someone from amongst the Muhaajireen attacked the ranks of the enemy soldiers at Constantinople and actually penetrated them. To this, some people commented, "He is throwing himself into destruction by his own hand!" In the army was Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه who then said, "We know this verse best for it was revealed with reference to us. We remained in the company of Rasulullaah ﷺ, fought many battles with him and were there to assist him. However, when Islaam spread and became dominant, we the Ansaar community gathered together for the love of Islaam and said, 'Allaah has honoured us with the companionship of Rasulullaah ﷺ and giving us the ability to assist him until Islaam has spread and its adherents have multiplied greatly. We had given preference to Islaam over our families, our wealth and our children and now that the wars have stopped, we should return to our families and children and tend to them. With reference to this, the verse was revealed:

﴿وَاَنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَیْدِیْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ یُحِبُّ الْمُحْسِنِیْنَ ۝﴾ (سورة البقره: ۱۹۵)

Spend in the path of Allaah and do not throw (do not lead yourselves) into destruction by (the doing of) your own hands. {Surah Baqara, verse 195}

The destruction being referred to is staying with our families and properties and neglecting Jihaad." (2)

Warnings to Those who Forsake Jihaad because of their Preoccupation with Farming

Hadhrat Umar رضي الله تعالى عنه Rebukes Hadhrat Abdullaah Anasi رضي الله تعالى عنه

Hadhrat Yazeed bin Abi Habeeb narrates that the news reached Hadhrat Umar

(1) Bayhaqi (Vol.9 Pg.99).

(2) Abu Dawood, Tirmidhi, Nasa'ee, Abd bin Humayd in his *Tafseer*, Ibn Abi Haatim, Ibn Jareer, Ibn Mardway, Abu Ya'la in his Musnad, Ibn Hibbaan in his *Sahih* and Haakim in his *Mustadrak*. The Hadith is authentic, as confirmed by Tirmidhi and Haakim. The narration is reported in the *Tafseer* of Ibn Katheer (Vol.1 Pg.228).

رضي الله تعالى عنه that Hadhrat Abdullaah bin Harr Anasi رضي الله تعالى عنه had started farming on his land in Shaam. Hadhrat Umar رضي الله تعالى عنه therefore took the land away from him and gave it to someone else saying, "You have taken the disgrace and humiliation from the necks of these prominent people and placed it on your neck." (1)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه Rebukes a man who Neglected Jihaad

Hadhrat Yahya bin Abi Amr Shaybaani narrates that a group of people from Yemen once passed by Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه. They asked him, "What is your comment about a person who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then returns to his parents in Yemen to serve them and to care for them." Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه asked them, "What is your comment on such as person?" They replied, "In our opinion, he has turned back on his heels."

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه corrected them saying, "In fact, this person shall be in Jannah. Let me tell you of someone who has turned back on his heels. He is a man who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then goes to the land of a non-Muslim farmer in Shaam and takes over the land together with the Jizya that was being paid and the monthly quota of produce which is given to the Muslim state. **Thereafter, he develops the land and forsakes Jihaad. This man is one who has turned back on his heels."** (2)

Moving Urgently in the Path of Allaah to Uproot Strife

The Expedition of Muraysee

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that they (the Sahabah رضي الله تعالى عنهم) were once on an expedition when someone from the Muhaajireen punched another Sahabi from the Ansaar on the back. When the Ansaari called the other Ansaar for help, the Muhaajir called for the other Muhaajireen to help him as well. When Rasulullaah ﷺ heard this, he exclaimed, "What are these calls of the Period of Ignorance?" When the Sahabah رضي الله تعالى عنهم informed Rasulullaah ﷺ that a Muhaajir had punched an Ansaari, Rasulullaah ﷺ said, "Forget these talks for they are foul-smelling."

When Abdullaah bin Ubay (the leader of the Munaafiqeen) heard about this, he commented, "Are they (the Muhaajireen) doing this? By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." When the news of this statement reached Rasulullaah ﷺ, Hadhrat Umar رضي الله تعالى عنه stood up and said, "O

(1) Ibn Aa'idh in his *Maghaazi*, as quoted in *Isaaba* (Vol.3 Pg.88).
(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.291).

Rasulullaah ﷺ! Permit me to cut off the neck of that Munaafiq!" Rasulullaah ﷺ replied, "Leave him. We do not want people to say that Muhammad ﷺ kills his companions."

Whereas the Ansaar were in the majority when the Muhaajireen arrived in Madinah, the Muhaajireen later outnumbered them. (1)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه and Hadhrat Amr bin Thaabit Ansaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ was on the expedition of Muraysee when he demolished the idol Manaat that stood between Qafa Mushallal and the coast. Rasulullaah ﷺ had dispatched Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to destroy the idol.

It was during the same expedition that two men started fighting with each other. The one belonged to the Muhaajireen while the other belonged to the Bahz tribe who were allies of the Ansaar. The man from the Muhaajireen had floored the man from the Bahz tribe and was on top of him when the man from the Bahz cried out, "O assembly of Ansaar!" When some members of the Ansaar came to his assistance, the Muhaajir called to the Muhaajireen for help. A few Muhaajireen responded. When a fight was about to break out between the group from the Ansaar and the group from the Muhaajireen, they were stopped.

When this occurred, every Munaafiq and those with the disease (of hypocrisy) in their hearts went to Abdullaah bin Ubay bin Salool (the leader of the Munaafiqeen) saying, "We used to entertain hopes in you previously and you always used to defend us. However, you can no longer cause any harm nor any benefit. These Jalaabeeb have assisted each other against us." They referred to the new Muhaajireen as Jalaabeeb. Allaah's enemy Abdullaah bin Ubay responded by saying, "By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." Another Munaafiq by the name of Maalik bin Dukhshun commented, "Did I not tell you people not to spend on those who are with Rasulullaah ﷺ until they disperse."

When Hadhrat Umar رضي الله تعالى عنه heard about this, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Here Hadhrat Umar رضي الله تعالى عنه was referring to Abdullaah bin Ubay. Rasulullaah ﷺ said to Hadhrat Umar رضي الله تعالى عنه, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Umar رضي الله تعالى عنه, "I swear by Allaah that I shall cut off his neck as soon as you issue the command to kill him." Rasulullaah ﷺ then told Hadhrat Umar رضي الله تعالى عنه to be seated.

Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه who belonged to the Banu Abdul Ash'hal family of the Ansaar then approached Rasulullaah ﷺ and said, ""O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Rasulullaah ﷺ said to Hadhrat Usayd رضي الله تعالى عنه, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Usayd رضي الله تعالى عنه, "I swear by Allaah that I shall strike my sword beneath his earlobes as soon as you issue

(1) Bukhari, Muslim, Ahmad and Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.370).

the command to kill him." Rasulullaah ﷺ then told him to be seated.

Rasulullaah ﷺ then instructed the Sahabah رضي الله تعالى عنهم to announce that the army would be leaving. Rasulullaah ﷺ left with the Sahabah رضي الله تعالى عنهم during the afternoon and travelled the entire day and night until the following afternoon. Rasulullaah ﷺ then set up camp and again left with the Sahabah رضي الله تعالى عنهم in the afternoon as he did previously until after the third day of travelling they reached Qafa Mushallal in the morning.

When Rasulullaah ﷺ reached Madinah, he sent for Hadhrat Umar رضي الله تعالى عنه and said to him, "O Umar! Would you have killed him if I issued the command?" When Hadhrat Umar رضي الله تعالى عنه replied in the affirmative, Rasulullaah ﷺ said, "Had you killed him on that day, many of the Ansaar would have felt insulted (because the skirmish had just taken place in which the Ansaar were in a weaker position). However, if I issue the command today, even they would be prepared to execute him. (Had you killed him then) People would have said that I attack my own companions, take them out of their homes (in Jihaad) and then kill them after having them bound."

It was with reference to this incident that Allaah revealed the verses:

﴿هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝ يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝﴾ (سورة المنافقون: ٧، ٨)

They *(the Munaafiqeen)* are the ones who said, "Do not spend on those with Rasulullaah ﷺ *(the Muhaajireen)* until they disperse *(leave Madinah)*." *(However, they fail to realise that Allaah can sustain people without them because)* To Allaah belongs the treasures of the heavens and the earth but the hypocrites do not understand *(this)*. They *(the Munaafiqeen)* say, "If we return to Madinah, the honourable ones among us *(the people of Madinah)* shall certainly exile the humiliated ones *(the Muhaajireen)*." *(However, they fail to realise that it is the true Mu'mineen who are truly honourable because)* All honour belongs to Allaah, His Rasool ﷺ and the Mu'mineen but the Munaafiqeen do not know it. {Surah Munaafiqoon, verses 7,8}[1]

Ibn Is'haaq has also reported the narration with the addition that Rasulullaah ﷺ travelled with the Sahabah رضي الله تعالى عنهم the entire day until the evening and throughout the night until the morning. They also travelled the following day until the sun hurt them. Rasulullaah ﷺ then set up camp and (because of exhaustion) they all fell sound asleep as soon as they touched the ground. Rasulullaah ﷺ did this so that the Sahabah رضي الله تعالى عنهم do not have the opportunity to discuss what had been said the previous day by Abdullaah bin

(1) Ibn Abi Haatim. Ibn Katheer in his *Tafseer* (Vol.4 Pg.372) and Ibn Hajar in his *Fat'hul* Baari (Vol.8 Pg.458) have commented on the chain of narrators.

Ubay.

Rebuking Someone Who had not Completed Forty Days in the Path of Allaah

Hadhrat Zaid bin Abi Habeeb narrates that when a man once came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه asked, "Where have you been?" "I have been guarding the borders," the man replied. Hadhrat Umar رضي الله تعالى عنه asked further, **"How many days did you spend on guard?" "Thirty days," was the reply. Hadhrat Umar رضي الله تعالى عنه commented, "Why did you rather not complete forty days?"** (1)

Spending Three Periods of Forty Days in the path of Allaah

The Incident of a Woman and the Decision of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ibn Jurayj narrates that someone whom he regards to be a truthful person informed him that as Hadhrat Umar رضي الله تعالى عنه was patrolling (the streets of Madinah), he overheard a woman saying:

فَلَوْلَا حِذَارُ اللّٰهِ لَاشَئَ مِثْلُهُ لَزُعزِعَ مِنْ هٰذَا السَّرِيْرِ جَوَانِبُهُ

"The night is long and its ends have become dark
I am unable to sleep because I have no beloved to fondle
Were it not for fear of Allaah, which is something without a match
every end of this bed would be shaken furiously"

When Hadhrat Umar رضي الله تعالى عنه asked her what the matter was, she replied, "My husband has been away for several months and I have great desire for him." Hadhrat Umar رضي الله تعالى عنه asked, "Have you no evil intentions?" "Allaah forbid!" she exclaimed. Hadhrat Umar رضي الله تعالى عنه then said to her, "Control yourself for I shall sent a message to him."

When Hadhrat Umar رضي الله تعالى عنه had done this, he went to (his daughter) Hadhrat Hafsa رضي الله تعالى عنها and asked, "I wish to ask you something that worries me, so do remove my worries from me. Tell me after how long a period does a woman start desiring for her husband?" Hadhrat Hafsa رحمها الله تعالى cast down her gazes out of modesty. Hadhrat Umar رضي الله تعالى عنه said, "Verily Allaah does not shy away from the truth." She then motioned with her hands to indicate three months, otherwise four.

Hadhrat Umar رضي الله تعالى عنه then wrote (to the governors of all the regions) that no army was to be kept away (from home) for more than four months. (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates Hadhrat Umar رضي الله تعالى عنه once left the house at night. He then happened to overhear a woman recite the following couplet:

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.157).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.308).

"The night is long and its ends have become dark
I am unable to sleep because I have no beloved to fondle"

Hadhrat Umar رضي الله تعالى عنه then asked his daughter Hadhrat Hafsa رضي الله تعالى عنها, "What is the maximum period that a woman can do without her husband?" She replied, **"Four to six months."** Hadhrat Umar رضي الله تعالى عنه then said, "I shall then not keep an army (away from home) for more than this period." (1)

The Keenness of the Sahabah رضي الله تعالى عنهم to Encounter Dust in the Path of Allaah

Rasulullaah ﷺ Rebukes those who Disliked experiencing Dust While out in the Path of Allaah

Hadhrat Rabee bin Zaid رضي الله تعالى عنه narrates that while Rasulullaah ﷺ was once in the centre of the road, he noticed a youngster from the Quraysh walking off the road. When Rasulullaah ﷺ took the youngster's name and asked whether it was he, the Sahabah رضي الله تعالى عنهم confirmed that it was. Rasulullaah ﷺ then asked the Sahabah رضي الله تعالى عنهم to call for him. When he arrived, Rasulullaah ﷺ asked him, "Why are you walking off the road?" "I dislike the dust," he replied. Rasulullaah ﷺ then said, **"Do not walk off the road because I swear by the Being Who controls my life that this dust is a special fragrance from Jannah."**(2)

The Incident of Hadhrat Jaabir Bin Abdullaah رضي الله تعالى عنه in this Regard

Hadhrat Abul Musabbih Muqra'ee narrates that they were once travelling in the Roman territories as a group under the command of Hadhrat Maalik bin Abdullaah Khath'ami رضي الله تعالى عنه. Hadhrat Maalik رضي الله تعالى عنه passed by Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه who was leading his mule along. Hadhrat Maalik رضي الله تعالى عنه said to Hadhrat Jaabir رضي الله تعالى عنه, "O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رضي الله تعالى عنه replied, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I **have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah."**

Hadhrat Maalik رضي الله تعالى عنه then proceeded further until he was just within earshot of Hadhrat Jaabir رضي الله تعالى عنه, he then shouted at the top of his voice, ""O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رضي الله تعالى عنه understood what Hadhrat Maalik رضي الله تعالى عنه wanted (that everyone should hear his reply) so he called out, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah." Hadhrat Abul Musabbih says, "At that instant all the people jumped off their animals and I have never

(1) Bayhaqi (Vol.9 Pg.29).
(2) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.287).

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seen so many people walking as I saw that day." (1)

A narration of Abu Ya'la says that Hadhrat Jaabir رضي الله تعالى عنه said, "I heard Rasulullaah ﷺ says, 'Whenever the feet of a servant (of Allaah) gets dusty in the path of Allaah, Allaah forbids Jahannam from them'." It was then that Hadhrat Maalik رضي الله تعالى عنه and the other people dismounted form their animals and more people were not see walking as on that day. (2)

Serving Others While Out in the Path of Allaah

Those who Were not Fasting Serve the Fasting Ones in the path of Allaah

Hadhrat Anas رضي الله تعالى عنه narrates that on a certain expedition with Rasulullaah ﷺ, some of them were fasting while others were not. When they stopped to set up camp, the heat was extreme and those with the most shade were those with shawls (who used their shawls to shade themselves). **Others used their hands to shield themselves from the blazing sun. Those who were fasting fell to the ground while those who were not fasting stood up to pitch the tents and water the animals. Rasulullaah ﷺ commented, "Today those who are not fasting have taken all the rewards."** (3)

A narration of Bukhari states that those with the most shade with Rasulullaah ﷺ were those who used their shawls to shade themselves. Whereas the fasting ones could do nothing, those who were not fasting sent the animals (for watering), exerted themselves to serve and did other tedious tasks. Rasulullaah ﷺ commented, "Today those who are not fasting have taken all the rewards."

The Sahabah رضي الله تعالى عنهم Serve a Man Engrossed in Reciting the Qur'aan and Performing Salaah

Hadhrat Abu Qilaaba رضي الله تعالى عنه narrates that after returning from a journey, the Sahabah رضي الله تعالى عنهم were full of praise for one of their companions. They said, "We have not seen anyone like him. Whenever we traveled, he was busy reciting the Qur'aan and whenever we set up camp, he was engaged in salaah." Rasulullaah ﷺ asked, "Who did his errands for him?" Asking about several things, Rasulullaah ﷺ also asked, "Who used to feed his animal?" When the others replied that they had been doing this, Rasulullaah ﷺ said, **"Then all of you are better than him (because you have gained all his rewards by serving him)."** (4)

The Freed slave of Rasulullaah ﷺ Called Hadhrat Safeena رضي الله تعالى عنه Carries the Goods of the Sahabah رضي الله تعالى عنهم

Hadhrat Sa'eed bin Jumhaan narrates that he once asked Hadhrat Safeena

(1) Ibn Hibbaan and Abu Ya'la.

(2) *Targheeb wat Tarheeb* (Vol.2 Pg.396). Haythami (Vol.5 Pg.286) and *Isaaba* (Vol.3 Pg.126) have commented on the chain of narrators. Bayhaqi (Vol.9 Pg.162) has also reported the narration.

(3) Muslim (Vol.1 Pg.356).

(4) Abu Dawood in his *Maraaseel*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.172)

رضي الله تعالى عنه about his name. He replied, "I shall inform you about my name. It was Rasulullaah ﷺ who gave me the name Safeena (ship)." "But why did Rasulullaah ﷺ call you Safeena?" Hadhrat Sa'eed asked. Hadhrat Safeena رضي الله تعالى عنه replied, "Rasulullaah ﷺ once left on a journey with his Sahabah رضي الله تعالى عنهم. When their goods became too heavy for them, Rasulullaah ﷺ said (to me), 'Spread out your shawl'. When I spread it out, Rasulullaah ﷺ tied up all the goods in it and placed it on me, saying, 'Carry this for you are Safeena (a ship).' **Had Rasulullaah ﷺ loaded on me the load of not only one or two but five camels, it would not have been heavy for me."** (1)

The Incidents of Hadhrat Ahmar رضي الله تعالى عنه the Freed Slave of Hadhrat Ummu Salma رضي الله تعالى عنها and Mujaahid with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Ahmar رضي الله تعالى عنه who was the freed slave of Hadhrat Ummu Salma رضي الله تعالى عنها narrates that they were travelling with Rasulullaah ﷺ on an expedition when they passed by a stream. As Hadhrat Ahmar رضي الله تعالى عنه started transporting people across the stream, Rasulullaah ﷺ commented, "You are certainly a Safeena (a ship) today." (2)

Hadhrat Mujaahid رحمه الله تعالى narrates, "I used to accompany Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on his journeys. Whenever I would mount my animal, he would come and hold the stirrup and whenever I got on to the animal, he would put my clothes right. When he came to me once (to give me the same service) I expressed my annoyance. He then said, 'O Mujaahid! You have a very straitened personality.'" (3)

Fasting While out in the path of Allaah

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Fast During Extreme Heat While Out in the path of Allaah

Hadhrat Abu Dardaa رضي الله تعالى عنه says, "I saw us on some journeys with Rasulullaah ﷺ during such extreme heat that people would place their hands over their heads because of the severity of the heat. None would be fasting then besides Rasulullaah ﷺ himself and Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه." (4) Another narration states that this was during the month of Ramadhaan.

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "We went on expeditions with Rasulullaah ﷺ during the month of Ramadhaan. Whilst some of us fasted, others did not. Neither would the fasting ones get upset with the non-fasting ones, nor would the non-fasting ones get upset with the fasting ones. Each one thought that if someone had the strength, he would fast and that was best for

(1) Abu Nuaym in *Hilya* (Vol.1 Pg.369).
(2) Hasan bin Sufyaan, Ibn Mandah, Maalini and Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.194).
(3) Abu Nu'aym in *Hilya* (Vol.3 Pg.285).
(4) Muslim (Vol.1 Pg.357).

him. On the other hand if someone felt weak, he would not fast and that was best for him." (1)

Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه fasts during the Battle of Yamaamah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that during the Battle of Yamaamah he approached Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه, who was lying on the ground. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه stopped by him, Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه asked him whether the time had come to break the fast. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied that the time had already come, Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه said, "Fill some water in that wooden shield so that I may break my fast with it."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه went to a pond which was brimming with water and used his leather shield to scoop up water to fill the wooden shield. However, when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه returned to Hadhrat Abdullaah bin Makhrama رضي الله تعالى عنه, he found that he had already passed away. (2)

The Fast of Hadhrat Awf bin Abi Hayya and the Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Mudrik bin Awf Ahmis states that he was once with Hadhrat Umar رضي الله تعالى عنه when a messenger from Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه arrived. When Hadhrat Umar رضي الله تعالى عنه asked him about the condition of the people, he mentioned those Muslims who had been martyred. He mentioned the names of the martyrs and added that there were many whom he did not recognise. Hadhrat Umar رضي الله تعالى عنه commented, "But Allaah knows them all." Some people then said that there was a person who had sold his soul. They were referring to Hadhrat Awf bin Abi Hayya Ahmisi, also known as Abu Shubayl. Hadhrat Mudrik bin Awf interjected by saying, "O Ameerul Mu'mineen! These people are of the opinion that that uncle of mine threw himself into destruction." Hadhrat Umar رضي الله تعالى عنه replied, "They are wrong. In fact, he bought the Aakhirah in exchange for this world."

Hadhrat Awf had been fasting on the day that he was wounded. He was still alive when he was removed from the battlefield and refused to drink any water until he eventually passed away (in the state of fasting). (3)

The Fast of Hadhrat Abu Amr Ansaari رضي الله تعالى عنه

In the chapter entitled "Enduring Thirst when Inviting People Towards Allaah and His Rasool صلى الله عليه وسلم"(4); it has already been narrated from Hadhrat Muhammad bin Hanafiyyah رضي الله تعالى عنه who says, "Hadhrat Abu Amr Ansaari رضي الله تعالى عنه had participated

(1) Muslim (Vol.1 Pg.356).

(2) *Isti'aab* (Vol.2 Pg.316), Ibn Abi Shayba and Bukhari in his *Taareekh*, as quoted in *Isaaba* (Vol.2 Pg.366). Ibn Mubaarak has also reported the narration in his *Jihaad*.

(3) Ibn Abi Shaybah, as quoted in *Isaaba* (Vol.3 Pg.122).

(4) Under the subheading "Hadhrat Abu Amr Ansaari رضي الله تعالى عنه Endures Severe Thirst in the Path of Allaah".

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in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass to him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.' Hadhrat Abu Amr رضي الله تعالى عنه was martyred before sunset of that day.

Performing Salaah While Out in the path of Allaah

The Salaah of Rasulullaah ﷺ On the Night Before the Battle of Badr was Fought

Hadhrat Ali رضي الله تعالى عنه says, "There was not a single horseman amongst us during the Battle of Badr besides Miqdaad رضي الله تعالى عنه. I noticed that each one of us was asleep (the night before the battle) besides Rasulullaah ﷺ. He was performing salaah beneath a tree and weeping until dawn broke." (1)

Rasulullaah ﷺ Performs Salaah in Usfaan

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that they were with Rasulullaah ﷺ at a place called Usfaan when the Mushrikeen army under the command of Khaalid bin Waleed رضي الله تعالى عنه confronted them. The Mushrikeen army was positioned between the Muslims and the Qibla. When Rasulullaah ﷺ led the Sahabah رضي الله تعالى عنهم in the Zuhr salaah, the Mushrikeen said, "If only we had taken advantage of the state of obliviousness that they were in (during their salaah) and attacked them!" However, they consoled themselves by saying, "A salaah is approaching (the Asr salaah) that is more beloved to them than their children and even their own selves (we can attack them then)." However, between the Zurh and Asr salaahs, Hadhrat Jibra'eel عليه السلام came with the revelation of the following verses of the Qur'aan describing the Salaatul Khowf:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ﴾ (سورة النساء: ١٠٢)

When you (O Muhammad ﷺ) are with them (present with the Muslims on the battlefield) and you lead them in salaah... {Surah Nisaa, verse 102}(2)

A narration of Muslim from Hadhrat Jaabir رضي الله تعالى عنه states that the Mushrikeen said, "There shall soon come a salaah which is more beloved to them than even their own children." (3)

The Salaah of Hadhrat Abbaad bin Bishr رضي الله تعالى عنه In the Path of Allaah

Hadhrat Jaabir رضي الله تعالى عنه narrates that they were accompanying Rasulullaah ﷺ to

(1) Ibn Khuzayma, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).
(2) Ahmad.
(3) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.81).

a place called Nakhl during the expedition of Dhaatur Riqaa. It so happened that one of the Muslims killed (or captured) the wife of one of the Mushrikeen. The woman's husband had been away and only returned after Rasulullaah ﷺ had left. When he was informed about what had happened, he took an oath that he would never rest until he spilt the blood of the companions of Rasulullaah ﷺ. He therefore set off to follow the tracks of Rasulullaah ﷺ.

When Rasulullaah ﷺ set up camp, he asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه. When the two men reached the mouth of the valley, the Ansaari (Hadhrat Abbaad رضي الله تعالى عنه) said to the Muhaajir (Hadhrat Ammaar رضي الله تعالى عنه), "For which part of the night would you like me to relieve you (as we take turns to keep watch)? Will it be the first part of the night or the second?" the Muhaajir replied, "Relieve me for the first part of the night."

The Muhaajir then lay down to sleep as the Ansaari stood up to perform salaah. Subsequently, the man (who swore to spill the blood of the Muslims) arrived there and when he saw the silhouette (external shape) of a person, he took the Ansaari to be a spy and immediately fired an arrow which struck the Ansaari. The Ansaari removed the arrow from his body, threw it aside and continued standing (in salaah). The Mushrik fired another arrow which also struck the Ansaari. The Ansaari also removed this arrow from his body, threw it aside and continued standing (in salaah). When the Mushrik fired a third arrow which also struck the Ansaari, the Ansaari removed the arrow from his body, threw it aside and then completed his Ruku and Sajdah (and his salaah). He then awoke his companion saying, "Sit up because I have been incapacitated." The Muhaajireen jumped up and when the Mushrikeen saw the two of them, he realised that they had been alerted and he fled.

When the Muhaajir saw the blood on the Ansaari, he exclaimed, "Subhaanallaah! Why did you not wake me up when he shot at you the first time?" the Ansaari replied, "I had started reciting a Surah and did not like to cut it short before completing it. However, when the firing persisted, I went into Ruku (completed my salaah) and informed you. I swear by Allaah that had it not been for (fear of) jeopardising the mouth of the pass that Rasulullaah ﷺ had instructed me to guard, I would have given my life rather than cut the Surah short." (1)

Another narration state that while Hadhrat Ammaar رضي الله تعالى عنه went to sleep, Hadhrat Abbaad رضي الله تعالى عنه stood in salaah. The narration also adds that Hadhrat Abbaad رضي الله تعالى عنه said, "I was reciting Surah Kahaf in my salaah and did not like to cut it short."

(1) Ibn Is'haaq and Abu Dawood (Vol.1 Pg.29), as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.85). Ibn Hibbaan in his *Saheeh*, Haakim in his *Mustadrak* (certified authentic by Daar Qutni), Bayhaqi in his *Sunan* and Bukhari (Ta'leeqan) have also reported the narration, as quoted in *Nasbur Ra'ya* (Vol.1 Pg.43).

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The Salaah of Hadhrat Abdullaah bin Unays رضي الله تعالى عنه in the Path of Allaah

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه narrates that Rasulullaah ﷺ once called him and said, "I have intelligence that Khaalid bin Sufyaan bin Nubay of the Banu Hudhayl tribe had mustered up a force to attack me. He is now at Urna. Go there and kill him." Hadhrat Abdullaah bin Unays رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Describe him to me so that I may recognise him." Rasulullaah ﷺ said, "When you see him, you will find him shivering." Hadhrat Abdullaah bin Unays رضي الله تعالى عنه relates further that he then left with his sword hanging around his neck and proceeded until he found him at Urna with his wives. The time for Asr had already arrived and Khaalid was looking for a place to settle his wives.

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه says, "When I saw him, I recognised the shivering that Rasulullaah ﷺ described and I advanced towards him. Fearing that nothing should prove an obstacle to prevent me from my salaah as I attempted to kill him, I performed my salaah as I walked towards him. I performed Ruku and Sajdah by making gestures with my head. When I reached him, he asked, 'Who is this man?' I replied, 'I am an Arab who has heard about you and about your mustering forces against that person (Rasulullaah ﷺ). I have come to you in this regard." He said, 'Yes, I am busy with that.'"

Continuing further, Hadhrat Abdullaah bin Unays رضي الله تعالى عنه says, "I then travelled with him for awhile until I found an opportunity. I then attacked him with my sword and killed him. I then left, leaving his wives falling over him. When I came to Rasulullaah ﷺ and he saw me, he said, 'A look of success.' 'I have killed him,' I said. 'True,' was the reply. Rasulullaah ﷺ then stood up with me, took me in his room and gave me a staff saying, 'Keep this staff with you, O Abdullaah bin Unays.' When I left with the staff and came to the people, they asked, 'What is this staff?' I replied, 'Rasulullaah ﷺ gave it to me with instructions to keep it with me.' When they told me to return to Rasulullaah ﷺ to ask him about it, I complied. When I got to Rasulullaah ﷺ, I asked, 'O Rasulullaah ﷺ! Why have you given me this staff?' Rasulullaah ﷺ replied, 'It is a token between you and me on the Day of Qiyaamah because on that day there shall be few people carrying staffs (few people with the support of their good deeds).'"

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه tied the staff to his sword and it remained with him throughout his life. **When he passed away, he instructed that it should be included in his burial clothes and buried with him.** (1)

Performing Salaah at Night While out in the path of Allaah

Hadhrat Urwa رضي الله تعالى عنه narrates that when the two armies confronted each other for the Battle of Yarmook, Qubqulaar (a Roman commander) dispatched an Arab (to spy on the Muslims). The last portion of the narration states that (after the spy returned) Qubqulaar asked him what he had noticed. The spy replied, **"They**

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.140).

Muslims are engaged in worship by night and seasoned horsemen by day." (1)

In a lengthy narration of Abu Is'haaq, it is mentioned that Heraclius (the Roman Emperor) asked (his generals), "What is the matter? Why are you being defeated (by the Muslims)?" An old man from amongst his senior officers replied, "Because the Muslims stand in worship during the night and fast during the day." (2)

More Ahadeeth on this subject will be discussed in the chapter dealing with the reasons for which divine assistance came. In the chapter titled "Women pledged Their allegiance" (3), the narration has passed which states that Hadhrat Hind رضي الله تعالى عنها said (to her husband Hadhrat Abu Sufyaan رضي الله تعالى عنه), "I wish to pledge allegiance to Muhammad ﷺ." Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allaah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating."

Engaging in Dhikr While Out in the path of Allaah

The Dhikr of the Sahabah رضي الله تعالى عنهم the Night they Conquered Makkah

Hadhrat Sa'eed bin Musayyib رحمه الله تعالى narrates that on the night after the Muslims entered Makkah as conquerors, they continuously recited "Allaahu Akbar", "Laa Ilaaha Illallaah" and performed Tawaaf of the Kabah until dawn broke. Hadhrat Abu Sufyaan رضي الله تعالى عنه then said to his wife Hind رضي الله تعالى عنها, "Do you not see that all this is from Allaah?" "Yes," she replied, "this certainly is from Allaah." The next morning Hadhrat Abu Sufyaan رضي الله تعالى عنه went early to Rasulullaah ﷺ. Rasulullaah ﷺ said, "(Last night) You said to Hind, 'Do you not see that all this is from Allaah? and she replied, 'Yes, this certainly is from Allaah.'" Hadhrat Abu Sufyaan رضي الله تعالى عنه exclaimed, "I testify that you are certainly the servant and Rasul of Allaah! I swear by the Being in Whose name I take oaths that no one but Hind heard this statement of mine." (4)

The Dhikr of the Sahabah رضي الله تعالى عنهم as they Stood over a Valley During the Battle of Khaybar

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that when Rasulullaah ﷺ left on a military expedition to Khaybar, the Sahabah رضي الله تعالى عنهم had reached a valley when they raised their voices reciting, "Allaahu Akbar! Laa Ilaaha Illallaah!" Rasulullaah ﷺ said to them, **"Have mercy on yourselves (do not exert yourselves) for you are not calling someone who is deaf or absent. You are calling One Who is All Hearing, Who is close and Who is always with you."**

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates further that he was behind the

(1) Tabari (Vol.2 Pg.610).

(2) Ahmad bin Marwaan Maaliki as well as Ibn Asaakir (Vol.1 Pg.143), narrating from Ibn Is'haaq.

(3) Under the subheading "Hadhrat Faatima bint Utba رضي الله تعالى عنها Pledges Allegiance Along with her Sister Hadhrat Hind رضي الله تعالى عنها who was the Wife of Hadhrat Abu Sufyaan t".

(4) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.304). Ibn Asaakir has also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.5 Pg.297).

animal of Rasulullaah ﷺ when Rasulullaah ﷺ overheard him say, "Laa Howla wa Laa Quwwata Illaa Billaah (There is no power or might except with Allaah)." Rasulullaah ﷺ then said, "O Abdullaah bin Qais!" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied by saying, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ told him, "Should I not inform you of words that are from the treasures of Jannah?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "Please do, O Rasulullaah ﷺ! May my parents be sacrificed for you." Rasulullaah ﷺ enlightened him by saying, "(The words are) Laa Howla wa Laa Quwwata Illaa Billaah (There is no power or might except with Allaah)." (1)

The Sahabah رضي الله تعالى عنهم Recite Takbeer and Tasbeeh when Ascending and Descending Inclines

Hadhrat Jaabir رضي الله تعالى عنه narrates that whenever they (the Sahabah رضي الله تعالى عنهم) ascended an incline, they recited Takbeer and whenever they descended from an incline, they recited Tasbeeh. (2)

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that the People Embarking on Military Expeditions are of Two types

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "On an expedition, people are of two types. One type are those who go out and abundantly engage in the Dhikr of Allaah together with maintaining the consciousness of Allaah. They stay away from evil on their journey, assist their companions (physically and financially) and spend the best of their wealth. They are more keen on the wealth they spend (in the path of Allaah) than the wealth they use to benefit their worldly lives. When they are in war situations, they feel ashamed that Allaah should discover any doubts in their hearts or that He should find them failing to assist the Muslims. Even if they are in a position of misappropriating the booty, they cleanse their hearts and deeds from any such activity. Shaytaan is therefore unable to involve them in sin or to whisper evil into their hearts. It is through such people that Allaah strengthens and gives honour to His Deen and defeats His enemies."

"As for the second type. They go out without engaging in abundant Dhikr and without being conscious of Allaah. They do not abstain from evil and are reluctant to spend their wealth. They regard whatever they spend as a tax and this is what Shaytaan tells them. In the battle situation they remain with those right at the back and those who render absolutely no help. They stick to the tops of mountains watching what the others are doing and speak the worst of lies when Allaah grants victory (by boasting about feats they did not achieve). Should they have the opportunity to misappropriate the spoils of war, they boldly do so

(1) Bukhari and the other five. As quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.213), this incident occurred during the return from Khaybar because Hadhrat Abu Moosa رضي الله تعالى عنه arrived in Madinah only after the conquest of Khaybar.

(2) Bukhari and Nasa'ee in *Yawm wal Layla*, as quoted by Ayni (Vol.7 Pg.36).

with the booty of Allaah, as Shaytaan tells them that these are merely spoils of war (and they therefore have a right to do as they please with it). When conditions are favorable, they boast and when they encounter any obstacle, Shaytaan misleads them to place their needs before people. They shall have no share of the rewards of the Mu'mineen. All they shall have to show is that their bodies were with the bodies of the Mu'mineen and that they travelled with the Mu'mineen. Their intentions and deeds vary and Allaah shall judge them when He gathers them on the Day of Qiyaamah." (1)

Being Particular About Making Du'aa when in Jihaad in the path of Allaah

Making Du'aa when Leaving a Place

The Duaa of Rasulullaah ﷺ as he Left Makkah for the Hijrah

Hadhrat Muhammad bin Is'haaq says that he was informed that when Rasulullaah ﷺ left Makkah to make Hijrah to Madinah for the pleasure of Allaah, he said, "All praises belong to Allaah Who has created me when I had been nothing. O Allaah! Assist me against the fears of this world, the evils of the times and the calamities of the nights and days. O Allaah! Be my companion on my journey, be my deputy amongst my family and grant me blessings in that which You provide for me. Make me humble before You, keep me steadfast on good character, make me beloved to You and never hand me over to people. O Rabb of the weak ones, you are my Rabb as well. I seek refuge in Your munificent countenance by which the skies and the earth are illuminated, by which darkness is dispersed and by which the affairs of the past people were set right. I seek Your protection from attracting Your wrath on me and having Your anger descend on me. I seek Your protection from losing Your bounties, from Your sudden punishment, from losing Your safety and from all causes of Your wrath. Securing Your pleasure is better than all the deeds I am capable of doing. There is no power or might except with You." (2)

Making Du'aa when Within Sight of a Place

The Du'aa Rasulullaah ﷺ when he Saw Khaybar

The grandfather of Hadhrat Abu Marwaan Aslami narrates that they accompanied Rasulullaah ﷺ to Khaybar. When they got close (to Khaybar) and could see it, Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم to stop. When they came to a halt, Rasulullaah ﷺ prayed, "O Allaah the Rabb of the seven skies and whatever they shade! O Rabb of the seven earths and whatever they bear! O Rabb of the Shayaateen and whoever they mislead! O Rabb of the winds and whatever they carry! We beg of you the best of this town, the best of its inhabitants and the best of whatever it contains. We seek Your protection from the evil of this town,

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.290).
(2) Abu Nu'aym, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.178).

the evil of its inhabitants and the evil of whatever it contains." Rasulullaah ﷺ then said (to the Sahabah رضي الله تعالى عنهم), "Proceed in the name of Allaah!" (1)

A narration of Tabraani states that Rasulullaah ﷺ used to make this du'aa each time he entered a town.

Making Du'aa at the Beginning of the Battle

The Du'aa Rasulullaah ﷺ Made on the Occasion of the Battle of Badr

Hadhrat Umar رضي الله تعالى عنه narrates that on the day of the Battle of Badr, Rasulullaah ﷺ looked at his Sahabah رضي الله تعالى عنهم who numbered just over three hundred. He then looked at the Mushrikeen who numbered over a thousand. **Wearing only an upper and lower garment,** Rasulullaah ﷺ then turned towards the Qibla and prayed, "O Allaah! Fulfil Your promise to me. O Allaah! If this group of Muslims is destroyed, You will never again be worshipped on earth." Rasulullaah ﷺ continued seeking Allaah's help and praying to Him until his upper garment fell off. Hadhrat Abu Bakr رضي الله تعالى عنه came to put the garment on again and then held on to Rasulullaah ﷺ from behind saying, "O Rasulullaah ﷺ! What you have so persistently asked from your Rabb is sufficient for He will certainly fulfil the promise He made to you." It was then that Allaah revealed the verse:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ ۝﴾

(سورة الانفال: ٩)

(O Muhammad ﷺ, remember the time before the Battle of Badr) When you sought help from your Rabb and He accepted your du'aa saying, "I shall strengthen *(reinforce)* you with a thousand angels who will appear one after another *(to help you fight the Mushrikeen)*." {Surah Anfaal, verse 9} (2)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that Rasulullaah ﷺ left for Badr with three hundred and fifteen men. When they reached Badr, Rasulullaah ﷺ prayed, "O Allaah! They (my Sahabah رضي الله تعالى عنهم) are barefoot, so do grant them transport. O Allaah! They are scantily clothed, so do clothe them. O Allaah! They are hungry, so do fill their bellies." **When Allaah granted them victory in the Battle of Badr and they returned, there was not a single one of them who did not possess one or two camels. They also had clothing to wear and had eaten to their fill.** (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says that he had never heard a du'aa

(1) Bayhaqi and Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.183). Tabraani has also reported the narration and Haythami (Vol.10 Pg.135) has commented on the chain of narrators.

(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Jareer and others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Ibn Abi Shayba, Abu Awaana, Ibn Hibbaan, Abu Nu'aym, Ibn Mundhir, Ibn Abi Haatim, Abu Shaykh, Ibn Mardway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266).

(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.38). Bayhaqi (Vol.9 Pg.57) and Ibn Sa'd (Vol.2 Pg.13) have also reported the narration.

more persistent than the du'aa Rasulullaah ﷺ made on the occasion of the Battle of Badr. He prayed, "O Allaah! I am beseeching You in the name of Your promise and pledge. O Allaah! If this group is destroyed, You will not be worshipped." When Rasulullaah ﷺ turned around, his face appeared to be a part of the moon as he said, "It is as if I can see the places where they (the dead Mushrikeen) will lie by tonight." (1)

The Du'aa Rasulullaah ﷺ made on the Occasions of the Battle of Uhud and the Battle of Khandaq

Hadhrat Anas رضي الله تعالى عنه narrates that on the day that the Battle of Uhud was fought, Rasulullaah ﷺ repetitively said, "O Allaah! (Do assist us) If You (choose not to assist us) none would worship You on earth." (2)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that on the occasion of the Battle of Khandaq; the Sahabah رضي الله تعالى عنهم asked Rasulullaah ﷺ, "O Rasulullaah ﷺ! Is there any du'aa that we could make on this occasion because our hearts have reached our throats." Rasulullaah ﷺ replied, "Yes," and then recited the following du'aa:

"اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَ اٰمِنْ رَّوْعَاتِنَا"

"O Allaah! Conceal our faults and calm our fears."

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه completes the narration by saying, "(When we started reciting the du'aa) Allaah smote the faces of His enemies (defeated them)by sending a powerful wind against them." (3)

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ once went to Masjid Ahzaab and placed his shawl aside. He then stood up and stretched his hands out to curse the Mushrikeen army. On this occasion, he did not perform any salaah. Rasulullaah ﷺ then went there again, again cursed them and this time performed (two Rakaahs) salaah. (4)

A narration of Bukhari and Muslim state that Rasulullaah ﷺ cursed the conglomeration of Kuffaar forces (when they attacked Madinah) by saying, "O Allaah Who has revealed the Qur'aan, Who is quick in reckoning and Who will defeat the mass of troops! O Allaah! Defeat them and shake (destabilise) them." Another narration states that Rasulullaah ﷺ prayed, "O Allaah! Defeat them and assist us against them." Another narration of Bukhari related by Hadhrat Abu Hurayra رضي الله تعالى عنه mentions that the du'aa Rasulullaah ﷺ made was: "There is none worthy of worship but the One Allaah Who has given honour to His army, assisted His servant and defeated the coalition of forces all by Himself. There is nothing after Him." (5)

(1) Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.276). Tabraani has also reported the narration and Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
(2) Ahmad and Muslim, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.28).
(3) Ahmad and Ibn Abi Haatim.
(4) Muslim and Ahmad.
(5) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.111).

Making Du'aa During the Battle

The Du'aa Rasulullaah ﷺ Made While Fighting During the Battle of Badr

Hadhrat Ali رضي الله تعالى عنه says, "After fighting for a while during the Battle of Badr, I rushed to see how Rasulullaah ﷺ was keeping. When I arrived there, Rasulullaah ﷺ was in Sajdah praying, **'Yaa Hayyu! Yaa Qayyoom! Yaa Hayyu! Yaa Qayyoom! ('O The Living, The Controller! O The Living, The Controller!').'** Rasulullaah ﷺ said nothing more. I then returned to the fight and when I got back to Rasulullaah ﷺ, he was still in Sajdah repeating the same words. Rasulullaah ﷺ continued in this manner until Allaah gave him victory." (1)

Making Du'aa During the night (of a Battle)

The Du'aa Rasulullaah ﷺ Made on the Night Before the Battle of Badr

Hadhrat Ali رضي الله تعالى عنه narrates that on the night before the Battle of Badr, Rasulullaah ﷺ spent the night in salaah praying, "O Allaah! If this group is destroyed, You will never again be worshipped on earth." That night, some rain fell (causing the firm ground where the Mushrikeen stood to become muddy and the soft ground where the Muslims stood to become firm). (2) Another narration from Hadhrat Ali رضي الله تعالى عنه states that although Rasulullaah ﷺ was a Musaafir (traveller), he had spent the entire night in Ibaadah till the morning that the Battle of Badr was fought. (3)

Making Du'aa after Finishing the Battle

The Du'aa of Rasulullaah ﷺ after the Battle of Uhud

Hadhrat Rifaa'ah Zuraqi رضي الله تعالى عنه narrates that when the Mushrikeen had returned after the Battle of Uhud, Rasulullaah ﷺ said, "Stand straight so that I may praise my Rabb تبارك وتعالى." When the Sahabah رضي الله تعالى عنهم had arranged themselves into rows behind Rasulullaah ﷺ, he said, "O Allaah! Every type of praise belongs to You. O Allaah! There is none to restrain what You give in abundance and none to give anything that You restrain. None can guide the one whom You cause to deviate and none can deviate the one whom You guide. None can give what You hold back and none can hold back what You give. None can bring close that which You make distant and none can make distant that which You bring close. O Allaah! Grant us in abundance Your blessings, Your mercy, Your grace

(1) Bayhaqi and Nasa'ee in his "Al Yown wal Layla", as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Bazzaar, Abu Ya'la, Firyaabi and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

(2) Ibn Mardway and Sa'eed bin Jubayr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

(3) Abu Ya'la and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

and Your sustenance. O Allaah! I ask from You Your everlasting bounties that never change and are never lost. O Allaah! I beseech You for bounties on that day of poverty (Qiyaamah) and for safety on the day of fear. O Allaah! I seek Your protection from the evil of that which You have given us and from the evil of that which You have held back from us. O Allaah! Make Imaan beloved to us and beautify it in our hearts. Make kufr, sin and disobedience abhorrent to us and make us amongst the rightly guided ones. O Allaah! Grant us death as Muslims, keep us living as Muslims and allow us to meet up with the righteous ones (in the Aakhirah) without suffering any humiliation and without having to endure any trials. O Allaah! Destroy the Kuffaar who call Your messengers liars and who prevent others from Your path. Set on them Your punishment and chastisement. **O Allaah! O the True Deity! Destroy also those Kuffaar to whom You have given scriptures."** (1)

The du'aa that Rasulullaah ﷺ made after giving Da'wah to the people of Taa'if has already been related in the chapter entitled: "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah". (2)

Being Particular About Ta'leem (Learning and teaching) when in Jihaad in the path of Allaah

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Verse "It is not for the Mu'mineen to proceed (in Jihaad) all together..."

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Allaah has stated:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِانْفِرُوْا جَمِيْعًا ۝﴾ (سورة النساء: ٧١)

Take your precautions *(your weapons and other means to guard yourselves against your enemies)* and advance *(in Jihaad against them)* in groups or all together. {Surah Nisaa, verse 71}

﴿اِنْفِرُوْا خِفَافًا وَّثِقَالًا وَّجَاهِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝﴾ (سورة التوبه: ٤١)

Proceed *(in the path of Allaah)* when light or heavy *(happily or reluctantly, rich or poor, in good conditions and adverse conditions).* {Surah Taubah, verse 41}

﴿اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْئًا ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝﴾ (سورة التوبه: ٣٩)

If you do not go forth, Allaah shall punish you severely...{Surah Taubah, verse 39}

However, these verses were later abrogated when Allaah revealed the verse:

(1) Ahmad and Nasa'ee in his *"Al Yowm wal Laylah"*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.38). Bukhari in his Adab, Tabraani, Baghawi, Baawardi, Abu Nu'aym in *Hilya*, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.276). Dhahabi and Haythami (Vol.6 Pg.122) have both commented on the chain of narrators.

(2) Under the subheading: "The Du'aa Rasulullaah ﷺ made after Leaving Taa'if".

﴿وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ط فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوْا فِى الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ ۝﴾ (سورة التوبه: ١٢٢)

It is not *(correct)* for the Mu'mineen to proceed *(in Jihaad)* all together *(simultaneously when it is not Fardh for all to participate).* {Surah Taubah, verse 122}

Then was the practice that while a party of Muslims would march with Rasulullaah ﷺ, another party would remain behind. Those that remained behind with Rasulullaah ﷺ would attain a deep understanding of Deen so that they may warn their people (those who had been engaged in Jihaad) when they return to them from the expeditions. In this manner, they were aware of what Allaah revealed in the Qur'aan, about their obligations and about the limits that Allaah had set." (1)

The Letter of Hadhrat Umar رضي الله تعالى عنه to his Commanders about Attaining a Deep Understanding of Deen

Hadhrat Ahwas bin Hakeem bin Umayr Absi narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following in a letter addressed to the commanders of the various Muslims armies, "Endeavour to attain a deep understanding of Deen because no person can be excused for pursuing falsehood thinking that it is the truth. Similarly, no one can be excused for forsaking the truth in the belief that it is falsehood." (2)

The Sahabah رضي الله تعالى عنهم sit in Gatherings (To Learn and Teach) while on Journey

Hadhrat Hitaan bin Abdullaah Raqaashi narrates that they were once part of an army under the command of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. They were travelling along the banks of the Tigris River when the time for salaah arrived. After someone had called out the Adhaan for the Zuhr salaah, the people started making wudhu and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه also made wudhu. He then led them in salaah, after which they all sat in groups. When the time for the Asr salaah arrived, someone called out the Adhaan for Asr and the people again stood up to make wudhu. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then instructed the Mu'adhin to announce, "Take note that none should make wudhu besides those whose wudhu had broken." Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then said, "It seems imminent that knowledge shall disappear and ignorance will prosper to the extent that because of ignorance, a man will use his sword to kill his own mother." (3)

(1) Bayhaqi (Vol.9 Pg.47).
(2) Aadam bin Abi Ayaas in his Ilm, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).
(3) Abdur Razaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.114) and Tahaawi in his *Sharhu Ma'aanil Aathaar* (Vol.1 Pg.27).

Spending While in Jihaad in the Path of Allaah

The Spending of Some Sahabah رضي الله تعالى عنهم in the Path of Allaah

Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه narrates that a man came with a reined camel and said, "(I am donating) This camel in the path of Allaah." Rasulullaah ﷺ said, "You shall have seven hundred camels in exchange for it on the Day of Qiyaamah. Each one of those will also have reins." (1)

Hadhrat Abdullaah bin Saamit narrates, "I was with Hadhrat Abu Dharr رضي الله تعالى عنه when he received his allowance (from the state treasury). Hadhrat Abu Dharr رضي الله تعالى عنه had his slave girl with him, who started paying off all his expenses (with the money). Only seven Dirhams were left over, which he instructed her to convert into change. I said to him, '(Wouldn't it be better) If you kept it back for a need that may arise or for a guest that may come to you?' He replied, 'My beloved friend (Rasulullaah ﷺ) advised me saying, 'Any gold or silver that is tied up in a bag (put away for the future) is live coal for its owner until he spends it in the path of Allaah.'"

A narration of Ahmad and Tabraani states that Rasulullaah ﷺ said, "When a person ties gold or silver in a bag and does not spend it in the path of Allaah, it will be live embers on the Day of Qiyaamah which will be used to brand him." (2)

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Hadhrat Qais bin Sala Ansaari رضي الله تعالى عنه narrates that his brothers laid a complaint (against him) before Rasulullaah ﷺ when they alleged that he wasted his wealth and gave out plenty. However, Hadhrat Qais رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I take only my share of the dates and spend it in the path of Allaah and on those in my company." Rasulullaah ﷺ then placed his hand on the chest of Hadhrat Qais رضي الله تعالى عنه and thrice said, **"Spend and Allaah will spend on you."** Hadhrat Qais رضي الله تعالى عنه says, "Thereafter I always had transport when I went out in the path of Allaah and today I am the wealthiest person in my family (because of the blessings of spending in the path of Allaah)." (3)

The Rewards of Spending in the path of Allaah

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Glad tidings for the person who abundantly engages in the Dhikr of Allaah while out in Jihaad in the path of Allaah because for every word he shall receive the rewards of seventy thousand good deeds. The reward for each one of these good deeds shall be multiplied ten times together with the extra that (he will receive which) is with Allaah." Someone asked, "O Rasulullaah ﷺ! And (what about) spending (in the path of Allaah)?" Rasulullaah ﷺ replied, "Spending is (rewarded) likewise."

(1) Muslim (Vol.2 Pg.37) and Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.3)

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).

(3) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.173). Ibn Mandah has also reported the narration, as quoted in *Isaaba* (Vol.3 Pg.250).
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One of the narrators by the name of Abdur Rahmaan says that he then asked Hadhrat Mu'aadh رضي الله تعالى عنه, "But the reward of spending (in the path of Allaah) is multiplied seven hundred times." Hadhrat Mu'aadh رضي الله تعالى عنه commented, "Your understanding is wanting. That (reward multiplied seven hundred times) is for people who spend (on others in the path of Allaah) while they are themselves with their families (at home) and not out on an expedition. However, when they march out themselves and then spend, Allaah keeps aside for them such things from the treasures of His mercy that far transcends the knowledge of man and his ability to describe it. Such people are the party of Allaah and the party of Allaah are always victorious." (1)

Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Abu Hurayra رضي الله تعالى عنه, Hadhrat Abu Umaama رضي الله تعالى عنه, Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Jaabir رضي الله تعالى عنه and Hadhrat Imraan bin Husayn رضي الله تعالى عنه all narrate that Rasulullaah ﷺ stated, **"The person who spends funds in the path of Allaah while he remains at home shall be rewarded with seven hundred Dirhams for every Dirham (that he spends). On the other hand, the person who himself marches out in the path of Allaah and then spends for Allaah's pleasure shall be rewarded with seven hundred thousand Dirhams for every Dirham (that he spends)."** Rasulullaah ﷺ then recited the following verse:

﴿وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ﴾ (سورة البقره: ٢٦١)

And Allaah multiplies *(rewards)* for whoever He wills. {Surah Baqara, verse 261}(2)

In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause", it has already been narrated how much was spent by Sahabah رضي الله تعالى عنهم such as Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Abbaas رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and Hadhrat Aasim bin Adi رضي الله تعالى عنه. More details will be mentioned in a forthcoming chapter specifically dealing with the spending of the Sahabah رضي الله تعالى عنهم.

Proceeding in Jihaad in the Path of Allaah with a Sincere Intention

There Shall be no Rewards for the person whose Intention is to Gain Fame and Fortune

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that someone asked, "O Rasulullaah ﷺ! (Tell me about) A person who intends to wage Jihaad and also has the intention of earning some worldly profits." Rasulullaah ﷺ replied, "He shall not be rewarded." Regarding this to be a very serious matter, the Sahabah رضي الله تعالى عنهم said to the person, "Please repeat what you have asked Rasulullaah ﷺ. Perhaps you did not explain yourself to him properly." The man asked for the second time, "O

(1) Tabraani, Haythami (Vol.5 Pg.282) has commented on the chain of narrators.
(2) Qazweeni, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.3).

Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ repeated, "He shall not be rewarded." Again regarding this to be a very serious matter, the Sahabah رضي الله تعالى عنهم instructed the person to again repeat the question. The man asked for the third time, **"O Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ again repeated, "He shall not be rewarded."** (1)

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that a man approached Rasulullaah ﷺ with the query, "Tell me about a person who wages Jihaad in search of fame and fortune. What is there for him?" "There shall be nothing for him," replied Rasulullaah ﷺ. When the man repeated his question three times, Rasulullaah ﷺ replied each time, "There shall be nothing for him." Thereafter, Rasulullaah ﷺ added, "Allaah accepts only those actions that are carried out solely for Him, through which His pleasure is sought." (2)

The Story of Quzmaan

Hadhrat Aasim bin Amr bin Qataadah رضي الله تعالى عنه narrates that a man lived amongst them whose identity no one really knew. He was only known as Quzmaan. Whenever his name was mentioned, Rasulullaah ﷺ used to say, "He is from the inmates of Jahannam." He fought very fiercely during the Battle of Uhud and single-handedly killed seven to eight Mushrikeen. He was a true warrior. However, he was eventually incapacitated by a nasty wound. When he was carried to the Banu Zafar district, many Muslims said to him, "You fought with great courage today, O Quzmaan! Glad tidings to you!" He said, "Glad tidings for what? By Allaah! I fought only for the good name of my people. Had it not been for this, I would never have fought." When his wound became too much for him to bear, he took an arrow from his quiver and used it to commit suicide. (3)

The Story of Usayram

It is reported that Hadhrat Abu Hurayra رضي الله تعالى عنه used to often ask (the people around him), **"Tell me about the person who entered Jannah without ever performing a single salaah?"** When the people were unable to identify the person, they asked Hadhrat Abu Hurayra رضي الله تعالى عنه about him. Hadhrat Abu Hurayra رضي الله تعالى عنه would then say, "He was Usayram from the Banu Abdul Ash'hal tribe (whose real name was) Amr bin Thaabit bin Qais."

(One of the narrators) Hadhrat Husayn says that when he asked Hadhrat Mahmood bin Labeed about the story of Hadhrat Usayram رضي الله تعالى عنه, he narrated, "He always refused to accept Islaam when his people invited him. On the day that the Battle of Uhud was fought, it suddenly occurred to him to accept Islaam and he did so. He then took his sword and proceeded until he entered the flanks of the enemy. There he fought until a wound crippled him. As some people from the

(1) Abu Dawood, Ibn Hibbaan and Haakim in brief, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.419).
(2) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.421).
(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.36).

Banu Abdul Ash'hal tribe were searching the battlefield for their dead, they suddenly saw Hadhrat Usayram رضي الله تعالى عنه and exclaimed, "By Allaah! This is Usayram! What has brought him here? We had left him behind (in Madinah) for he refused to accept the Kalimah." They therefore questioned him, "What has brought you here, O Amr? Was it the fondness of your people or your devotion to Islaam?" He replied, "It was my devotion to Islaam. I believed in Allaah and His Rasool ﷺ, accepted Islaam, took my sword and marched with Rasulullaah ﷺ. I then fought until I was injured." It was not long after this that he passed away in their hands. When the incident was mentioned to Rasulullaah ﷺ, he said, "He is certainly from amongst the people of Jannah." (1)

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that because Hadhrat Amr bin Uqaysh رضي الله تعالى عنه had given out a loan on interest during the Period of Ignorance, he disliked accepting Islaam until he had received the payment. When the Battle of Uhud took place, he asked, "Where are my cousins?" When he was informed that they were at Uhud, he exclaimed, "At Uhud!" He then donned his helmet, mounted his horse and rode towards them. Seeing him arrive, the Muslims called out, "Go away, O Amr!" He responded by saying, "I have already accepted Imaan." He then fought fiercely until he was wounded and carried off to his family as a wounded man. Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه then arrived there and asked his sister to ask Hadhrat Amr رضي الله تعالى عنه whether he fought because of his camaraderie (friendship, allegiance) with his people or because he felt for Allaah and His Rasool ﷺ. Hadhrat Amr رضي الله تعالى عنه replied, **"Because I felt for Allaah and His Rasool ﷺ." He then passed away and entered Jannah even though he had never had the opportunity to perform a single salaah for Allaah.** (2)

The Story of a Bedouin

Hadhrat Shaddaad ibnul Haad narrates that a Bedouin once came to Rasulullaah ﷺ, accepted Imaan and became a devoted follower of Rasulullaah ﷺ. He then undertook to make Hijrah and stay with Rasulullaah ﷺ (in Madinah). After the Battle of Khaybar, much booty came to Rasulullaah ﷺ and he distributed it (amongst the Muslim soldiers). Rasulullaah ﷺ also stipulated a share for that particular Bedouin Sahabi رضي الله تعالى عنه and handed it over to his friends (to give it to him) since he was busy grazing the animals. When they came to give his share (of the booty) to him, the Sahabi رضي الله تعالى عنه asked, "What is this?" "It is your share of the booty that Rasulullaah ﷺ has stipulated for you," they replied. He said, "I did not follow him for this. Instead, I followed him so that I may die and enter Jannah when an arrow strikes me here." He then pointed towards his throat. Rasulullaah ﷺ said, "If you are true, Allaah will make it come true."

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37) with a reliable chain of narrators as confirmed in *Isaaba* (Vol.6 Pg.526). Abu Nu'aym has also reported the narration in his *Ma'rifah*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.8). Ahmad has also reported the narration as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.362).

(2) Abu Dawood and Haakim narrating from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.526). Bayhaqi (Vol.9 Pg.167) has also reported the narration.

The Sahabah رضي الله تعالى عنهم then engaged in battle against the enemy and (after fighting and being martyred) the Sahabi رضي الله تعالى عنه was brought to Rasulullaah ﷺ. He had been struck by an arrow at exactly the same spot he had pointed towards. Rasulullaah ﷺ asked, "Is it he?" When the Sahabah رضي الله تعالى عنهم confirmed that it was him, Rasulullaah ﷺ said, "He was true to Allaah and Allaah made his intention come true." Rasulullaah ﷺ then shrouded the Sahabi رضي الله تعالى عنه in a coat that belonged to Rasulullaah ﷺ, after which he placed the corpse before him and led the Janaazah salaah (funeral prayer). Whilst making du'aa for the Sahabi رضي الله تعالى عنه, the following words of Rasulullaah ﷺ were heard: "O Allaah! Here lies Your servant who migrated in Your path. He was killed as a martyr and I am his witness." (1)

The Story of a Black Sahabi رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I am a man with a black skin, an ugly face and without any wealth. Will I enter Jannah if I fight those people (the Kuffaar army)?" "Certainly," replied Rasulullaah ﷺ. The man then advanced and fought until he was martyred. When Rasulullaah ﷺ came by his corpse, Rasulullaah ﷺ said, "Allaah has beautified your face, made you fragrant and increased your wealth." (Addressing the Sahabah رضي الله تعالى عنهم) Rasulullaah ﷺ then said, "I have seen his two wives from the wide-eyed damsels of Jannah pulling at his coat, disputing with each other about who will enter between his skin and his coat." (2)

The Story of Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Amr bin Al Aas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent a message to him stating, "Get your clothes and weapons on and come to me." When he got to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I wish to send you out in command of an army. Allaah will keep you safe and grant you much booty. I shall also grant you a fine portion of the booty." Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I did not accept Islaam for wealth but accepted Islaam for the love of Islaam." Rasulullaah ﷺ said, "O Amr! Good wealth is a fine thing for a good man." (3)

According to another narration, Hadhrat Amr bin Al Aas رضي الله تعالى عنه also said, "I accepted Islaam for the love of Islaam and to be with the Rasool of Allaah ﷺ." Rasulullaah ﷺ said, "Indeed, but good wealth is a fine thing for a good man."(4)

The Statements of Hadhrat Umar رضي الله تعالى عنه Concerning Martyrs

Hadhrat Abul Bakhtari Taa'ee narrates that many people in Kufa gathered with

(1) Bayhaqi and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.191). Haakim (Vol.3 Pg.595) has also reported the narration.

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.191). Haakim has also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.447).

(3) Ahmad, as quoted in *Isaaba* (Vol.3 Pg.3).

(4) Tabraani in his Awsat and Kabeer, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.353).

Hadhrat Abul Mukhtaar the father of Mukhtaar bin Abu Ubayd at the bridge of Abu Ubayd. This was the place where Hadhrat Abu Ubayd (Thaqafi) was martyred (along with his entire battalion in the year 13 A.H.). All were martyred save for two or three men who used their swords to attack the enemy lines with such force that they opened up a path for themselves through which to escape. They eventually reached Madinah.

As the three were sitting one day and discussing about the others (those who were killed in the battle), Hadhrat Umar رضي الله تعالى عنه came to them and asked, "Tell me what you have been discussing about them?" They replied, "We were seeking forgiveness on their behalf and making du'aa for them." Hadhrat Umar رضي الله تعالى عنه threatened, "You will have to tell me what you were saying about them otherwise you will receive harsh treatment from me." They said, "We were saying that they are martyrs."

Hadhrat Umar رضي الله تعالى عنه then said, "I swear by the Being besides Whom there is no deity, Who has sent Muhammad ﷺ with the truth and without Whose command Qiyaamah will never take place! No living being knows what a dead person will receive by Allaah except for the Nabi of Allaah ﷺ because Allaah has forgiven all his past and future errors. I swear by the Being besides Whom there is no deity, Who has sent Muhammad ﷺ with the truth and guidance and without Whose command Qiyaamah will never take place! There are people who fight to show off, others who fight because of their tribal fanaticism, those who fight to attain worldly gain and those who fight for wealth. All those who fight will receive by Allaah only that which was in their hearts." (1)

Hadhrat Maalik bin Aws bin Hadathaan رضي الله تعالى عنه narrates that they were busy discussing an army that was martyred during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه when one of them commented, "They were the workers of Allaah out in the path of Allaah so their rewards will be with Allaah." Another person observed, "Allaah will resurrect them (on the Day of Qiyaamah) according to the intentions they died with." To this, Hadhrat Umar رضي الله تعالى عنه remarked, "Correct. I swear by the Being Who controls my life that Allaah will certainly resurrect them according to the intentions they died with. There are people who fight for show and boasting while others fight with the intention of gaining things of this world. There are also those whom the battle takes by surprise and they have no option but to fight. Then there are those who fight with perseverance and with hope of rewards from Allaah. These are the true martyrs. In fact, even I have no idea of what will happen to me (in the Aakhirah) or of what will happen to you. All I do know is that the occupant of this grave (Rasulullaah ﷺ) has all his past and future errors forgiven." (2)

Hadhrat Masrooq narrates that when mention was made of some martyrs in front of Hadhrat Umar رضي الله تعالى عنه, he addressed the people saying, "Whom do you regard to be martyrs?" The people replied, "O Ameerul Mu'mineen! Martyrs are those

(1) *Kanzul Ummaal* (Vol.2 Pg.292). Haafidh Ibn Hajar رحمه الله تعالى has commented on the chain of narrators.

(2) Tammaam.

who are killed in these battles." When he received this reply, Hadhrat Umar رضي الله تعالى عنه said, "In that case, martyrs will be plenty. Let me enlighten you on the subject. Bravery and cowardliness are natural traits amongst people which Allaah places wherever He wills. The truly brave person is therefore the one who fights with fervour without caring whether he returns to his family. On the other hand, the coward is the one who flees from the battlefield on account of his wife. The true martyr is he who gives his life with the hope of earning rewards from Allaah. The true Muhaajir is he who leaves the acts that Allaah forbids and the true Muslim is he from whose tongue and hands other Muslims are safe." (1)

The Story of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and his Mother رضي الله تعالى عنها

Hadhrat Dimaam narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه sent a message to his mother (Hadhrat Asmaa رضي الله تعالى عنها) saying, "People have deserted me while those people (my enemies) are calling for a truce." Her reply was, **"If you are out to revive the Book of Allaah and the Sunnah of Allaah's Nabi ﷺ, then die on the truth. However, if you are out in search of worldly gain, then there is no good in you whether you are alive or dead."** (2)

Obeying the Instructions of the Ameer when Proceeding in Jihaad in the Path of Allaah

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Rebukes a Man who did not Carry out his Instructions

Hadhrat Abu Maalik Ash'ari رضي الله تعالى عنه narrates, "Rasulullaah ﷺ sent us on an expedition and appointed Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه as our commander. We set out and later set up camp somewhere. When a man stood up to saddle his horse, I asked him where he was off to. He replied, 'I am off to get fodder.' I said, 'Do not do anything until we ask our Ameer.' We then went to Abu Moosa Ash'ari رضي الله تعالى عنه (in command of our battalion) and spoke to him about it. He said, 'It seems as if you want to return to you family.' When the man denied it, Abu Moosa Ash'ari رضي الله تعالى عنه cautioned him, 'Watch what you say.' 'No (I do not wish to return home),' repeated the man. Abu Moosa Ash'ari رضي الله تعالى عنه then said, 'You may proceed on the path of righteousness.' The man left and returned after a considerable portion of the night had passed. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه asked, 'Did you perhaps go to your family?' When the man denied it, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه cautioned, 'Watch what you say.' The man then admitted that he did. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then said, 'You went to your family in fire, sat there in fire and returned in fire. Now start afresh (to do good so that your sin should be annulled).' (3)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.292).
(2) Nu'aym bin Hammaad in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.57).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.169).

Staying Together While out In Jihaad in the path of Allaah

Rasulullaah ﷺ Criticises Separating in Valleys and Sealing Roads

Hadhrat Abu Tha'laba Khushani رضي الله تعالى عنه narrates that when the Muslims camped at a valley, they separated and dispersed. Rasulullaah ﷺ said, **"Your separating in valleys is from Shaytaan." Thereafter, whenever they set up camp, they would stay together.** (1) **Another narration**(2) **adds that (the Sahabah رضي الله تعالى عنهم stayed so close together thereafter that) if a sheet was thrown over them, it would cover them all.**

Hadhrat Mu'aadh Juhani رضي الله تعالى عنه narrates that he was on a certain expedition with Rasulullaah ﷺ when the Muslims (because they separated) they made the camp small (making it difficult for others to find space) and crowded the road (so that no one could pass). Rasulullaah ﷺ then sent someone to announce, "There is no (rewards for) Jihaad for the person who makes the camp small or seals a road." (3)

Standing Guard While Out in the path of Allaah

Hadhrat Anas bin Abi Marthad Ghanawi رضي الله تعالى عنه Stands Guard

Hadhrat Sahl bin Handhaliyya رضي الله تعالى عنه narrates that they marched with Rasulullaah ﷺ for the Battle of Hunayn and were marching with great speed until the afternoon. Hadhrat Sahl رضي الله تعالى عنه narrates further that he had completed the Zuhr salaah with Rasulullaah ﷺ when a horseman came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I rode ahead of you and got to the top of a certain mountain where I chanced to see the Hawaazin tribe watering their camels of their fathers along with their women, their animals and goats. They have all gathered at Hunayn. Rasulullaah ﷺ smiled and said, "Inshaa Allaah, that will all be booty for the Muslims tomorrow."

Rasulullaah ﷺ then announced, "Who will stand guard over us tonight?" Hadhrat Anas bin Abi Marthad Ghanawi رضي الله تعالى عنه said, "I will, O Rasulullaah ﷺ!" Rasulullaah ﷺ then instructed him to get mounted. When he mounted his horse and came to Rasulullaah ﷺ, Rasulullaah ﷺ briefed him by saying, "Go to that ravine in front and get to the top of it. (Be vigilant as you stand guard there and) Let not the enemy deceitfully get to you tonight." The next morning, Rasulullaah ﷺ went to the place where they performed salaah and performed

(1) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.40).
(2) Bayhaqi (Vol.9 Pg.152) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.341).
(3) Bayhaqi (Vol.9 Pg.152) as well as Abu Dawood, as quoted in Mishkaat (Pg.332)

two Rakaahs salaah. He then asked, "Do you people know anything about your rider?" "No," replied the Sahabah رضي الله تعالى عنهم, "We know nothing of him."

The Iqaamah was then called out and as Rasulullaah ﷺ led the salaah, he kept glancing towards the ravine. When Rasulullaah ﷺ completed the salaah and had made the Salaam, he said, "Listen to the glad tidings that your rider has arrived." When the Sahabah رضي الله تعالى عنهم looked between the trees of the ravine, they saw him come. He stopped before Rasulullaah ﷺ, greeted with Salaam and said, "I went up to the highest point of the ravine as Rasulullaah ﷺ had instructed me. In the morning I studied both walls of the ravine but saw no one." Rasulullaah ﷺ asked, "Did you dismount during the night?" "No," replied Hadhrat Anas bin Abi Marthad رضي الله تعالى عنه, "except for salaah and to relieve myself." Rasulullaah ﷺ commented, "You have made it (Jannah) compulsory for yourself. (Your rewards are so great that) It matters not if you do no (Nafl) deeds after this." (1)

Another Sahabi رضي الله تعالى عنه Stands Guard

Hadhrat Abu Atiyya رضي الله تعالى عنه reports that Rasulullaah ﷺ was once sitting when he was informed that a man had passed away. Rasulullaah ﷺ asked, "Has any of you seen him do any good deed?" "Yes," replied another Sahabi رضي الله تعالى عنه, "I once stood guard with him in the path of Allaah." Rasulullaah ﷺ and those with him stood up and Rasulullaah ﷺ led the Janaazah salaah (funeral prayer) for the deceased. When the Sahabi رضي الله تعالى عنه was placed in the grave, Rasulullaah ﷺ threw some sand with his hands and then said, "Although your companions think that you are amongst the inmates of Jahannam, I testify that you are from amongst the inhabitants of Jannah." Addressing Hadhrat Umar bin Khattaab رضي الله تعالى عنه, Rasulullaah ﷺ then said, **"Do not ask about the (evil) actions of people, but rather enquire about their (good deeds which are acts of) Islaam."**(2)

Hadhrat Abu Atiyya رضي الله تعالى عنه narrates that when a person passed away during the time of Rasulullaah ﷺ, some of the Sahabah رضي الله تعالى عنهم said, "O Rasulullaah ﷺ! Do not lead the Janaazah salaah for him." Rasulullaah ﷺ then asked, "Has anyone seen him (do any good deed)." The Hadith continues further. (3)

Another narration from Hadhrat Abu Aa'idh رضي الله تعالى عنه states that Rasulullaah ﷺ once left for the Janaazah of a Sahabi رضي الله تعالى عنه. When the deceased was placed (before Rasulullaah ﷺ), Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Do not lead the Janaazah salaah for him, O Rasulullaah ﷺ, because he was a sinful man." Rasulullaah ﷺ then turned to the other Sahabah رضي الله تعالى عنهم and asked, "Has anyone seen him (do any good deed)." The Hadith continues further like the one quoted above. (4)

(1) Abu Dawood and Bayhaqi (Vol.9 Pg.149). Abu Nu'aym has also reported the narration, as quoted in Muntakhab (Vol.5 Pg.143).
(2) Tabraani. Haythami (Vol.5 Pg.288) has commented on the chain of narrators.
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.291).
(4) Bayhaqi in *Shu'abul Imaan*, as quoted in Mishkaat Pg. 328.

Hadhrat Abu Rayhaana رضي الله تعالى عنه, Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Abbaad رضي الله تعالى عنه stand guard

The Hadith of Hadhrat Abu Rayhaana رضي الله تعالى عنه has passed in the chapter entitled "Enduring Extreme Cold when Inviting People Towards Allaah" (1) In the narration, he states, "Rasulullaah ﷺ announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah ﷺ asked who he was, he gave his name. Rasulullaah ﷺ asked him to come closer and when he did, Rasulullaah ﷺ held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah ﷺ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah ﷺ then made a du'aa for me that was shorter than the one he made for the other person. Thereafter, Rasulullaah ﷺ said, **'The fire of Jahannam has been forbidden for the eye that stands guard in the path of Allaah.'"** (2)

In the chapter entitled "Performing Salaah While Out in the path of Allaah" (3), the narration is reported by Hadhrat Jaabir رضي الله تعالى عنه in which it is mentioned that Rasulullaah ﷺ asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه. The Hadith continues further as already narrated. (4)

Enduring Illness while in Jihaad in the path of Allaah

The Story of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and His Du'aa to be able to Endure Fever

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Whenever a Mu'min is hurt on his body, Allaah uses it as a means to annul some of his sins." Hadhrat Ubay bin Ka'b رضي الله تعالى عنه then prayed, "O Allaah! I beseech You to allow a fever to inflict the body of Ubay bin Ka'b until the day he meets you (until I die). However, it should not prevent him from salaah, fasting, Hajj, Umrah or Jihaad in Your path." A fever then overcame him where he stood and did not leave him until he passed away. Even while suffering the fever, he was always present for salaah, observed his fasts, performed Hajj and Umrah and participated in military expeditions. (5)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that a person came to Rasulullaah

(1) Under the subheading "The Sahabah رضي الله تعالى عنهم Dig the Trench in Extreme Cold".
(2) Ahmad, Nasa'ee, Tabraani and Bayhaqi.
(3) Under the subheading "The Salaah of Hadhrat Abbaad bin Bishr رضي الله تعالى عنه In the Path of Allaah".
(4) Ibn Is'haaq.
(5) Ibn Asaakir.

ﷺ and asked, "Tell me what we receive in exchange for these illnesses that keep afflicting us?" Rasulullaah ﷺ replied, "They annul sins." He Ubay رضي الله تعالى عنه asked, "Even if it is something mild?" Rasulullaah ﷺ said, "Even if it be a prick of a thorn or something milder." It was then that Hadhrat Ubay رضي الله تعالى عنه prayed to Allaah that fever should never leave him until his death but should not prevent him from Hajj, Umrah, Jihaad in the path of Allaah or salaah in congregation. Whenever someone touched him, the heat of the fever could be felt. This continued until the day he passed away. (1)

Enduring Injuries while in Jihaad in the path of Allaah

The Injuries that Rasulullaah ﷺ Suffered

Hadhrat Jundub bin Sufyaan رضي الله تعالى عنه reports that as Rasulullaah ﷺ was walking, his foot struck a stone and he fell. This caused his finger to start bleeding. Rasulullaah ﷺ then said:

You are merely a finger that is bleeding
But whatever you suffer is in the path of Allaah

The Hadith of Hadhrat Anas رضي الله تعالى عنه has already passed in the chapter entitled "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" (2). There he narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was also severely injured on the head. The Hadith is narrated by Bukhari, Muslim and others.

The Injuries Sustained by Hadhrat Talha bin Ubaydillah رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

The Hadith has also passed(3) in which Hadhrat Aa'isha رضي الله تعالى عنها narrates that whenever Hadhrat Abu Bakr رضي الله تعالى عنه spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." Later on in the narration, Hadhrat Abu Bakr رضي الله تعالى عنه says further, "When we reached Rasulullaah ﷺ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ﷺ said, 'See to your companion!' Rasulullaah ﷺ was referring to Talha who had become weak due to loss of blood. Later on in the Hadith, Hadhrat Abu Bakr رضي الله تعالى عنه continues, "After tending to Rasulullaah ﷺ, we went to Talha who had fallen into a ditch. He had suffered seventy odd

(1) Ibn Asaakir, Ahmad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.2 Pg.153). The author of *Isaaba* (Vol.1 Pg.20) states that the narration is also reported by Ahmad, Abu Ya'la, Ibn Abi Dunya, Ibn Hibbaan and Tabraani. Another narration of Ibn Asaakir appears in *Kanzul Ummaal* (Vol.7 Pg.2). Abu Nu'aym has also reported the narration from Hadhrat Ubay bin Ka'b رضي الله تعالى عنه in his *Hilya* (Vol.1 Pg.255).

(2) Under the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud".

(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud".

wounds inflicted by spears, arrows and swords. We then nursed him." (1)

Hadhrat Ibraheem bin Sa'd says that the report reached him that during the Battle of Uhud, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sustained twenty one wounds. An injury to his leg caused him to limp. (2)

The Injury of Hadhrat Anas bin Nadhr رضي الله تعالى عنه

Hadhrat Anas bin Maalik رضي الله تعالى عنه says that his paternal uncle, Hadhrat Anas bin Nadhar رضي الله تعالى عنه bitterly regretted his inability to participate in the battle of Badr. He addressed Rasulullaah ﷺ saying, "I was unable to participate in the first opportunity to fight the Mushrikeen. If Allaah affords Muslim the opportunity to fight them, I shall (show my mettle and) Allaah will see what I can do."

Consequently, he participated in the battle of Uhud. When the Muslims suffered a reversal in the battle, he supplicated to Allaah saying, "O Allaah! I apologise for what they (the Mu'mineen) have done and I absolve myself from what they (the Kuffaar) have done." Saying this, he advanced into the enemy lines. He passed by Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and said, "O Sa'd! I swear by the Rabb of (my father) Nadhar that I can smell the fragrance of Jannah coming from the direction of Uhud." Hadhrat Sa'd رضي الله تعالى عنه later said, "O Rasulullaah ﷺ! I would never have been able to do what he did."

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that there were more than eighty sword, spear and arrow wounds on his body. When his corpse was found, it was badly mutilated and it was only his sister who could recognise his body and that too by his fingertips. Hadhrat Anas bin Maalik رضي الله تعالى عنه says that they all believed that it was with reference to people like his uncle that Allaah revealed the verse:

﴿مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۫ وَمَا بَدَّلُوْا تَبْدِيْلًا ۝﴾ (سورة الاحزاب: ٢٣)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah *(that they will fight in Jihaad until they die)*. Of them is he who has fulfilled his pledge *(and has been martyred)*, and he who is waiting *(to be martyred)*. They have not changed *(their resolve)* in the least *(unlike the Munaafiqeen)*. {Surah Ahzaab, verse 23} (3)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates, "My paternal uncle after whom I was named did not participate in the Battle of Badr at the side of Rasulullaah ﷺ. This was difficult for him to come to terms with and he would say, 'I missed the first battle that Rasulullaah ﷺ fought. If Allaah affords me the opportunity to participate in another battle with Rasulullaah ﷺ, Allaah shall certainly see what I can do.' He was afraid to say more than this. He then participated in the Battle of Uhud with Rasulullaah ﷺ. There he passed by Sa'd bin Mu'aadh رضي الله تعالى عنه and said to him, 'Where are you off to, O Abu Amr? How wonderful is the

(1) Tayaalisi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29).
(2) Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.77).
(3) Bukhari, Muslim and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.436). Ahmad and Tirmidhi have also reported the narration.

fragrance of Jannah that I smell coming from behind Mount Uhud!' He then fought until he was martyred. Over eighty sword, spear and arrow wounds were found on his body. His sister and my paternal aunt Rubayyi bint Nadhar said that she recognised his body only by his fingertips. It was then that Allaah revealed the following verse of the Qur'aan:

﴿مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ز وَمَا بَدَّلُوْا تَبْدِيْلًا ۝﴾ (سورة الاحزاب: ٢٣)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve) in the least (unlike the Munaafiqeen). {Surah Ahzaab, verse 23}

The Sahabah رضي الله تعالى عنهم were of the opinion that this verse was revealed with reference to people like him." (1)

The Wounds Sustained by Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates, "Rasulullaah ﷺ appointed Hadhrat Zaid bin Haaritha رضي الله تعالى عنه as commander of the expedition to Mu'ta. Rasulullaah ﷺ then added, 'If Zaid is killed, Ja'far should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command.' I was with the Muslim army in this battle and when we searched for Ja'far bin Abu Taalib, we found him already dead. We counted over ninety sword and arrow wounds on his body." Another narration adds that not a single wound was on the back of his body (indicating that he advanced all the time and never turned his back to the enemy). (2)

The Wounds Sustained by Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Amr bin Shurahbeel رضي الله تعالى عنه reports that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was struck with an arrow during the Battle of Khandaq, his blood spilled on Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه arrived and (seeing the condition of Hadhrat Sa'd رضي الله تعالى عنه) said, "Oh, my back has been broken!" (This was an expression of shock.) After Rasulullaah ﷺ bade him to be silent, Hadhrat Umar رضي الله تعالى عنه arrived and exclaimed, "Innaa Lillaahi wa innaa Ilayhi Raaji'oon!" (3)

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.32). Tayaalisi, Ibn Sa'd, Ibn Abi Shayba, Haarith, Ibn Jareer, Ibn Mundhir, Ibn Abi Hattim and Ibn Mardway have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.15). Abu Nu'aym in his *Hilya* (Vol.1 Pg.121) and Bayhaqi (Vol.9 Pg.44) have reported it as well.

(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.245) and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.238). Abu Nu'aym in *Hilya* (Vol.1 Pg.117) and Ibn Sa'd (Vol.4 Pg.26) have also reported the narration.

(3) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

The Eye of Hadhrat Abu Sufyaan رضي الله تعالى عنه is Injured During the Battle at Taa'if

Hadhrat Sa'eed bin Ubayd Thaqafi رضي الله تعالى عنه reports, "During the battle at Taa'if, I spotted Abu Sufyaan bin Harb رضي الله تعالى عنه sitting and eating on the wall of Abu Ya'la. I shot an arrow at him, which struck his eye. He then went to Rasulullaah ﷺ and said, 'This eye of mine has been injured in the path of Allaah." Rasulullaah ﷺ said to him, 'If you wish, I could pray to Allaah to return the eye to you. If you wish otherwise, you could have Jannah (in return for your injury).' Abu Sufyaan رضي الله تعالى عنه replied, 'Let it be Jannah instead.'" (1)

The Wounds Sustained to the Eyes of Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه and Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه During the Battle of Badr

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه narrates that when his eye was injured during the Battle of Badr, his eyeball hung on his cheek and the Sahabah رضي الله تعالى عنهم wanted to cut it off. The rest of the Hadith will be quoted in the chapter concerning the manner in which the Sahabah رضي الله تعالى عنهم received assistance. (2)

Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه says, "The Mushrikeen amassed around Umayyah bin Khalaf during the Battle of Badr as we approached him. When I noticed that a portion of his armour was broken below his armpit, I struck the area with my sword. I was also struck by an arrow during the Battle of Badr because of which my eye was ruptured. **Rasulullaah ﷺ applied some of his saliva to the eye and prayed for me. I then experienced absolutely no pain."** (3)

The Incident of Hadhrat Raafi bin Khadeej رضي الله تعالى عنه and two other Sahabah رضي الله تعالى عنهم from the Banu Abdul Ash'hal Tribe

The incident reported by Hadhrat Yahya bin Abdul Hameed has already passed(4) in which he narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej رضي الله تعالى عنه in the chest during either the Battle of Uhud or the Battle of Hunayn(5). He then went to Rasulullaah ﷺ and asked him to remove the arrow. In the same chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", another narration from Hadhrat Abu Saa'ib t(6) states that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Zubayr bin Bakkaar has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.178).
(2) Baghawi and Abu Ya'la.
(3) Bazzaar and Tabraani. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
(4) In the chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", under the subheading "The Story of Hadhrat Raafi bin Khadeej t".
(5) One of narrators Amr bin Marzooq is unsure which battle it was.
(6) Appearing under the subheading "The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud".

Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and we were both heavily wounded, we went with Rasulullaah ﷺ. **Since my wounds were less serious than my brother's,** I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were."

The Wounds Sustained by Hadhrat Baraa bin Maalik رضي الله تعالى عنه and How he Lost the Flesh on his Bones

Hadhrat Anas رضي الله تعالى عنه reports that during the battle against Musaylama (Kadhaab), Hadhrat Baraa رضي الله تعالى عنه threw himself on to the people in the orchard (the defenders of Musaylama locked themselves in an orchard. Hadhrat Baraa رضي الله تعالى عنه scaled the wall of the orchard to get in and) He then fought them (single-handedly) until he was able to open the gate of the orchard. Hadhrat Baraa رضي الله تعالى عنه sustained over eighty arrow and sword wounds and had to be carried away to the camp for treatment. Hadhrat Khaalid رضي الله تعالى عنه stayed with him (and nursed him) for a month. (1)

Hadhrat Is'haaq bin Abdullaah bin Abu Talha رضي الله تعالى عنه narrates that Hadhrat Anas رضي الله تعالى عنه and his brother were (fighting) at an enemy fortress in Hareeq, a place in Iraq. The Kuffaar were throwing hooks fixed to heated chains and when it caught hold of someone, they would pull him up to them (in the fortress). They managed to get hold of Hadhrat Anas رضي الله تعالى عنه in this manner (and were pulling him in). However, Hadhrat Baraa رضي الله تعالى عنه advanced, kept watch at the wall (for an opportunity) and then grabbed at the chain. **He kept holding on to the (burning hot) chain until the rope gave way. When he then looked at his hand, the bone was visible because all the flesh on it had burnt away.** In this way, Allaah had saved Hadhrat Anas bin Maalik رضي الله تعالى عنه. (2)

Another narration states that the hooks caught Hadhrat Anas bin Maalik رضي الله تعالى عنه and the Kuffaar started pulling at him until he was lifted off the ground. While his brother Hadhrat Baraa رضي الله تعالى عنه was fighting the enemy, he was told to catch hold of his brother. He came running, jumped on to the wall and grabbed the chain as it kept turning. He then kept tugging the chain from the Kuffaar with his hands burning until the rope finally gave way. Thereafter when he looked at his hands and saw that the bone was visible because all the flesh on it had burnt away. (3)

The Desire for Martyrdom and Praying for it

Rasulullaah ﷺ Wishes to be Killed in the path of Allaah

Hadhrat Abu Hurayra رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ say, "I swear

(1) Khalifah and Baqi bin Makhlad, as quoted in *Isaaba* (Vol.1 Pg.143).

(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.143).

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.325).

by the Being Who controls my life! I would not have missed a single expedition in the path of Allaah if it were not for many men who would dislike staying behind me and for whom I am unable to provide transport. I swear by the Being Who controls my life! **I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life,** again killed and given life once more and then killed." (1)

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "Allaah stands surety for the person who goes out in the path of Allaah. (Allaah says) For the person who leaves home for no other reason but to strive in My path with belief in Me and belief in My Ambiyaa, I stand guarantee to either enter him into Jannah (if he is martyred) or (if he survives) to return him to his family together with great rewards or a share of the booty. I swear by the Being Who controls the life of Muhammad! Every wound sustained in the path of Allaah shall appear on the Day of Qiyaamah as (fresh as) it was the day it took place. While the colour shall be that of blood, the smell will be the fragrance of musk. I swear by the Being Who controls the life of Muhammad! Had it not been for the difficulty it would cause to the Muslims, I would not have missed a single expedition marching in the path of Allaah. However, neither can I provide nor do they have the necessary means of transport (to proceed in the path of Allaah) and (without transport) they will find it most distressing to stay behind me. I swear by the Being Who controls the life of Muhammad! I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life, again killed and given life once more." (2)

Hadhrat Umar رضي الله تعالى عنه Wishes for Martyrdom

Hadhrat Qais bin Abi Haazim narrates that Hadhrat Umar رضي الله تعالى عنه once delivered a sermon in which he said, "There is a palace in the everlasting Jannah that has five hundred doors. At each door there are five thousand wide-eyed damsels. None but a Nabi can enter it." He then turned to the grave of Rasulullaah صلى الله عليه وسلم and said, "All the best to you, O occupant of this grave." Thereafter, he continued, "Or a Siddeeq (may enter it)." He then turned to the grave of Hadhrat Abu Bakr رضي الله تعالى عنه and said, "All the best to you, O Abu Bakr." Then he continued saying, "Or a martyr (may enter it)." He then turned to himself saying, "How will you ever attain martyrdom, O Umar?" He then added, "The same Allaah Who took me out of Makkah to migrate to Madinah has the power to pull martyrdom to me." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "Allaah then gave martyrdom to him at the hands of the worst of creation who was a slave of Mughiera رضي الله تعالى عنه." (4)

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه used to make the following du'aa: **"O Allaah! Bless me with martyrdom in Your path and make my death in**

(1) Bukhari.

(2) Muslim (Vol.2 Pg.133). Ahmad and Nasa'ee have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.255).

(3) Tabraani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.275).

(4) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.55) where Haythami has commented on the chain of narrators.

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the city of Your Rasool ﷺ." (1) Another narration from Hadhrat Hafsa رضي الله تعالى عنها states that Hadhrat Umar رضي الله تعالى عنه prayed, "O Allaah! Let me be killed in Your path and have my death in the city of Your Nabi ﷺ." When Hadhrat Hafsa رضي الله تعالى عنها asked him how this was possible, he replied, "Allaah shall make it happen when He wills." (2)

Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه Wishes for Martyrdom

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says that on the day that he Battle of Uhud was to take place, Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه said to him, "Will you not make du'aa to Allaah?" The two men then stepped aside and Hadhrat Sa'd رضي الله تعالى عنه prayed, "O my Rabb! When we meet the enemy, let me clash with an excellent fighter and fierce warrior. Let me engage him in fierce combat and let him also fight aggressively. Thereafter, allow me to gain the upper hand over him, kill him and have his possessions as booty." Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه said "Aameen" to the du'aa.

Thereafter, Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه prayed, "O Allaah! Allow me to meet in combat a man who is a fierce warrior and an excellent fighter. Let me fight him for You and let him also fight back. Let him then kill me and sever my nose and my ears and then when I meet You tomorrow You may ask, 'Who has severed your nose and ears?' I may then reply, 'It was done for Your pleasure and the pleasure of Your Rasool ﷺ.' You may then confirm by saying, 'You have spoken the truth.'"

(Narrating the account) Hadhrat Sa'd رضي الله تعالى عنه said, "O my son! The du'aa of Abdullaah bin Jahash رضي الله تعالى عنه was better than mine. By the end of the day, I saw his nose and ears strung in a thread." (3)

Hadhrat Sa'eed bin Musayyib رحمه الله تعالى narrates that Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه said, "O Allaah! I beseech You on oath that I should meet an enemy tomorrow who should kill me, tear my belly open and then sever my nose and my ears. You should then ask me (on the Day of Qiyaamah) why this has happened so that I may reply, 'It was for You.'" Hadhrat Sa'eed bin Musayyib رحمه الله تعالى says, "I have strong hope that just as Allaah fulfilled the first part of his entreaty, Allaah will also fulfil the last part." (4)

Hadhrat Baraa bin Maalik رضي الله تعالى عنه Hopes for Martyrdom

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "There are many people

(1) Bukhari.

(2) Ismaa'eeli, as quoted in *Fat'hul* Baari (Vol.4 Pg.71).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.301). The narration is also reported by Baghawi as quoted in *Isaaba* (Vol.2 Pg.278), by Ibn Wahab as quoted in *Isti'aab* (Vol.2 Pg.274) and by Bayhaqi (Vol.6 Pg.207). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) has also reported the narration without the du'aa of Hadhrat Sa'd رضي الله تعالى عنه. He suffices with the du'aa of Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه only.

(4) Haakim (Vol.3 Pg.200) with commentary on the chain of narrators. Ibn Shaaheen and Ibn Mubaarak in his *Jihaad* have also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.287). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) and Ibn Sa'd (Vol.3 Pg.63) have also reported the narration.

wearing two old pieces of cloth and who are not given any attention but Allaah will certainly fulfil their vows if they make any. Amongst them is Baraa bin Maalik." When the Battle for Tustar was raging and the Muslims were suffering a reverse, they said, "O Baraa! Make a vow to your Rabb (so that we could win the battle)." He then prayed, "(O Allaah! I swear in Your name that) You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ﷺ." He was then martyred. (1)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "There are many weak people whom others regard as weak and who wear two old pieces of cloth. However, Allaah will certainly fulfil their vows if they make any in His name. Amongst them is Baraa bin Maalik." Hadhrat Baraa رضي الله تعالى عنه once clashed with a Mushrikeen army who had inflicted heavy casualties to the Muslims. The Muslims therefore called to him saying, "O Baraa! Rasulullaah ﷺ had mentioned that Allaah would certainly fulfil the vows you make. Therefore make a vow to your Rabb." Hadhrat Baraa رضي الله تعالى عنه then said, "O my Rabb! I make a vow in Your name that You should give us their shoulders." (Allaah then gave the Muslims victory.)

Thereafter the Muslims clashed with an enemy at the bridge of the town Sus where the Mushrikeen again inflicted heavy casualties to the Muslims. Again the Muslims called to Hadhrat Baraa رضي الله تعالى عنه to make a vow to Allaah. Consequently, Hadhrat Baraa رضي الله تعالى عنه prayed, O Allaah! I make a vow in Your name that You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ﷺ." The Muslims were then given victory and Hadhrat Baraa رضي الله تعالى عنه was martyred. (2)

Hadhrat Humama رضي الله تعالى عنه Hopes for Martyrdom

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that a Sahabi by the name of Hadhrat Humama رضي الله تعالى عنه once fought a battle in Isfahan during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه when he prayed thus: "O Allaah! Humama claims that he loves to meet You. O Allaah, if he is true, grant him the resolve (to search for martyrdom) and if he is false, then give him death in Your path even though he dislikes it." The remainder of the Hadith states that he was finally martyred and that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه also testified that he was a true martyr.(3)

A narration of Imaam Ahmad adds that Hadhrat Humama رضي الله تعالى عنه also said, "Give Humama death in Your path even though he dislikes it. O Allaah! Let Humama not return home from this journey. He passed away on the journey. One of the narrators called Affaan once said that Hadhrat Humama رضي الله تعالى عنه was afflicted with a stomach disease because of which he passed away in Isfahan. (After his death) Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "O people! By Allaah as far as we

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.11) and Tirmidhi, as quoted in *Isaaba* (Vol.1 Pg.144).

(2) Haakim (Vol.3 Pg.292), narrating from reliable sources as confirmed by Dhahabi, Abu Nu'aym in *Hilya* (Vol.1 Pg.7) has also reported the narration.

(3) Abu Dawood, Musaddad, Haarith, Ibn Abi Shaybah and Ibn Mubaarak, as quoted in *Isaaba* (Vol.1 Pg.355).

have heard from our Nabi ﷺ and as far as our knowledge reaches, Humama رضي الله تعالى عنه passed away as a martyr." (1)

Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه Hopes for Martyrdom

Hadhrat Ma'qal bin Yasaar رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once consulted with the Hurmuzaan (a Persian leader who accepted Islaam after being defeated by the Muslims). Hadhrat Umar رضي الله تعالى عنه asked, "What are your opinions? Should we start with Faaris, Azerbaijan or Isfahan?" Hurmuzaan replied, **"Faaris and Azerbaijan are wings while Isfahan is the head. If you cut one wing, the other wing will take over but if you cut the head, both wings will become useless. Start with the head."** Hadhrat Umar رضي الله تعالى عنه then entered the Masjid where he found Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه performing salaah. Hadhrat Umar رضي الله تعالى عنه sat beside Hadhrat Nu'maan رضي الله تعالى عنه and when he had completed his salaah, Hadhrat Umar رضي الله تعالى عنه said, "I wish to appoint you as commander." Hadhrat Nu'maan رضي الله تعالى عنه said, "Not as a collector but as a warrior." "As a warrior indeed," confirmed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then sent him to Isfahan.

In the remainder of the Hadith, it is reported that Hadhrat Mughiera رضي الله تعالى عنه said to Hadhrat Nu'maan رضي الله تعالى عنه, "May Allaah have mercy on you! Launch the attack because we are being pressed (the arrows of the enemy are coming fast and furious)." Hadhrat Nu'maan رضي الله تعالى عنه replied, "You are undoubtedly a man of many virtues. However, I have fought with Rasulullaah ﷺ and whenever he did not launch an attack at the beginning of the day, **he would postpone it for the time when the sun had passed the meridian, when the wind started to blow and Allaah's help would descend."**

Thereafter, Hadhrat Nu'maan رضي الله تعالى عنه said, "I shall wave my flag thrice. When I wave it the first time, every man should attend to the call of nature and then perform wudhu. When I wave it the second time, every man should check his weapons and shoe straps and fix them. Then when I wave it for the third time, you should attack and should not turn your attention to each other. If Nu'maan is killed, none should turn their attention to him either for I am to make a du'aa to Allaah which I stress that every person say Aameen to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious."

Hadhrat Nu'maan رضي الله تعالى عنه then waved his flag the first time, followed by the second and then the third. He then wore his armour and launched the attack. He was the first to fall in battle. Hadhrat Ma'qal رضي الله تعالى عنه reports, "I went up to Hadhrat Nu'maan رضي الله تعالى عنه but then recalled his instruction. I therefore marked the spot and proceeded. Whenever we killed an enemy soldier, his companions immediately became oblivious of us (to tend to him). (The Persian leader) Dhul Haajibayn fell from his mule, causing his abdomen to cut open. Allaah then

(1) Ahmad. Haythami (Vol.9 Pg.400) has commented on the chain of narrators. Abu Nu'aym has also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.170).

granted us victory. I then went to Hadhrat Nu'maan رضي الله تعالى عنه with a container of water. As I washed the sand from his face, he asked who I was. When I informed him that I was Ma'qal bin Yasaar, he asked, 'What has happened to the Muslims?' 'Allaah has given them victory,' I replied. He then said, 'All praise to Allaah! Write to Hadhrat Umar رضي الله تعالى عنه informing him of this.' It was then that his soul departed." (1)

Hadhrat Jubayr رضي الله تعالى عنه has narrated the Battle of Nahaawind in detail. In his narration he quotes (the following words of Hadhrat Nu'maan رضي الله تعالى عنه), "Whenever Rasulullaah ﷺ fought a battle and did not launch an attack at the beginning of the day, he did not rush until the time of (Zuhr) salaah had arrived, the winds started to blow and the battle could take place in a pleasant manner. It was this practice of Rasulullaah ﷺ that prevented me from attacking. (He then prayed) O Allaah! Bring comfort to my eyes today by granting such a victory to the Muslims that gives honour to Islaam and disgrace to the Kuffaar. Thereafter, grant me death as a martyr." He then address the Muslims saying, "Say 'Aameen', may Allaah bless you." The others then said "Aameen" and started to weep. (2)

The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah

During the Battle of Badr

The Incident of Hadhrat Khaythama رضي الله تعالى عنه and his son

Hadhrat Sulaymaan bin Bilaal narrates that as Rasulullaah ﷺ was leaving for the Battle of Badr, Hadhrat Sa'd bin Khaythama رضي الله تعالى عنه and his father Hadhrat Khaytama رضي الله تعالى عنه both decided to leave with Rasulullaah ﷺ. When Rasulullaah ﷺ heard about this, he instructed that only one of them should leave and (to decide who it would be) that they draw lots. It was then that Hadhrat Khaytama رضي الله تعالى عنه said to his son Sa'd رضي الله تعالى عنه, **"One of us will have to remain behind. Why don't you stay with the women?"** Hadhrat Sa'd رضي الله تعالى عنه replied, "Had it not been to attain Jannah, I would have certainly given you preference (to have it your way). However, I really do aspire for martyrdom on this trip." When they drew lots, Hadhrat Sa'd رضي الله تعالى عنه's name was drawn. He therefore left for Badr with Rasulullaah ﷺ where he was martyred by Amr bin Abd Wadd. (3)

The Martyrdom of Hadhrat Ubaydah bin Haarith رضي الله تعالى عنه

Hadhrat Muhammad bin Ali bin Husayn narrates that when Utba called for challengers during the Battle of Badr, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه stood up

(1) Tabari (Vol.4 Pg.249).

(2) Tabari (Vol.4 Pg.235). Tabraani has also reported the narration of Hadhrat Ma'qal bin Yasaar رضي الله تعالى عنه. Haythami (Vol.6 Pg.217) has commented on the chain of narrators. Haakim (Vol.3 Pg.293) has also reported the narration of Hadhrat Ma'qal رضي الله تعالى عنه in detail.

(3) Haakim (Vol.3 Pg.189). Ibn Mubaarak has also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.25).

to challenge Waleed bin Utba. The two were young and of equal physique. By turning the palm of his hand and placing it on the ground, the narrator indicated that Hadhrat Ali رضي الله تعالى عنه floored Waleed and killed him. Thereafter, Shayba bin Rabee'ah stood up and Hadhrat Hamza رضي الله تعالى عنه got up to accept the challenge. These two men were also of equal build. Raising his hands even higher, the narrator indicated in a like manner that Hadhrat Hamza رضي الله تعالى عنه killed Shayba. Thereafter, when Utba stood up, Hadhrat Ubaydah bin Haarith رضي الله تعالى عنه got up to accept his challenge. The narrator pointed to two pillars and added that the two men were like those pillars. When the two men exchanged blows, the blow of Hadhrat Ubaydah رضي الله تعالى عنه left Utba's left arm dangling. However, Utba got close and struck at Hadhrat Ubaydah رضي الله تعالى عنه's leg with his sword, severing his calf. Hadhrat Ali رضي الله تعالى عنه and Hadhrat Hamza رضي الله تعالى عنه then returned and settled Utba's affair. They then carried Hadhrat Ubaydah رضي الله تعالى عنه away to Rasulullaah ﷺ beneath a canopy. When they made him over to Rasulullaah ﷺ, the Nabi of Allaah ﷺ made him lie down. Rasulullaah ﷺ took his head on his lap and started to wipe the dust from his face when Hadhrat Ubaydah رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Had Abu Taalib seen me now, he would be convinced that his words are more applicable to me than him when he said (with regards to protecting Rasulullaah ﷺ):

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهُ وَنَذْهَلَ عَنْ اَبْنَائِنَا وَا لْحَلَائِلِ

We shall protect him until we are wounded and fall dead around him
Being totally oblivious of our own children and wives"

Hadhrat Ubaydah رضي الله تعالى عنه then asked, "Am I not a martyr?" "Certainly," replied Rasulullaah ﷺ, "and I am witness to the fact." He then passed away. Rasulullaah ﷺ buried him in (a valley called) Safraa and himself went into the grave (to lay the body). **Rasulullaah ﷺ had never before that entered the grave of any person.** (1)

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Hadhrat Zuhri narrates that when Hadhrat Ubaydah رضي الله تعالى عنه and Utba exchanged blows, the blow of each one incapacitated the other. Returning to the battlefield, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Hamza رضي الله تعالى عنه approached Utba and killed him. They then carried their companion away. When they came to Rasulullaah ﷺ, Hadhrat Ubaydah رضي الله تعالى عنه's leg was severed and his arteries were bleeding profusely. When the two men brought Hadhrat Ubaydah رضي الله تعالى عنه to Rasulullaah ﷺ, he asked, "Am I not a martyr, O Rasulullaah ﷺ?" "Certainly," came the reply. Hadhrat Ubaydah رضي الله تعالى عنه then said, "Had Abu Taalib been alive, he would be convinced that his words are more applicable to me than him when he said:

وَنُسْلِمُهُ حَتّٰى نُصَرَّعَ حَوْلَهُ وَنَذْهَلَ عَنْ اَبْنَائِنَا وَا لْحَلَائِلِ

We shall protect him until we are wounded and fall dead around him
Being totally oblivious of our own children and wives"

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.272).
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During the Battle of Uhud

The Incident of Hadhrat Umar رضي الله تعالى عنه and his brother Zaid رضي الله تعالى عنه Concerning not Wearing Armour with the Intention of being Martyred

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that on the day that the Battle of Uhud was fought, Hadhrat Umar رضي الله تعالى عنه said to his brother, "Take my armour, dear brother." His brother replied, "I desire martyrdom just as you do." They both therefore left the armour. (1)

Hadhrat Ali رضي الله تعالى عنه Resolves to Fight to Death

Hadhrat Sa'eed bin Mansoor reports that Hadhrat Ali رضي الله تعالى عنه said, "Once the people had left Rasulullaah ﷺ during the Battle of Uhud, I looked through all the dead and did not see Rasulullaah ﷺ there. I then said to myself, 'By Allaah! It is impossible for Rasulullaah ﷺ to flee and I do not see him amongst the dead. I think that Allaah has become angry with us because of what we did and had lifted his Nabi ﷺ. It is therefore best for me to fight until I am killed.' I then broke the sheath of my sword and attacked the Mushrikeen. When they gave way, I suddenly saw Rasulullaah ﷺ in their midst." (2)

The Incident of Hadhrat Anas bin Nadhar رضي الله تعالى عنه

Hadhrat Qaasim bin Abdur Rahmaan bin Raafi رضي الله تعالى عنه who belonged to the Banu Adi bin Najjaar tribe narrates that Hadhrat Anas bin Nadhar رضي الله تعالى عنه the uncle of Hadhrat Anas bin Maalik رضي الله تعالى عنه came across some men from the Muhaajireen and the Ansaar (during the Battle of Uhud) who had lost all morale to fight. Amongst them was Hadhrat Umar bin Khattaab رضي الله تعالى عنه and Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه. Hadhrat Anas bin Nadhar رضي الله تعالى عنه asked them, "What makes you sit here?" "Rasulullaah ﷺ has been martyred," they replied. He then said to them, "What is the use of living after him? Stand up and die for that which Rasulullaah ﷺ died for!" He then faced the enemy and fought until he was killed. (3)

The Incident of Hadhrat Thaabit bin Dahdaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Ammaar Khatmi رضي الله تعالى عنه reports that Hadhrat Thaabit bin Dahdaaha رضي الله تعالى عنه came before the Muslims during the Battle of Uhud when they were all scattered and without morale. He shouted, "O assembly of Ansaar! Come to me! Come to me! I am Thaabit bin Dahdaaha! If Muhammad ﷺ has been killed, remember that Allaah is Living and never dies. Fight for your Deen, Allaah shall give you victory and shall assist you." A group of the Ansaar jumped towards him and Hadhrat Thaabit رضي الله تعالى عنه started attacking the Kuffaar with the Muslims by his side.

A fully armed and powerful battalion stood before them comprising of leading

(1) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.298). Ibn Sa'd (Vol.3 Pg.275) and Abu Nu'aym in *Hilya* (Vol.1 Pg.367) have also reported the narration.

(2) Abu Ya'la, Ibn Abi Aasim, Boraqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haythami (Vol.6 Pg.112) has commented on the chain of narrators.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34).

commanders such as Khaalid bin Waleed, Amr bin Al Aas, Ikrama bin Abu Jahal and Daraar bin Khattaab. A fierce fight ensued and Khaalid bin Waleed lunged a spear at Hadhrat Thaabit رضي الله تعالى عنه, which went through his body. He then fell as a martyr. All the Ansaar with him also fell as martyrs. They are reputed to be the last Muslims to fall (during that battle). (1)

The Incident of a Muhaajir and an Ansaari

Hadhrat Abu Najeeh رضي الله تعالى عنه reports that during the Battle of Uhud, a Muhaajir passed by an Ansaari lying in a pool of blood. The Muhaajir said to the Ansaari, "Do you know that Muhammad ﷺ has been martyred?" The Ansaari responded by saying, "If Muhammad ﷺ has been martyred, then (his duty is complete because) he has already passed on the message. You people should continue fighting for your Deen." It was then that Allaah revealed the verse:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة ال عمران: ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144} (2)

The Incident of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه narrates, "During the Battle of Uhud, Rasulullaah ﷺ sent me to look for Hadhrat Sa'd bin Rabee رضي الله تعالى عنه. Rasulullaah ﷺ instructed, 'If you see him, convey my Salaams to him and tell him that Rasulullaah ﷺ asks how he is keeping.' I searched for him amongst the dead and found him in his dying moments with seventy wounds inflicted by swords, spears and arrows. I informed him that Rasulullaah ﷺ had sent Salaams and wished to know how he was feeling. He said, **'Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah and tell my Ansaar brothers** that they will have no excuse to offer before Allaah if the Kuffaar reach him while they have the power to wink an eye.' He then passed away. May Allaah shower His mercy on him." (3)

Another narration reported by Abdur Rahmaan bin Abu Sa'sa'a states that Rasulullaah ﷺ said, "Who will see what has happened to Sa'd bin Rabee for me?" The rest of the Hadith is similar to the one above. It states also that Hadhrat Sa'd رضي الله تعالى عنه said, "Inform Rasulullaah ﷺ that I am amongst the dead. Also

(1) Waaqidi, as quoted in *Isti'aab* (Vol.1 Pg.194).
(2) Bayhaqi in *Dalaa'ilun Nubuwwah*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.31).
(3) Haakim (Vol.3 Pg.201) narrating from reliable sources as confirmed by Dhahabi.

convey my Salaams to him and tell him that Sa'd says, **'May Allaah reward you with the best rewards on our behalf and on behalf of the entire Ummah.'"** (1)

The Incident of Seven Men of the Ansaar Martyred During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه reports that when the Mushrikeen surrounded Rasulullaah ﷺ during the Battle of Uhud, Rasulullaah ﷺ was with seven men from the Ansaar and one from the Quraysh. Rasulullaah ﷺ said, "Who will repulse them from us and be my companion in Jannah?" An Ansaari stepped forward and fought until he was martyred. When the Mushrikeen again surrounded Rasulullaah ﷺ, he again announced, "Who will repulse them from us and be my companion in Jannah?" (Another Ansaari went forward and fought until he was also martyred. Rasulullaah ﷺ and the others were repeatedly surrounded and repulsed by each one of the seven Ansaar until) Eventually all seven had been martyred. Rasulullaah ﷺ then said, "We have not been fair to our companions (by leaving them to fight single-handedly)." (2)

Another narration from Hadhrat Jaabir رضي الله تعالى عنه states that after being overwhelmed during the Battle of Uhud, the Muslims dispersed from around Rasulullaah ﷺ and the only people with him were eleven men from the Ansaar and Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه. Rasulullaah ﷺ had begun climbing the mountain when the Mushrikeen caught up with him. Rasulullaah ﷺ then asked, "Is there none to repulse them?" "I am here, O Rasulullaah ﷺ!" responded Hadhrat Talha رضي الله تعالى عنه. "Stay where you are, O Talha," Rasulullaah ﷺ instructed. One of the Ansaar then said, "I shall, O Rasulullaah ﷺ!" As the Ansaari fought in their defence, Rasulullaah ﷺ and the others with him continued climbing. The Ansaari was eventually martyred and the Mushrikeen were again catching up with Rasulullaah ﷺ.

Rasulullaah ﷺ again asked, "Is there none to repulse them?" When Hadhrat Talha رضي الله تعالى عنه again volunteered for the task, Rasulullaah ﷺ gave him the same instruction as before. One of the Ansaar said, "Then I shall, O Rasulullaah ﷺ!" As the Ansaari fought in their defence, the others continued climbing. This Ansaari was also martyred and the Mushrikeen again started catching up with Rasulullaah ﷺ. Rasulullaah ﷺ then repeated his request as before (every time an Ansaari was martyred defending them) to which Hadhrat Talha رضي الله تعالى عنه repeatedly volunteered himself. Rasulullaah ﷺ however, kept holding him back, to which an Ansaari volunteered himself and received permission to fight. Each one then fought as the others had fought until none but Hadhrat Talha رضي الله تعالى عنه was left with Rasulullaah ﷺ.

However, the Mushrikeen again surrounded Rasulullaah ﷺ. When Rasulullaah ﷺ announced, "Is there none to repulse them?" Hadhrat Talha رضي الله تعالى عنه replied,

(1) Haakim, narrating from Ibn Is'haaq. Dhahabi has commented on the chain of narrators. The complete narration of Ibn Is'haaq is reported in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.39). Imaam Maalik has also reported the narration in his Mu'atta (Pg. 175) as has Ibn Sa'd (Vol.3 Pg.523).

(2) Ahmad and Muslim.

"I shall". Hadhrat Talha رضي الله تعالى عنه then fought as much as all the previous Sahabah رضي الله تعالى عنهم combined. When his fingertips became severely injured, he exclaimed, "Hass!" (An Arabic expression roughly equivalent to "Oh Dear!".) Rasulullaah ﷺ said to him, **"Had you exclaimed Bismillaah, the angels would have lifted you to the heavens in full view of the people and enter you into the skies."** Rasulullaah ﷺ then climbed to the top of the mountain where he joined the other Sahabah رضي الله تعالى عنهم who had regrouped there. (1)

The Martyrdom of Hadhrat Yamaan رضي الله تعالى عنه and Hadhrat Thaabit bin Qais رضي الله تعالى عنه

Hadhrat Mahmood bin Labeed says that when Rasulullaah ﷺ marched to Uhud, Hadhrat Yamaan bin Jaabir رضي الله تعالى عنه (the father of Hadhrat Hudhayfa رضي الله تعالى عنه) and Hadhrat Thabit bin Qais رضي الله تعالى عنه were taken to a fortress together with the women and children since they were very old men. The one said to the other, "Shame on you! What are we waiting for? By Allaah! What is left of any of our lives is equivalent to the amount of thirst a donkey can bear **(of all animals, the donkey is least capable of enduring thirst)**. We shall have to die either today or tomorrow. Why don't we take our swords and join Rasulullaah ﷺ?"

The two men then joined the Muslim army without the knowledge of anyone. While Hadhrat Thaabit bin Qais رضي الله تعالى عنه was killed by the Mushrikeen, the father of Hadhrat Hudhayfa رضي الله تعالى عنه was killed by the swords of the Muslims who did not recognise him. Hadhrat Hudhayfa رضي الله تعالى عنه shouted, "My father! My father!" but the Muslims (who had killed him) truthfully said, "We swear by Allaah that we did not recognise him." Hadhrat Hudhayfa رضي الله تعالى عنه acknowledged what they said by saying, "May Allaah forgive you for He is the Most Merciful of those who show mercy." When Rasulullaah ﷺ wanted to pay the blood money, Hadhrat Hudhayfa رضي الله تعالى عنه forgave it. This increased the status of Hadhrat Hudhayfa رضي الله تعالى عنه in the eyes of Rasulullaah ﷺ. (2)

Another narration adds that the two men also said, "We shall then join up with Rasulullaah ﷺ. Perhaps Allaah shall bless us with martyrdom as we fight by the side of Rasulullaah ﷺ." They then took their swords and joined up with the Muslim army without the knowledge of anyone. The concluding portion of this narration states that this (forgiving the blood money) considerably increased the status of Hadhrat Hudhayfa رضي الله تعالى عنه in the eyes of Rasulullaah ﷺ. (3)

During the Battle of Rajee

Hadhrat Aasim, Hadhrat Khubayb and their Companions رضي الله تعالى عنهم are Martyred

Hadhrat Abu Hurayra رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent an expedition on a spying duty under the command of Hadhrat Aasim bin Thaabit

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.26).
(2) Haakim (Vol.3 Pg.202), narrating from reliable sources.
(3) Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.167).

رضي الله تعالى عنه, who was the maternal grandfather of Hadhrat Aasim bin Umar bin Khattaab رضي الله تعالى عنه. The expedition proceeded and was at a place between Usfaan and Makkah when their presence was reported to a clan from the Hudhayl tribe known as the Banu Lihyaan. With close to a hundred archers, the people of this tribe set out after the Sahabah رضي الله تعالى عنهم and traced their tracks until they arrived at a place where the Sahabah رضي الله تعالى عنهم had set up camp earlier. There they found some date stones from the provisions that the Sahabah رضي الله تعالى عنهم had brought from Madinah. Seeing this, they said, "These are dates from Yathrib." They then continued tracing the tracks until they eventually caught up with the Sahabah رضي الله تعالى عنهم.

Hadhrat Aasim رضي الله تعالى عنه and his companions took shelter on a hillock as the Banu Lihyaan surrounded them. The Banu Lihyaan called out, "We make a promise that we shall not kill any of you if you surrender to us." Hadhrat Aasim رضي الله تعالى عنه said, **"As for myself, I shall never surrender into the custody of a Kaafir." He then prayed, "O Allaah! Inform Your Nabi صلى الله عليه وسلم about us."** The Sahabah رضي الله تعالى عنهم then fought the Banu Lihyaan, who martyred Hadhrat Aasim رضي الله تعالى عنه and another seven Sahabah رضي الله تعالى عنهم with arrows. The only ones who survived were Hadhrat Khubayb, Hadhrat Zaid and another Sahabi رضي الله تعالى عنهم.

When the Banu Lihyaan again offered their promise, these Sahabah رضي الله تعالى عنهم agreed to it and came down from the hillock. However, no sooner did the Banu Lihyaan have control over them then they removed the strings from their bows and used it to tie the Sahabah رضي الله تعالى عنهم up. To this, the third Sahabi رضي الله تعالى عنه said, "This is the first breach of your promise." He then refused to accompany them. Despite their efforts to pull and drag him, he would not budge. They eventually killed him.

They then took Hadhrat Khubayb رضي الله تعالى عنه and Hadhrat Zaid رضي الله تعالى عنه away and sold them in Makkah. The sons of Haarith bin Aamir bin Naufal bought Hadhrat Khubayb رضي الله تعالى عنه because he had killed (their father) Haarith bin Aamir in the Battle of Badr. He lived as a prisoner with them until they eventually decided to kill him. Hadhrat Khubayb رضي الله تعالى عنه asked one of the ladies of the household for a razor to shave with and she lent it to him. (Narrating the incident later) She says, "I was unmindful of one of my little children who went towards him. When the child came to him, he put the child on his lap. When I saw this, I became terribly alarmed for he was holding the razor in his hand (I thought that he would use the razor to kill the child). Sensing fear, he said, "Are you afraid that I will kill this child? By the will of Allaah, I shall never do such a thing."

The lady narrates further, "I have never seen a prisoner better than Hadhrat Khubayb رضي الله تعالى عنه. I saw him eating a bunch of grapes at a time when there was no fruit in Makkah and he was bound in chains. It was nothing short of (unseen) sustenance that Allaah had provided for him."

When Hadhrat Khubayb رضي الله تعالى عنه was led outside the area of the Haram to be executed, he requested to be left to perform two Rakaahs of salaah. After performing the salaah, he turned to the people and said, "I would have lengthened the salaah if it were not for you thinking that (I am doing so because)

I am afraid to die." **Hadhrat Khubayb رضي الله تعالى عنه was the first to start the practice of performing two Rakaahs salaah at the time of execution.** He then said, "O Allaah! Do not leave any of them alive." He then recited some couplets which meant:

When I am killed as a Muslim, I care not on which side I fall

This is all for Allaah and if He wills, He could bless the severed limbs of my body

Thereafter, Uqba bin Haarith martyred him.

Because Hadhrat Aasim رضي الله تعالى عنه had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. **However, Allaah sent a swarm of wasps to his body and they protected him from the people whom the Quraysh had sent.** They were therefore unable to get anything from the body. (1)

Hadhrat Aasim bin Amr bin Qataadah reports that after the Battle of Uhud, a delegation from the Adhal and Qaara tribes came to Rasulullaah صلى الله عليه وسلم and said, "O Rasulullaah صلى الله عليه وسلم! Islaam has come to us so send with us a group of your Sahabah رضي الله تعالى عنهم to make us understand the Deen, to teach us the Qur'aan and to educate us about the Shari'ah of Islaam." Rasulullaah صلى الله عليه وسلم therefore sent with them six Sahabah رضي الله تعالى عنهم, whose names have been recorded.

These Sahabah رضي الله تعالى عنهم proceeded with these people until they reached Rajee, which was a well of the Hudhayl tribe situated at one end of Hijaaz where the Hada'a region commences. There the people accompanying the Sahabah رضي الله تعالى عنهم betrayed them and solicited help from the Hudhayl tribe. Unaware of what was happening, the Sahabah رضي الله تعالى عنهم were in their camp when they were suddenly surrounded by many men brandishing their swords. When the Sahabah رضي الله تعالى عنهم grabbed their swords to fight them, the men said, "We swear by Allaah that we do not wish to kill you. All we want is to get some money from the people of Makkah in exchange for you. We give you assurance in the name of Allaah that we shall not kill you." However, Hadhrat Marthad رضي الله تعالى عنه, Hadhrat Khaalid bin Bukayr رضي الله تعالى عنه and Hadhrat Aasim رضي الله تعالى عنه said, "By Allaah! We shall never ever accept a promise or pledge from a Mushrik."

The Couplets that Hadhrat Aasim رضي الله تعالى عنه Recited and His Body is Protected from the Mushrikeen

Hadhrat Aasim رضي الله تعالى عنه then recited some couplets which meant:

"Far from being a sick man, I am a powerful archer

And my bow has a sturdy string

Arrows with long and wide shafts glide over it

Death is true whereas life is a fake

Whatever Allaah has destined will certainly happen to a man

And man will have to return to Him

May my mother forsake me if I do not fight you"

(1) Bukhari, Bayhaqi (Vol.9 Pg.145), Abdur Razzaaq (as quoted in *Isti'aab* Vol.3 Pg.132) and Abu Nu'aym in *Hilya* (Vol.1 Pg.112).

Hadhrat Aasim رضي الله تعالى عنه also said the following:

I am Abu Sulaymaan with arrow made by (the expert arrow-maker) Muq'ad

And with a bow that is like a kindled fire

I feel no fear when a warrior comes storming on a speedy camel

And my shield is made from the hide of a bull with little hair

(To top it all) I am a firm believer in everything revealed to Muhammad صلى الله عليه وسلم

He is also reported to have said:

I am Abu Sulaymaan and warriors like me are excellent archers

I am also from a tribe that is a most honourable one

Hadhrat Aasim رضي الله تعالى عنه then fought the Mushrikeen until he and his two companions were martyred. After killing Hadhrat Aasim رضي الله تعالى عنه, the Hudhayl intended to severe his head to sell it to Sulaafa bint Sa'd bin Shuhayd. When her son was killed in the Battle of Uhud, she made a vow that if she ever got the head of Hadhrat Aasim رضي الله تعالى عنه, she would drink wine from his skull. However, a swarm of wasps protected his body. When the Mushrikeen were prevented from getting to it, they said, "Leave him until the evening when the wasps would have left. We can then have him." **Allaah then sent heavy rains flowing down the valley, which carried his body away.**

Hadhrat Aasim رضي الله تعالى عنه had made a promise to Allaah that because the Mushrikeen were impure, none of them should ever touch him and he would not touch any of them either. When the news of the wasps protecting the body of Hadhrat Aasim رضي الله تعالى عنه reached Hadhrat Umar رضي الله تعالى عنه, he said, "Allaah protects the Mu'min servant. Aasim رضي الله تعالى عنه vowed that no Mushrik should touch him and that he would not touch any Mushrik during his lifetime, so Allaah prevented it from happening after his death just as Allaah prevented it during his lifetime."

The Story of Hadhrat Zaid bin Dathana رضي الله تعالى عنه and his Statement About his Love for Rasulullaah صلى الله عليه وسلم

(The other three Sahabah رضي الله تعالى عنهم in the group) Hadhrat Khubayb رضي الله تعالى عنه, Hadhrat Zaid bin Dathana رضي الله تعالى عنه and Hadhrat Abdullaah bin Taariq رضي الله تعالى عنه chose the easier option and chose to remain alive. They therefore surrendered and were taken prisoner. The Mushrikeen took them to Makkah to sell them. When they reached a place called Zahraan, Hadhrat Abdullaah bin Taariq رضي الله تعالى عنه slipped his hands from the bonds and grabbed a sword. The Mushrikeen stepped away from him started throwing rocks at him until they eventually martyred him. His grave is in Zahraan.

This left Hadhrat Khubayb رضي الله تعالى عنه and Hadhrat Zaid bin Dathana رضي الله تعالى عنه. they were taken to Makkah and exchanged for two prisoners from the Hudhayl who had been in Makkah. While Hujayr bin Abi Ihaab Tameemi bought Hadhrat Khubayb رضي الله تعالى عنه, Safwaan bin Umayyah bought Hadhrat Zaid bin Dathana رضي الله تعالى عنه to execute him for the death of his father. Safwaan sent Hadhrat Zaid bin Dathana رضي الله تعالى عنه outside the Haram to Tan'eem with his slave Nistaas so that he could be executed there.

Amongst the group of the Quraysh that gathered there was Abu Sufyaan bin Harb. When Hadhrat Zaid bin Dathana رضي الله تعالى عنه was brought for execution, Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid رضي الله تعالى عنه replied, "I **swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family.**" Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad ﷺ loved Muhammad ﷺ." Nistaas then executed Hadhrat Zaid رضي الله تعالى عنه.

The Story of Hadhrat Khubayb رضي الله تعالى عنه in Makkah and His Salaah at the time of Death

Hadhrat Ibn Is'haaq narrates the story of Hadhrat Khubayb bin Adi رضي الله تعالى عنه from Hadhrat Abdullaah bin Najeeh who was informed by Maariya, the freed slave of Hujayr bin Ihaab. After accepting Islaam, she narrated, "He (Hadhrat Khubayb رضي الله تعالى عنه) was held prisoner in my home. I **once saw him eating from a bunch of grapes the size of a human head at a time when there was not a grape to be eaten in all of Allaah's land.**"

Ibn Is'haaq narrates further from Aasim bin Umar bin Qataadah and Abdullaah bin Najeeh that she said, "When the time for his execution drew near, he asked me to send him a razor so that he may clean himself before his death. I gave the razor to the little boy from the family and told him to give it to the man in the house. By Allaah! I had just sent the boy with the razor to him when I exclaimed, 'What have I done! By Allaah! That man will have his revenge by killing the boy and have a life in exchange for his own!' However, when the boy handed the razor over to Hadhrat Khubayb رضي الله تعالى عنه, he took it and said, 'By your life! Did your mother not fear any treachery from me when she sent you with this razor?' He then sent the boy off." Ibn Hishaam says that it is commonly believed that the boy was the son of Maariya.

Ibn Is'haaq narrates further from Aasim that the Mushrikeen took **Hadhrat Khubayb رضي الله تعالى عنه out of the Haram to Tan'eem where they intended to crucify him. He then requested,** "If you permit, could I please perform two Rakaahs salaah." "Go ahead," they agreed, "Perform your salaah." Hadhrat Khubayb رضي الله تعالى عنه then performed two complete and perfect Rakaahs of salaah. Thereafter, he turned to the people and said, "By Allaah! But for the fact that you would say I lengthened the salaah for fear of death, I would have performed a longer salaah." It was Hadhrat Khubayb رضي الله تعالى عنه who was the first to initiate the practice of Muslims to perform two Rakaahs salaah at the time of being executed.

The Mushrikeen then lifted him up and when they tied him on the wooden structure, he prayed, "O Allaah! We have conveyed the message of Your Rasool ﷺ. Do inform him tomorrow of what has happened to us." He then added, "O Allaah! Count each one of them (these Mushrikeen), kill each one of them and leave not one of them alive." He was then martyred.

Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه used to say, "I was also present on that day with (my father) Abu Sufyaan and others. I saw my father throw me down on the ground out of fear for the curse of Hadhrat Khubayb رضي الله تعالى عنه. He did this because people used to say that if a person lies on his back when he is cursed, the curse would miss him."

The *Maghaazi* of Moosa bin Uqba narrates that Hadhrat Khubayb رضي الله تعالى عنه and Hadhrat Zaid bin Dathana رضي الله تعالى عنه were both martyred on the same day and it was on that day that Rasulullaah صلى الله عليه وسلم was heard saying, "Salaams to you (two) as well. The Quraysh have martyred Khubayb." It is also narrated that when the Mushrikeen crucified Hadhrat Zaid bin Dathana رضي الله تعالى عنه, they first speared him to make him forsake his Deen. However, this only increased his Imaan and faith in Islaam. Mosa bin Uqba also narrates that when Hadhrat Khubayb رضي الله تعالى عنه was lifted on to the wooden structure the Mushrikeen asked him to swear by Allaah whether he preferred to have Rasulullaah صلى الله عليه وسلم in his place (in exchange for his own freedom). Hadhrat Khubayb رضي الله تعالى عنه replied, **"Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah صلى الله عليه وسلم as ransom for my life."** The Mushrikeen laughed at this. Ibn Is'haaq has reported this with reference to Hadhrat Zaid bin Dathana رضي الله تعالى عنه. Allaah knows best. (1)

The Statement of Hadhrat Khubayb رضي الله تعالى عنه Concerning his Love for Rasulullaah صلى الله عليه وسلم and the Couplets he Recited Before his Execution

A lengthy narration of Hadhrat Urwa bin Zubayr رضي الله تعالى عنه states that the children of the Mushrikeen killed at Badr executed Hadhrat Khubayb رضي الله تعالى عنه. While he was tied to the cross they were using their weapons on him, they asked him in a loud voice to swear whether he preferred Rasulullaah صلى الله عليه وسلم to be in his place. He responded by saying, "I swear by the Magnificent Allaah that I would not even accept a thorn pricking the foot of Rasulullaah صلى الله عليه وسلم as ransom for my life." The Mushrikeen laughed at this. When he was lifted on to the cross, Hadhrat Khubayb رضي الله تعالى عنه recited some couplets which meant:

"The groups have amassed around me and have also gathered
their tribes and have collected a large gathering
They have also gathered their women and children
As I have been brought to a large trunk of a palm tree (to be crucified)
To Allaah do I plead my case of estrangement and my grief
And the place these groups have prepared for my death
O Master of the Glorious Throne! Grant me fortitude against what they intend to do to me
They have cut through my flesh and my hopes have been exposed
This is all for Allaah and if He wills,
He could bless the severed limbs of my body

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.63).

By my life! When I am killed as a Muslim I care not
In what condition will my resting place be for Allaah"[1]
Another narration adds the following line after the first couplet:
"They all express their hatred for me and make every effort
to oppose me because I am in fetters and in a place of destruction"
The following lines are then added after the fifth couplet:
"They have given me a choice between kufr and death whereas death is better
My eyes are tearing but not out of any fear
I have no fear for death because I have to die
I have fear only for the leaping flames of the raging fire
By Allaah! When I die as a Muslim, I care not
on which side I shall fall for the sake of Allaah
I shall express no fear to my enemy
Because my return shall be to Allaah"[2]

During the Expedition to Bir Ma'oona

The Story of the Sahabah رضي الله تعالى عنهم at Bir Ma'oona

Several men of knowledge including Mughiera bin Abdur Rahmaan and Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazam narrate that the expert spear-thrower Abu Baraa Aamir bin Maalik bin Ja'far once came to Madinah to meet Rasulullaah ﷺ. Rasulullaah ﷺ presented Islaam to him and invited him to accept. However, he neither accepted Islaam nor shunned it. Instead he said, "O Muhammad ﷺ! If you send some of your companions to the people of Najd to call them towards Islaam, I strongly feel that they would accept." Rasulullaah ﷺ replied, "I fear harm coming to them from the people of Najd." Abu Baraa reassured Rasulullaah ﷺ by saying, "I stand surety for their safety. Do send them to invite people towards your Deen."

Rasulullaah ﷺ then sent Hadhrat Mundhir bin Amr رضي الله تعالى عنه who was called "Al Mu'niq Liyamoot" ("one who is eager to die") together with seventy Sahabah رضي الله تعالى عنهم who were amongst the best of the Muslims. They included Hadhrat Haarith bin Simma رضي الله تعالى عنه, Hadhrat Haraam bin Milhaan رضي الله تعالى عنه of the Banu Adi bin Najjaar, Hadhrat Urwa bin Asmaa bin Silt Sulami رضي الله تعالى عنه, Hadhrat Naafi bin Budayl bin Warqaa Khuzaa'ee رضي الله تعالى عنه and **Hadhrat Aamir bin Fuhayra رضي الله تعالى عنه who was the freed slave of Hadhrat Abu Bakr رضي الله تعالى عنه.** The group travelled until they reached Bir Ma'oona, which was a well located between the lands of the Banu Aamir tribe and the rocky plain of the Banu Sulaym tribe.

When they set up camp there, Hadhrat Haraam bin Milhaan رضي الله تعالى عنه sent the letter of Rasulullaah ﷺ to Aamir bin Tufayl. When the messenger arrived, Aamir did not even look at the letter before attacking the messenger and killing him. He then solicited help from the Banu Aamir tribe but they declined to respond to his call. They made it clear that they would never betray Abu Baraa who had entered

(1) Tabraani. Haythami (Vol.6 Pg.200) has commented on the chain of narrators.
(2) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.67).

into a treaty with them. Aamir then sought help from Usayya, Ri'al and Dhakwaan clans who belonged to the Banu Sulaym tribe. They responded to his call and left (with him). They amassed around the Sahabah رضي الله تعالى عنهم and surrounded their camp. When the Sahabah رضي الله تعالى عنهم saw the enemy they grabbed their swords and fought until all of them were martyred. May Allaah shower His mercies on them. The only survivor was Hadhrat Ka'b bin Zaid رضي الله تعالى عنه from the Banu Dinaar bin Najjaar tribe. There was still life in him when the attackers left and he was removed from amongst the dead. He still lived afterwards until he was martyred during the Battle of Khandaq.

Hadhrat Amr bin Umayyah Dhamri رضي الله تعالى عنه and an Ansaari from the Banu Amr bin Auf tribe were busy grazing the animals and were unaware of the attack on the other Sahabah رضي الله تعالى عنهم. All that made them aware was (carrion-eating) birds hovering above the camp. They said, "By Allaah! Something must have happened for these birds (to be here)." The two men then went to investigate and found the Muslims lying in pools of blood. The horsemen (who had attacked the Sahabah رضي الله تعالى عنهم) were still there. The Ansaari asked Hadhrat Amr bin Umayyah رضي الله تعالى عنه, "What do you suggest?" "I suggest that we go and inform Rasulullaah ﷺ about what had happened," he replied. The Ansaari then said, "To save my life I would not like to leave a place where someone like Mundhir bin Amr رضي الله تعالى عنه has been martyred. I would also not like to just inform others about people who have been martyred (I prefer to be amongst them)." He then fought until he was martyred. Hadhrat Amr bin Umayyah رضي الله تعالى عنه was taken prisoner but later released by Aamir bin Tufayl when he informed them that he belonged to the Mudhar tribe. However, Aamir cut off Hadhrat Amr رضي الله تعالى عنه's forelocks and gave him freedom because his mother was required to free a slave (so he freed Hadhrat Amr رضي الله تعالى عنه on her behalf). (1)

The Last Words of Hadhrat Haraam رضي الله تعالى عنه Because of which his Killer Accepted Islaam

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Haraam رضي الله تعالى عنه the brother of Hadhrat Ummu Sulaym رضي الله تعالى عنها together with seventy riders on an expedition. The leader of the Mushrikeen (in the region where the expedition went) was Aamir bin Tufayl. He had given Rasulullaah ﷺ a choice between three options (when he said), "Either (1) you have the villagers for yourself and leave the city dwellers to me or (2) you appoint me as your successor or (3) I shall fight you with the support of thousands of men from the Ghitfaan tribe."

However, Aamir was afflicted with a plague in the home of a certain woman. He said, "It is a sore like that which afflicts camels and in the house of some woman (he regarded it below his dignity to die in the house of some simple woman by whom he stayed during his travels). Bring me my horse." He then died on the back of his horse.

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.73). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.129).

Hadhrat Haraam رضي الله تعالى عنه the brother of Hadhrat Ummu Sulaym رضي الله تعالى عنها, a crippled Sahabi رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه from some tribe left (to deliver the letter). Hadhrat Haraam رضي الله تعالى عنه said to the other two, "Stay close until I return to you. If they grant me safety, you join me, and if they kill me, you can go back to your companions." Hadhrat Haraam رضي الله تعالى عنه then approached the Mushrikeen and said, "Will you grant me safety so that I may deliver the message of Rasulullaah ﷺ?" As he was busy talking to them, they motioned to a man to come up to Hadhrat Haraam رضي الله تعالى عنه from the back and stabbed him with a spear. One of the narrators by the name of Hammaam says that he was stabbed with a spear that pierced right through his body. He then exclaimed, "Allaahu Akbar! By the Rabb of the Kabah, I am successful!" The Sahabah رضي الله تعالى عنهم (who were with Hadhrat Haraam رضي الله تعالى عنه) joined up with the others but they were all martyred except for the crippled Sahabi رضي الله تعالى عنه who had been on top of a hillock.

It was with reference to these martyred Sahabah رضي الله تعالى عنهم that Allaah revealed the following verse of the Qur'aan that was later abrogated:

"We have met our Rabb Who is happy with us and has made us happy."

For thirty mornings afterwards, Rasulullaah ﷺ cursed the Ri'al, Dhakwaan, Banu Lihyaan and Usayya tribes who opposed Allaah and His Rasool ﷺ. (1)

Another narration of Bukhari states that when Hadhrat Haraam رضي الله تعالى عنه the uncle of Hadhrat Anas رضي الله تعالى عنه was stabbed with a spear on the expedition to Bir Ma'oona, he wiped his blood on his face and was heard saying, "By the Rabb of the Kabah, I am successful!" A narration reported by Waaqidi says that the person who martyred Hadhrat Haraam رضي الله تعالى عنه was Jabbaar bin Salma Kilaabi. When he stabbed Hadhrat Haraam رضي الله تعالى عنه with a spear, Hadhrat Haraam رضي الله تعالى عنه cried out, "By the Rabb of the Kabah, I am successful!" Afterwards when Jabbaar asked about the meaning of the statement "I am successful", the people told him that Hadhrat Haraam رضي الله تعالى عنه was referring to his successful entry into Jannah. He then said, "By Allaah! He has spoken the truth." Jabbaar then accepted Islaam. (2)

During the Battle of Mu'ta

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Weeps upon Leaving and His Poem asking for Martyrdom

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that Rasulullaah ﷺ sent an expedition to Mu'ta in Jumaadal Ula 8 A.H. Rasulullaah ﷺ appointed Hadhrat Zaid bin Haaritha رضي الله تعالى عنه as commander of the expedition. Rasulullaah ﷺ then added, "If Zaid is killed, Ja'far bin Abi Taalib should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command." The Sahabah رضي الله تعالى عنهم prepared their provisions for the journey and then got ready to leave. **They were three thousand in number. When they started leaving, the people came to bid farewell to the commanders that Rasulullaah ﷺ appointed.**

As Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه was being greeted along with the

(1) Bukhari.

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.71).

others, he started weeping. When the people asked him what it was that made him weep, he said, "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah ﷺ recite a verse for the Qur'aan that speaks of the fire of Jahannam:

﴿وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ۝﴾ (سورة مريم: ٧١)

Every one of you shall pass by it *(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam).* This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing." The other Muslims said to him, "May Allaah be your companion. May He remove your worries and return you to us hail and healthy." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه then recited the following couplets which meant:

"I implore Ar Rahmaan for forgiveness
And the strike of a wide sword that causes foaming blood to spurt forth
Or (I implore Allaah for) the fatal strike of a blood-thirsty enemy's spear
That pierces through my intestines and liver
And when people pass by my grave, it will be said,
'May Allaah care for this warrior' who has already been cared for"

As the army were preparing to leave, Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه went to greet Rasulullaah ﷺ. He then recited the following couplets which meant:

"May Allaah preserve all the good He has granted you
As He did for Moosa عليه السلام, and may He assist you as others were assisted
I see you ever increasing in good
And Allaah knows that my sight is excellent
You are the Rasul and whoever is deprived of your munificence
and your attention truly is ill-fated"

The army then left. Rasulullaah ﷺ left to bid farewell to them and when he turned back (to return to Madinah), Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه said:

"May peace remain with the great man whom I have greeted *amongst the date palms, who is the best of those who bid farewell and the best of friends"*

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Encourages the Sahabah رضي الله تعالى عنهم towards Martyrdom

The expedition marched until they set up camp at a place called Ma'aan which was located in Shaam. There they received intelligence that Heraclius had arrived in Ma'aab in the district of Balqaa with a hundred thousand Roman soldiers. In addition to this, he had been reinforced by another hundred thousand soldiers from the Lakhm, Judhaam, Qayn, Bahraa and Baly tribes. Commanding the reinforcements was a man named Maalik bin Zaafila who belonged to the Iraasha

clan, an offshoot of the Baly tribe. When this news reached the Muslims, they stayed in Ma'aan for two nights, discussing their situation.

They said, "We should send a message to Rasulullaah ﷺ informing him about the numbers of the enemy. He will then either send reinforcements to us or issue further instructions for us to follow." It was then that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه bolstered the courage of the Muslim by saying, "O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left, martyrdom. **We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with.** March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"

The Sahabah رضي الله تعالى عنهم then proceeded to the border of Balqaa, where the coalition of Heraclius's Roman army and the Arab forces met them at one of the villages of Balqaa called Mashaarif. As the enemy forces drew closer, the Muslims regrouped at a village called Mu'ta. It was there that the armies clashed. The Muslims arranged their army by appointing a Sahabi from the Banu Udhra tribe called Qutba bin Qataadah رضي الله تعالى عنه as commander of the right flank and a Sahabi from the Ansaar called Abaaya bin Maalik as commander of the left flank. In this way they met the enemy and started fighting.

Hadhrat Zaid bin Haaritha رضي الله تعالى عنه fought courageously with the flag of Rasulullaah ﷺ until he was martyred by a spear. Hadhrat Ja'far رضي الله تعالى عنه then grabbed hold of the flag and fought until he was also martyred. He was the first Muslim in the history of Islaam who disabled his animal (to dispel thoughts of fleeing from the battlefield). (1)

Another narration of Hadhrat Urwa رضي الله تعالى عنه states that afterwards (after the martyrdom of Hadhrat Zaid رضي الله تعالى عنه) Hadhrat Ja'far رضي الله تعالى عنه grabbed hold of the flag and fought with it until when the battle became pitched, he dismounted his red horse and hamstrung it. He then fought until he was also martyred. He was the first Muslim in the history of Islaam to disable his animal. (2)

The Couplets that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Recited During the Journey

Hadhrat Zaid bin Arqam رضي الله تعالى عنه says, "I was an orphan in the care of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه. He took me along on the journey (to Mu'ta) and seated me behind him on his satchel. By Allaah! He was travelling one night when I heard him recite the following couplets (which mean):

'(O my camel) When you take me closer, carrying my carriage along
for four days after leaving Hisaa
May you then have comfort and not any more hardship
For I shall not be returning to my wife and family (because I shall become a

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.241).

(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.157). Abu Nu'aym in his *Hilya* (Vol.1 Pg.118) has also reported the narration.

martyr, you will have no more work to do)
The Muslims shall return and leave me there
in the land of Shaam where my final stay will be
My close relatives who are close to Allaah will take you back
Whereas (by my death) my relationship with them shall cease
At this stage I neither have concern for date palms that grow by themselves
Nor for those that need to be watered""

Hadhrat Zaid bin Arqam رضي الله تعالى عنه continues to narrate, "When I heard these couplets from him, I began to weep. He struck me with his whip and said, 'You little imp! Why should it be a bother for you if Allaah blesses me with martyrdom and you can ride back (to Madinah) on my camel?" (1)

The Couplets that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Recited During the Battle

Hadhrat Abbaad bin Abdullaah bin Zubayr رضي الله تعالى عنه narrates from his foster father from the Banu Murrah clan that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه grabbed hold of the flag after Hadhrat Ja'far bin Abi Taalib was martyred. He then took it forward riding on his horse. Because his heart seemed reluctant to dismount (to engage the enemy), he said to himself:

"O my heart! I command you in the name of Allaah to dismount
You will have to dismount either willingly or unwillingly
(Especially) If the enemy gather and shout out in loud voices (as they attack)
Why do I see you displaying an aversion for Jannah
For a long time you have enjoyed a good life
You are merely like a drop in a waterbag (will come to an end very soon)"

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه also recited the following couplets which mean:

"O my heart! If you are not killed, you will still have to die some day
This is the pronounced decree of death that you will have to enter
You have been granted whatever you desire
Now if you do what those two (Hadhrat Zaid and Ja'far رضي الله تعالى عنهما) have done, you will have been rightly guided"

He then dismounted his horse. As he did so, his cousin came to him with a piece of meat saying, "Strengthen yourself with this because you have experienced much hunger the last few days." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه took the meat and had taken just one bite from it when he heard an uproar at one end of the battlefield. He said to himself, **"(The Muslims are giving their lives) And you are still engrossed in worldly affairs?" Throwing the meat from his hand, he grabbed his sword and went forward, fighting until he was martyred.** (2)

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.243), Abu Nu'aym in his *Hilya* (Vol.1 Pg.119) and Tabraani, as quoted *Majma'uz Zawaa'id* (Vol.6 Pg.158).

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.245). Abu Nu'aym in his *Hilya* (Vol.1 Pg.120) and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.160).

Hadhrat Ja'far رضي الله تعالى عنه Disables his Horse and Recites Some Couplets as he Fights

Hadhrat Abbaad bin Abdullaah bin Zubayr رضي الله تعالى عنه narrates that his foster father from the Banu Murrah who participated in the Battle of Mu'ta said, "By Allaah! It is as if I can still see Ja'far رضي الله تعالى عنه dismounting his red horse and then hamstringing it. He then fought the enemy until he was martyred. As he fought, he was reciting the following couplets (which meant):

'O how delightful is Jannah and drawing close to it
With its pure and cool waters
Their punishment has drawn close to the Romans
Who are non-believers without any mutual relations
When I meet them on the battlefield, I shall have to strike at them with my sword'."(1)

During the Battle of Yamaamah

Hadhrat Zaid bin Khattaab رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم Encourage the Muslims to be Steadfast and to Seek Martyrdom

Hadhrat Abdur Rahmaan رضي الله تعالى عنه who was the son of Hadhrat Zaid bin Khattaab رضي الله تعالى عنه narrates that (his father) Hadhrat Zaid bin Khattaab رضي الله تعالى عنه carried the flag of the Muslims during the Battle of Yamaamah. The Muslims were on the verge of being defeated when (their enemy) the Haneefa tribe(2) overwhelmed the Muslim infantry. Hadhrat Zaid bin Khattaab رضي الله تعالى عنه then said to the Muslims, "Do not return to the camp for the infantry has been defeated." Shouting at the top of his voice, he then said, "O Allaah! I beg Your pardon on behalf of my companions who have fled and I exonerate myself from the evil that Musaylama and Muhakkam bin Tufayl (the commander of Musaylama's army) have casued." He then firmly grabbed hold of the flag and advanced with it in the midst of the enemy, where he fought courageously with his sword until he was martyred. May Allaah shower His mercies on him.

When the flag fell from his hand, it was taken up by Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رضي الله تعالى عنه. The Muslims said to him, "We fear that the enemy would attack us from your side." He replied, "I would be a terrible bearer of the Qur'aan if the enemy attacks from my side (I shall fight any attacks they launch form my side)." Hadhrat Zaid bin Khattaab رضي الله تعالى عنه was martyred in 12 A.H. (3)

(1) Ibn Is'haaq, *Al Bidaaya wan Nihaaya* (Vol.4 Pg.244), Abu Nu'aym in his *Hilya* (Vol.1 Pg.118) and Abu Dawood, as quoted in *Isaaba* (Vol.1 Pg.238).
(2) They were the tribe of Musaylama Kadhaab who falsely claimed to be a prophet.
(3) Haakim (Vol.3 Pg.227) and Ibn Sa'd (Vol.3 Pg.274).

Hadhrat Thaabit رضي الله تعالى عنه and Hadhrat Saalim رضي الله تعالى عنه Dig Holes During a Battle to Keep them from Fleeing and to Ensure that they are Martyred

The daughter of Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه requested the Muslim to fight against those who forsook Islaam from Yamaamah and the followers of Musaylama, Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه was amongst those who marched. **When the Muslim army clashed with Musaylama and the Banu Haneefa tribe, the Muslims were defeated in three battles.** It was then that Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه and Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رضي الله تعالى عنه said, "This was not how we fought during the time of Rasulullaah صلى الله عليه وسلم." They then dug a foxhole for themselves, got in and fought until they were both martyred. (1)

Hadhrat Muhammad bin Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates that when the Muslims were initially defeated during the Battle of Yamaamah, Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رضي الله تعالى عنه said, "This was not how we fought during the time of Rasulullaah صلى الله عليه وسلم." He then dug a foxhole for himself and stood in it. Carrying the flag of the Muhaajireen with him, he then fought until he was martyred. May Allaah shower His mercy on him. This occurred during the Battle of Yamaamah during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه in 12 A.H. (2)

The Call Hadhrat Abbaad bin Bishr رضي الله تعالى عنه Made to the Ansaar Before he was Martyred

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Hadhrat Abbaad bin Bishr رضي الله تعالى عنه said to him, "O Abu Sa'eed! Last night I saw (in a dream) that the sky opened up for me and then shut behind me (after I had entered). Inshaa Allaah, this indicates martyrdom." Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "I told him that he had seen an excellent dream. During the Battle of Yamaamah, I then saw him calling to the Ansaar, 'Break the sheaths of your swords and separate from the others. Let us Ansaar separate! Let us Ansaar separate (from the other soldiers so that we may show our courage and encourage the others thereby)!' Four hundred soldiers only from the Ansaar gathered aside. Abbaad bin Bishr رضي الله تعالى عنه, Abu Dujaanah رضي الله تعالى عنه and Baraa bin Maalik رضي الله تعالى عنه led them to the orchard (where the enemy had fortified themselves) and fought very hard. Abbaad bin Bishr رضي الله تعالى عنه was martyred. May Allaah shower His mercies on him. I saw so many wounds on his face that I could recognise him only by signs on his body." (3)

(1) Tabraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Ibn Abdul Birr has also reported the narration in *Isti'aab* (Vol.1 Pg.194), as has Baghawi, as quoted in Isaaba (Vol.1 Pg.196).

(2) Ibn Sa'd (Vol.3 Pg.88).

(3) Ibn Sa'd (Vol.3 Pg.441).

The Call Hadhrat Abu Aqeel رضي الله تعالى عنه Made to the Ansaar Before he was Martyred

Hadhrat Ja'far bin Abdullaah bin Aslam Hamdaani رضي الله تعالى عنه narrates that the first casualty during the Battle of Yamaamah was Hadhrat Abu Aqeel Unayfi رضي الله تعالى عنه. An arrow struck him between his shoulder and heart. The arrow bent and therefore did not kill him. When the arrow was removed, the left side of his body became paralysed because of the injury. This occurred during the early part of the day and he was taken to the camp. When the fighting grew intense, the Muslims were being defeated and driven back behind their camp.

As Hadhrat Abu Aqeel رضي الله تعالى عنه lay in a weak condition because of his wound, he heard Hadhrat Ma'n bin Adi رضي الله تعالى عنه calling to Ansaar, "Trust in Allaah! Trust in Allaah and attack the enemy once again." Hadhrat Ma'n رضي الله تعالى عنه was walking quickly ahead of the others. This was during the time when the Ansaar were shouting, "Let us Ansaar separate! Let us Ansaar separate!" One by one, the Ansaar started separating from the others (and grouping together to launch an attack that would encourage the others).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Abu Aqeel رضي الله تعالى عنه jumped up to join his people (the Ansaar). I said to him, 'What are you doing, Abu Aqeel? You are in no condition to fight.' He replied, 'A caller has announced my name.' 'He has called for the Ansaar and is not referring to the injured,' I explained. He replied, 'I am from the Ansaar and I shall respond even though I have to crawl.'"

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates further that Hadhrat Abu Aqeel رضي الله تعالى عنه then fastened his back and took a naked sword in his right hand. He then started calling, "O Ansaar! Attack the enemy once more like the Battle of Hunayn." The Ansaar then regrouped and spearheaded an extremely fierce attack on the enemy, forcing them to retreat to an orchard. The Muslims and the enemy met at close quarters and crossed swords with each other.

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that he saw the injured arm of Hadhrat Abu Aqeel رضي الله تعالى عنه severed from the shoulder and lying on the ground. Hadhrat Abu Aqeel رضي الله تعالى عنه sustained fourteen wounds, each of which were fatal by themselves. Musaylama was killed and when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reached Hadhrat Abu Aqeel رضي الله تعالى عنه, he was lying on the ground breathing his last. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه called Hadhrat Abu Aqeel t's name, he responded by muttered in a faint voice, "At your service! Who has won the battle?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه informed him, "Glad tidings (we have been victorious)!" Raising his voice, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه added, **"The enemy of Allaah had been killed!" Hadhrat Abu Aqeel رضي الله تعالى عنه then pointed his finger towards the heavens, praised Allaah and then passed away. May Allaah shower His mercy on him.**

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that after returning, he informed (his father) Hadhrat Umar رضي الله تعالى عنه about the events that transpired, to which Hadhrat Umar رضي الله تعالى عنه commented, "May Allaah shower His mercy on him. He continued asking for martyrdom and searching for it. As far as I know, he was amongst the

best of Rasulullaah ﷺ's companions and was one of the early Muslims." (1)

The Martyrdom of Hadhrat Thaabit bin Qais رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says that when the Muslim army suffered defeat initially during the Battle of Yamaamah, he saw Hadhrat Thaabit bin Qais رضي الله تعالى عنه applying perfume (in preparation for entering the battlefield). Hadhrat Anas رضي الله تعالى عنه said to him, "O uncle! Do you not see what is happening (the Muslim are busy retreating)?" He replied, "This is not how we used to fight during the time of Rasulullaah ﷺ! Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)! O Allaah! I absolve myself from what these people (the Muslims) have done (by fleeing) and from what those people (the enemy) have done." He then fought until he was killed. (2)

Another narration states that when the Muslims were being defeated during the Battle of Yamaamah, Hadhrat Thaabit رضي الله تعالى عنه said, "Shame on those people (the enemy) and whatever they worship and shame on these people (the Muslim) for what they have done!" He then killed a man standing on a depression of a wall (of the orchard they were using as a fortress). Hadhrat Thaabit رضي الله تعالى عنه was then martyred. (3)

During the Battle of Yarmook

Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه is Martyred Together with Four Hundred Muslims

Hadhrat Thaabit Bunaani رضي الله تعالى عنه narrates that during a certain battle (the Battle of Yarmook), Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه dismounted from his animal and was walking when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said to him, "Do not do that for your death will be a hard blow to the Muslims." Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه replied, "Leave me alone, O Khaalid. You were one of the early ones with Rasulullaah ﷺ while my father and I were amongst his staunchest opponents." He then continued on foot until he was martyred. (4)

Hadhrat Abu Uthmaan Ghassaani narrates from his father that during the Battle of Yarmook, Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه said, "I fought several battles against Rasulullaah ﷺ. Should I now flee from you people today?!" He then announced, "Who will pledge to fight to their deaths?" His uncle Hadhrat Haarith bin Hishaam رضي الله تعالى عنه, Hadhrat Diraar bin Azwar رضي الله تعالى عنه and four hundred other prominent Muslims and horsemen took the pledge at his hand. They then fought in front of Hadhrat Khaalid رضي الله تعالى عنه's tent until their wounds incapacitated all of

(1) Ibn Sa'd (Vol.3 Pg.473)

(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.195) from reliable sources as confirmed by Haythami (Vol.9 Pg.323). Haakim (Vol.3 Pg.235) has also reported the narration.

(3) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.6 Pg.405). Bayhaqi (Vol.9 Pg.44) has also reported a similar narration from Hadhrat Anas رضي الله تعالى عنه.

(4) Ya'qoob bin Abu Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.75). Bayhaqi (Vol.9 Pg.44) has also reported the narration.

them. A large number of them were martyred. Amongst those martyred was Hadhrat Diraar bin Azwar رضي الله تعالى عنه. (1)

Another narration while most of the four hundred men were martyred, some of them survived. Amongst them was Hadhrat Diraar bin Azwar رضي الله تعالى عنه. The next morning, Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه and his son Amr were both brought to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه in badly wounded conditions. Hadhrat Khaalid رضي الله تعالى عنه placed the head of Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه on his thigh and that of his son Hadhrat Amr on his calf. He then started wiping their faces and putting drops of water into their throats saying, "The son of Hantama (Hadhrat Umar رضي الله تعالى عنه) said that we would not be martyred (but Allaah has blessed us with martyrs)."

Miscellaneous Stories about the Enthusiasm of the Sahabah رضي الله تعالى عنهم to Fight in the path of Allaah

The Enthusiasm of Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه to Fight in the Path of Allaah

Hadhrat Abul Bakhtari and Hadhrat Maysara narrate that Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه was fighting in the Battle of Siffeen but was not being martyred. He then approached Hadhrat Ali رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah ﷺ said that I would be martyred. How come I am still alive?)." Hadhrat Ali رضي الله تعالى عنه replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar رضي الله تعالى عنه was given some milk. He drank it and said, **"Indeed, Rasulullaah ﷺ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.** (2)

Hadhrat Abu Sinaan Duwali رضي الله تعالى عنه who was a Sahabi reports that he saw Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه call to his slave to bring him something to drink. The slave brought a cup of milk, which Hadhrat Ammaar رضي الله تعالى عنه drank. He then said, "Rasulullaah ﷺ has spoken the truth. Today I shall meet my beloved friends, Muhammad ﷺ and his companions." The rest of the Hadith follows. (3)

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that during the Battle of Siffeen, which was the day when Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه was martyred, he heard Hadhrat Ammaar رضي الله تعالى عنه call out, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad ﷺ and his companions because Rasulullaah ﷺ informed me that the last provision of my worldly life shall be the curds of milk."(4)

(1) Sayf bin Umar, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).

(2) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.297) has commented on the chain of narrators.

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.298).

(4) Tabraani. Haythami (Vol.9 Pg.296) has commented on the chain of narrators and stated that a narration of Imaam Ahmad states that when the milk was brought to Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه, he laughed.

The Martyrdom of Hadhrat Baraa bin Maalik رضي الله تعالى عنه in Persia

Hadhrat Anas رضي الله تعالى عنه narrates, "I came to (my brother) Baraa bin Maalik رضي الله تعالى عنه while he was singing something. I said, 'Allaah has given you something (the Qur'aan) that is better (than the poems you sing).' He replied, 'Do you fear that I shall die on my bed? Never! I swear by Allaah that He will never deprive me (of martyrdom). I have already killed a hundred Kuffaar apart from those whom I killed with the help of others.'" (1)

Another narration states that when the Muslims retreated during the Battle of Aqaba in Persia, Hadhrat Baraa bin Maalik رضي الله تعالى عنه stood up and mounted his horse as another person guided it from behind. He then said to his companions, "Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)!" He then led the attack against the enemy and Allaah gave victory to the Muslims. It was on that day that Hadhrat Baraa رضي الله تعالى عنه was martyred. (2)

The Thoughts of Hadhrat Umar رضي الله تعالى عنه when Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه Passed Away without being Martyred

Hadhrat Ubaydullaah bin Abdullaah bin Utba رضي الله تعالى عنه says that the news reached him that Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "When Uthmaan bin Madh'oon رضي الله تعالى عنه died naturally without being martyred, his status dropped in my eyes. I said to myself, 'Look at this man who was extremely abstinent from the world and then passed away without being martyred!' Uthmaan رضي الله تعالى عنه stayed in this position in my estimation until Rasulullaah صلى الله عليه وسلم passed away. I then said, **'Shame on me! Even the best of people pass away naturally.' When Abu Bakr رضي الله تعالى عنه passed away naturally, I said, 'Shame on me! Even the best of us pass away naturally.' The status of Uthmaan bin Madh'oon رضي الله تعالى عنه was then restored to the position it previously enjoyed in my sight."** (3)

The Bravery of the Sahabah رضي الله تعالى عنهم

The Bravery of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه once asked, **"O people! Who is the bravest person?"** "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رضي الله تعالى عنه then said, "Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person." "Who then?" the people said, "Who is the bravest person?" Hadhrat Ali رضي الله تعالى عنه replied, "He was Abu Bakr رضي الله تعالى عنه. We had constructed a shed for Rasulullaah صلى الله عليه وسلم during the Battle of Badr and then asked

(1) Baghawi, as quoted in *Isaaba* (Vol.1 Pg.143) from reliable sources as confirmed by Haythami (Vol.9 Pg.324). Haakim (Vol.3 Pg.291) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.350) have also reported the narration.

(2) Haakim.

(3) Ibn Sa'd and Abu Ubayd in his *Ghareeb*, as quoted *Muntakhab* (Vol.5 Pg.240).

who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. (Hadhrat Abu Bakr رضي الله تعالى عنه volunteered for the task when all others were unable to.) By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رضي الله تعالى عنه was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people." (1)

The Bravery of Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه says, "I know of no person who did not make Hijrah secretly except for Umar bin Khattaab رضي الله تعالى عنه. When he decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand. He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two Rakaahs salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering separately, saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him out. (2)

The Bravery of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

The Poem of Hadhrat Ali رضي الله تعالى عنه after the Battle of Uhud

Hadhrat Jaabir رضي الله تعالى عنه narrates that after the Battle of Uhud, Hadhrat Ali رضي الله تعالى عنه came home to Hadhrat Faatima رضي الله تعالى عنها and said the following couplets (which meant):

"O Faatima! Take this flawless sword from me
I am neither shaken (with fear) nor a worthless man
By my life! I have truly exerted myself to assist Muhammad ﷺ
and for the pleasure of my Rabb Who has complete knowledge about His bondsmen"

Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Ibn Simma." Rasulullaah ﷺ also mentioned the name of a third Sahabi رضي الله تعالى عنه whose name a narrator called Mu'alla had forgotten. Hadhrat Jibra'eel عليه السلام commented, "O Muhammad ﷺ! I swear by your father that this is certainly an occasion of grief." Rasulullaah ﷺ said, "O Jibra'eel! He (Hadhrat Ali رضي الله تعالى عنه) is from me." To this, Hadhrat Jibra'eel عليه السلام said, "And I am from the two of you (with you two always)." (3)

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Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after the Battle of Uhud, Hadhrat Ali رضي الله تعالى عنه came home to Hadhrat Faatima رضي الله تعالى عنها and said, "O

(1) Bazzaar, as quoted *Majma'uz Zawaa'id* (Vol.9 Pg.46).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(3) Bazzaar. Haythami (Vol.6 Pg.122) has commented on the chain of narrators.
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Faatima! Take this flawless sword from me." Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Abu Dujaana Simaak bin Harasha." (1)

Hadhrat Ali رضي الله تعالى عنه Kills Amr bin Abd Wadd

Hadhrat Ubaydullaah bin Ka'b bin Maalik رضي الله تعالى عنه says that during the Battle of Khandaq, Amr bin Abd Wadd donned himself recognisable so that his presence should be noticed by also bringing a flag in his hand. As he stood with his horse, Hadhrat Ali رضي الله تعالى عنه asked, "O Amr! Did you make a pledge to the Quraysh in Allaah's name that if anyone called you to accept two matters, you would surely accept one of them?" "I certainly have," replied Amr. Hadhrat Ali رضي الله تعالى عنه continued, **"I then call you towards Allaah, His Rasool ﷺ and towards Islaam." "I have no need for that!" retorted Amr. "Then,"** said Hadhrat Ali رضي الله تعالى عنه, "I challenge you to dismount and fight me on the battlefield." Amr responded by saying, "Why, O nephew? By Allaah, I would not like to kill you." Hadhrat Ali رضي الله تعالى عنه then incensed Amr by smirking, "However, I swear by Allaah that I would like to kill you." At this, Amr stormed forward. Both men dismounted their animal, circled the battlefield and started a furious duel. Hadhrat Ali رضي الله تعالى عنه then killed Amr. (2)

The Couplets Hadhrat Ali رضي الله تعالى عنه Recited when he Killed Amr bin Abd Wadd

A narration of Ibn Is'haaq states that Amr bin Abd Wadd was covered in armour when he stepped forward and called, "Who will fight me?" Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه stood up and said, "I shall accept the challenge, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "That is Amr. Be seated." Amr then called out again saying, "Is there nobody to fight me?" He then started making fun of the Muslims by saying, "Where is that Jannah of yours about which you claim that anyone killed from you will enter? Can you not send even one man to fight me?" Hadhrat Ali رضي الله تعالى عنه again stood up and volunteered for the task. However, Rasulullaah ﷺ again bade him to be seated. When Amr pronounced his challenge for the third time and also recited some poetry (to ridicule the Muslims), Hadhrat Ali رضي الله تعالى عنه got up and said, "O Rasulullaah ﷺ! I shall do it." "But that is Amr," cautioned Rasulullaah ﷺ. Hadhrat Ali رضي الله تعالى عنه replied, "(I am prepared to fight) Even though it is Amr." With the permission of Rasulullaah ﷺ, Hadhrat Ali رضي الله تعالى عنه walked towards Amr with the following couplets on his lips (which meant):

"Do not be hasty because coming your way
is a respondent to your challenge who is not at all helpless
He comes with true resolve and foresight
For it is truth that brings salvation to every successful person
I have great hope of setting on you
Women who wail over the bodies of the dead

(1) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.123).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).

Using such a powerful strike of the sword
That will be spoken about in all battles"
"Who are you?" Amr asked. "I am Ali," came the reply. "The son of Abd Manaaf?" asked Amr. Hadhrat Ali رضي الله تعالى عنه replied, "I am Ali the son of Abu Taalib." Amr said, "Dear nephew! Have you any uncles who are elder than you, (rather send them to fight me) for I do not like to spill your blood." Hadhrat Ali رضي الله تعالى عنه remarked, "However, I swear by Allaah that I would love to spill your blood." Amr flew into a rage at this. He dismounted from his animal and drew his sword which appeared to be a spark of fire. He then stormed angrily at Hadhrat Ali رضي الله تعالى عنه, who faced him with his leather shield.

Amr struck the shield with such force that the sword cut right through it and injured Hadhrat Ali رضي الله تعالى عنه's head. Hadhrat Ali رضي الله تعالى عنه then struck an artery of Amr's shoulder so forcefully that Amr fell to the ground. Dust then began to fly and when Rasulullaah ﷺ heard "Allaahu Akbar", the Sahabah رضي الله تعالى عنهم knew that Hadhrat Ali رضي الله تعالى عنه had killed Amr. Hadhrat Ali رضي الله تعالى عنه then recited the following couplets which meant:

"Will a band of horsemen launch a surprise attack against me?
O my companions, retreat and leave them to me
Today my anger prevents me from fleeing from the battlefield
As did the unmistaken strike of a sword to my head"
He concluded with a few verses that meant:
"By his foolish judgement, he worshipped stones
while by my correct judgement, I worship the Rabb of Muhammad ﷺ
When I returned, I left him lying on the ground
Like a fallen trunk of a palm lying somewhere between sand dunes and higher ground
I preserved my dignity by not taking his clothes
But had I been the one to fall, he would have snatched away all my clothing
O coalition of forces! Never think that Allaah will stop assisting
His Deen and His Nabi ﷺ "

Hadhrat Ali رضي الله تعالى عنه then went to Rasulullaah ﷺ, whose face was gleaming. Hadhrat Umar bin Khattaab رضي الله تعالى عنه asked him, "Why did you not take his armour? No Arab has armour better than his." Hadhrat Ali رضي الله تعالى عنه replied, **"When I struck him with my sword, he used his groin area to shield himself (because of which his private parts became exposed) so I felt too shy for this cousin of mine to take off his armour."** (1)

Hadhrat Ali رضي الله تعالى عنه Kills the Jew Marhab During the Battle of Khaybar

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates a lengthy Hadith in which he makes mention of the Sahabah رضي الله تعالى عنهم returning from fighting the Banu Fazaara. They had hardly stayed (in Madinah) for three days when they had to march to

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.106).

Khaybar. Hadhrat Salama رضي الله تعالى عنه says that (his uncle) Hadhrat Aamir رضي الله تعالى عنه also left (with the army) as he recited the following couplets (which meant):

"By Allaah! Were it not for You (O Allaah) we would not have received guidance
Nor would we have given charity or performed salaah
We can never be independent of Your grace
So do send tranquillity to us
And make our feet firm when we clash (with the enemy)"

Rasulullaah صلى الله عليه وسلم asked, "Who is saying that?" When the Sahabah رضي الله تعالى عنهم informed Rasulullaah صلى الله عليه وسلم that it was Hadhrat Aamir رضي الله تعالى عنه, he said, "May your Rabb forgive you." Hadhrat Salama رضي الله تعالى عنه says, "Whenever Rasulullaah صلى الله عليه وسلم said this to anyone, they were always martyred." Riding his camel, Hadhrat Umar رضي الله تعالى عنه commented, "(O Rasulullaah صلى الله عليه وسلم!) You should have allowed us to benefit more from Aamir." When the Sahabah رضي الله تعالى عنهم reached Khaybar, (one of the bravest Jewish warriors) Marhab came out brandishing his sword and reciting the following couplets (which meant):

"All of Khaybar knows that I am Marhab
A well-armed and experienced hero
(Who thrives) When the leaping flames of war arrive"

Hadhrat Aamir رضي الله تعالى عنه met Marhab's challenge to a duel as he recited the following:

"All of Khaybar knows that I am Aamir
A well-armed hero who throws himself in the thick of battle"

The two men exchanged blows with their swords. When Marhab's sword got stuck in Hadhrat Aamir رضي الله تعالى عنه's shield, he attacked Marhab from beneath but his sword accidentally severed an artery in his own arm. This caused the death Hadhrat Aamir رضي الله تعالى عنه. Hadhrat Salama رضي الله تعالى عنه says that as he was passing by a group of Sahabah رضي الله تعالى عنهم, he overheard them say, "All Aamir's deeds have been wasted because he killed himself." Hadhrat Salama رضي الله تعالى عنه then went weeping to Rasulullaah صلى الله عليه وسلم who asked him what the matter was. Hadhrat Salama رضي الله تعالى عنه replied, "They are saying that all the deeds of Aamir are wasted." "Who is saying this?" asked Rasulullaah صلى الله عليه وسلم. "A group of your Sahabah رضي الله تعالى عنهم," came the reply. Rasulullaah صلى الله عليه وسلم then said, "They are wrong. In fact, his reward will be double."

Rasulullaah صلى الله عليه وسلم then sent for Hadhrat Ali رضي الله تعالى عنه, who was experiencing some pain in his eyes. "Tomorrow," declared Rasulullaah صلى الله عليه وسلم, "I shall give this flag to someone who loves Allaah and His Rasool صلى الله عليه وسلم." Hadhrat Salama رضي الله تعالى عنه says that he was he who led Hadhrat Ali رضي الله تعالى عنه to Rasulullaah صلى الله عليه وسلم. Rasulullaah صلى الله عليه وسلم then applied some of his saliva to Hadhrat Ali رضي الله تعالى عنه's eyes, which cured them instantly. He then handed the flag over to Hadhrat Ali رضي الله تعالى عنه. (When the battle started) Marhab then again came forward to issue a challenge as he said:

"All of Khaybar knows that I am Marhab
A well-armed and experienced hero

(Who thrives) When the leaping flames of war arrive"
Hadhrat Ali رضي الله تعالى عنه stepped forward to accept his challenge as he said:
"I am the one whose mother calls a lion
Like the lion of a terrifying jungle
I give the enemy his full measure just like an open scale"
Hadhrat Ali رضي الله تعالى عنه then swung his sword to deliver a blow that decapitated Marhab's head. This led to the conquest of Khaybar. (1)

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Hadhrat Abu Raafi رضي الله تعالى عنه who was the freed slave of Rasulullaah صلى الله عليه وسلم narrates that they marched with Hadhrat Ali رضي الله تعالى عنه to Khaybar, where Rasulullaah صلى الله عليه وسلم sent him ahead with the flag. When Hadhrat Ali رضي الله تعالى عنه approached one of the fortresses, the people inside came out to fight him. One of the Jews struck Hadhrat Ali رضي الله تعالى عنه's shield, causing it to fall from his hand. Hadhrat Ali رضي الله تعالى عنه then ripped off one of the doors of the fortress and used it as a shield. He kept fighting with it in his hand until Allaah gave victory to the Muslims. He then threw it away. Hadhrat Abu Raafi رضي الله تعالى عنه says, "I saw myself with a group of seven others of which I was the eighth. Try as we did to turn that door over, we did not succeed." (2)

Hadhrat Jaabir رضي الله تعالى عنه reports that during the Battle of Khaybar, Hadhrat Ali رضي الله تعالى عنه lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, forty of them were unable to do so. (3) Another narration states that seventy men had to exert themselves before they were able to put the door back on its place. (4) Yet another narration from Hadhrat Jaabir bin Samura رضي الله تعالى عنه states that during the Battle of Khaybar, Hadhrat Ali رضي الله تعالى عنه lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, it took forty of them to do so. (5)

The Bravery of Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه

Hadhrat Talha رضي الله تعالى عنه reports that during the Battle of Uhud, he recited the following couplets (which meant):
"We are the protectors of the Ghaalib and Maalik tribes
Fighting in defence of our blessed Rasulullaah صلى الله عليه وسلم
Striking people with our swords on the battlefield for him
As we strike the hump of a large-humped camel (when cleaning it after

(1) Muslim and Bayhaqi, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.187). This narration therefore makes it clear that it was Hadhrat Ali رضي الله تعالى عنه who killed Marhab. A narration from Imaam Ahmad confirms this when it quotes that Hadhrat Ali رضي الله تعالى عنه said, "After killing Marhab, I brought his head to Rasulullaah صلى الله عليه وسلم." However, Moosa bin Aqaba narrates that it was Hadhrat Muhammad bin Maslama رضي الله تعالى عنه who killed Marhab. The same has been reported by Muhammad bin Is'haaq and Waaqidi from Hadhrat Jaabir رضي الله تعالى عنه and others.
(2) The chain of narrators in this narration is flawed and clearly broken.
(3) Bayhaqi and Haakim. The chain of narrators in this narration is weak.
(4) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.189). The chain of narrators in this narration is also weak.
(5) Ibn Abi Shayba, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.44). The chain of narrators in this narration is reliable.
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slaughtering)"

As the Muslims were leaving Uhud, Rasulullaah ﷺ told (the famous poet) Hadhrat Hassaan رضي الله تعالى عنه to says something in praise of Hadhrat Talha رضي الله تعالى عنه. He obliged by saying the following couplets (which meant):

"On the day of the valley (the Battle of Uhud), Talha assisted Muhammad ﷺ
During a time of extreme hardships and difficulties
With his bare hands he shielded (Rasulullaah ﷺ) from the arrows
And placed his hand beneath the swords (to shield Rasulullaah ﷺ) because of which it was paralysed
After Muhammad ﷺ, he led all the others
He erected the mill of Islaam until it could function by itself"
Hadhrat Abu Bakr رضي الله تعالى عنه then recited the following (which meant):
"Talha defended the Nabi of guidance as the cavalry chased him
When they eventually caught up, he defended all of Deen
He patiently bore the injuries when his comrades had left
At that time, people were either rightly guided or misguided
O Talha bin Ubaydillaah! Incumbent for you
is the gardens of Jannah and marriage to its beautiful wide-eyed damsels"

Hadhrat Umar رضي الله تعالى عنه then said the following couplet (in praise of Hadhrat Talha رضي الله تعالى عنه):

"He defended the Nabi of guidance with his drawn sword
at a time when everyone had fled and dispersed"

Rasulullaah ﷺ then commented, "What you have said is true, O Umar." (1) The manner in which Hadhrat Talha رضي الله تعالى عنه fought during the Battle of Uhud has already been narrated (in the chapter "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" under the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud").

The Bravery of Hadhrat Zubayr bin Awwaam

Hadhrat Zubayr ¸ Emerges with a Drawn Sword in Makkah before the Hijrah

Hadhrat Sa'eed bin Musayyib رضي الله تعالى عنه says that the first person to draw a sword for the pleasure of Allaah was Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه. He was in Makkah one day when he heard that Rasulullaah ﷺ was assassinated. He immediately left home with a drawn sword when he came face-to-face with Rasulullaah ﷺ. Rasulullaah ﷺ enquired, "What is the matter, Zubayr?" "I heard that you had been assassinated," he replied. "What were intending to do in that case?" Rasulullaah ﷺ asked. "By Allaah!" replied Hadhrat Zubayr رضي الله تعالى عنه, "I had intended to tackle all the people of Makkah." Rasulullaah ﷺ then prayed for him. It is with reference to this that Asadi said the following poem (which meant):

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.68) with commentary on the chain of narrators. Ibn Hibbaan has also reported the narration, as quoted in *Lisaan* (Vol.3 Pg.77).

"That was the first sword drawn for the pleasure of Allaah
The sword of the beloved leader Zubayr رضي الله تعالى عنه
In the defence of Deen, it happened by the grace of his courage
It occasionally happens that one who hears a lot musters many forms of courage" (1)

Hadhrat Urwa رضي الله تعالى عنه narrates that after accepting Islaam, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه once heard a whisper from Shaytaan stating that Rasulullaah ﷺ had been captured. **Although he was only a boy of twelve years, he drew his sword and searched the gullies of Makkah.** At that time, Rasulullaah ﷺ was in the upper area of Makkah when Hadhrat Zubayr رضي الله تعالى عنه met him with sword in hand. Rasulullaah ﷺ enquired, "What is the matter?" "I heard that you had been captured," he replied. "What were intending to do in that case?" Rasulullaah ﷺ asked. Hadhrat Zubayr رضي الله تعالى عنه replied, "I had intended to use this sword on whoever it was who captured you." Rasulullaah ﷺ then prayed for Hadhrat Zubayr رضي الله تعالى عنه and for his sword and told him that he could leave. His was the first sword drawn in the path of Allaah. (2)

Hadhrat Zubayr رضي الله تعالى عنه Kills Talha Abdari During the Battle of Uhud

Ibn Is'haaq narrates that Talha bin Abu Talha Abdari bore the flag of the Mushrikeen during the Battle of Uhud. When he called for someone to challenge him to a duel, the Muslims hesitated. The only person to accept the challenge was Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه. Hadhrat Zubayr رضي الله تعالى عنه leapt on to Talha's own camel, threw him off and killed him with his own sword. In praise of him, Rasulullaah ﷺ said, "Every Nabi has a devoted friend in Jannah and mine shall be Zubayr." Rasulullaah ﷺ also said, **"Had Zubayr not accepted the challenge, I would have done so myself after seeing the hesitance of the others."** (3)

Hadhrat Zubayr رضي الله تعالى عنه Kills Naufal Makhzoomi and Another Person

Ibn Is'haaq narrates that during the Battle of Khandaq, Naufal bin Abdullaah bin Mughiera Makhzoomi stepped ahead of the ranks of the Mushrikeen and issued a challenge for someone to fight him. Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه responded and struck Naufal so forcefully with his sword that Naufal's body was split into two and Hadhrat Zubayr t's sword was dented. Hadhrat Zubayr رضي الله تعالى عنه then returned reciting the following couplets (which meant):

"I am a man who defends himself and also defends
The chosen and unlettered Nabi" (4)

(1) Ibn Asaakir.
(2) Ibn Asaakir and Abu Nu'aym in his *Hilya* (Vol.1 Pg.89), as quoted in Mutakhab *Kanzul Ummaal* (Vol.5 Pg.69). The narration has also been reported by Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.1 Pg.545) and by Abu Nu'aym in his *Dalaa'il* (Pg.226).
(3) Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.20).
(4) Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).

Hadhrat Asmaa bint Abu Bakr رضي الله تعالى عنها narrates that a fully-armed man from the Mushrikeen advanced (from the ranks of the enemy) and climbed on top of a high place. He then announced, "Who will come out for a challenge?" Rasulullaah ﷺ asked one of the Sahabah رضي الله تعالى عنهم, "Will you take him on?" "If it pleases you, O Rasulullaah ﷺ," the man replied. When Hadhrat Zubayr رضي الله تعالى عنه started peering to look, Rasulullaah ﷺ noticed him and said, "Stand up, O son of Safiyya!" Hadhrat Zubayr رضي الله تعالى عنه then walked up to the man until he stood level to him. The two men started exchanging blows with their swords, after which one of them grabbed the other in a bear hug. They both then started rolling down. Rasulullaah ﷺ commented, "Whichever of them first falls into the ditch will be killed." Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم then started making du'aa. It was the Kaafir who landed first in the ditch. As soon as this happened, Hadhrat Zubayr رضي الله تعالى عنه fell on to the Kaafir's chest and killed him. (1)

Hadhrat Zubayr رضي الله تعالى عنه Fights During the Battles of Khandaq and Yarmook

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "During the Battle of Khandaq, myself and Umar bin Abu Salama were put with the women and children in a fortress (because we were both very young). He would bend over for me to get on to his back so that I could watch (the battle). I watched my father (Hadhrat Zubayr رضي الله تعالى عنه) sometimes fighting here, sometimes there and tackling anyone that confronted him. When he came to us in the fortress that evening, I said to him, 'Dear father, I watched you today and saw what you were doing.' 'Did you really see me?' he asked. 'I sure did,' I replied. He then said, 'May my parents be sacrificed for you.'" (2)

Hadhrat Urwa رضي الله تعالى عنه says that during the Battle of Yarmook, the Sahabah رضي الله تعالى عنهم said to Hadhrat Zubayr رضي الله تعالى عنه, "Will you not lead an attack so that we may join you?" Hadhrat Zubayr رضي الله تعالى عنه said to them, "If I lead the attack, you will fail in your word (to fight with me)." "We will not," they assured him. Hadhrat Zubayr رضي الله تعالى عنه then attacked the enemy so fiercely that he penetrated past their ranks without the support of anyone else. However, as he returned, the enemy grabbed the reins of his horse and inflicted two wounds on his shoulder on either side of the wound that he sustained during the Battle of Badr.

Hadhrat Urwa رضي الله تعالى عنه says that (the wounds were so deep that) as a child he used to playfully put his finger into those wounds. With Hadhrat Zubayr رضي الله تعالى عنه on that day was his son Abdullaah who was only ten years of age. Hadhrat Zubayr رضي الله تعالى عنه put Hadhrat Abdullaah رضي الله تعالى عنه on a horse and left him in the care of one of the men. (3)

Another narration states that when the Sahabah رضي الله تعالى عنهم approached Hadhrat Zubayr رضي الله تعالى عنه with the same request a second time, he complied and did as he

(1) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.69).
(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).
(3) Bukhari.

had done the first time. (1)

The Bravery of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Sa'd رضي الله تعالى عنه is the First Person to Fire an Arrow in the Path of Allaah

Hadhrat Zuhri reports that Rasulullaah ﷺ once sent an expedition to a place called Raabigh that was situated on one end of Hijaaz. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was also part of this expedition. **When the Mushrikeen attacked the Muslims, Hadhrat Sa'd رضي الله تعالى عنه defended them with his arrows and was the first person to fire and arrow in the path of Allaah. This was the first battle fought in Islaam.** Concerning his archery, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه recited the following couplets (which meant):

"*Behold! Has the news reached Rasulullaah ﷺ yet*
that I have defended my companions with my arrowheads?
Using them, I made the enemy flee
over every type of ground, hard and soft
No archer fighting the enemy can be counted
Who has fired an arrow before me, O Rasulullaah ﷺ" (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Kills Three People with a Single Arrow During the Battle of Uhud

Hadhrat Ibn Shihaab narrates that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه killed three people with a single arrow during the Battle of Uhud. When the Mushrikeen first shot the arrow at the Muslims, Hadhrat Sa'd رضي الله تعالى عنه shot it back at them (killing one of them). When the Mushrikeen again fired the same arrow back, Hadhrat Sa'd رضي الله تعالى عنه shot it back at them a second time, killing another man. When the arrow came back, Hadhrat Sa'd رضي الله تعالى عنه fired it back at them a third time, taking the life of yet another Mushrik. Everyone was astonished by what Hadhrat Sa'd رضي الله تعالى عنه had done. He said to them, "The arrow was handed to me by none other than Nabi ﷺ." Rasulullaah ﷺ said to him, "May my parents be sacrificed for you." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says that during the Battle of Badr, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه fought with Rasulullaah ﷺ in the roles of both cavalry and infantry (according to another interpretation, although Hadhrat Sa'd رضي الله تعالى عنه was part of the infantry, he fought as efficiently as a cavalryman). (4)

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).
(4) Bazzaar. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.

The Bravery of Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه

His Bravery During the Battle of Badr and the Statement of Umayyah bin Khalaf in this Regard

Hadhrat Haarith Taymi narrates that during the Battle of Badr, Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه distinguished himself by wearing ostrich feathers. One of the Mushrikeen asked, "Who is the man who marks himself with ostrich feathers?" "He is Hamza bin Abdil Muttalib," came the reply. The man then commented, "It was he who carried out all those major offensives against us." (1)

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says that Umayyah bin Khalaf once asked him, "O Abdul Ilaa! Who was the man who marked his chest with ostrich feathers during the Battle of Badr?" "He was the uncle of Rasulullaah ﷺ. He was Hamza bin Abdil Muttalib," replied Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Umayyah then commented, "It was he who carried out all those major offensives against us." (2)

Rasulullaah ﷺ Weeps Bitterly as he Sees the Dead Body of Hadhrat Hamza رضي الله تعالى عنه

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that as they were returning from the Battlefield of Uhud, Rasulullaah ﷺ could not find Hadhrat Hamza رضي الله تعالى عنه. Someone said, **"I saw him by that tree as he was saying, 'I am the lion of Allaah and the lion of His Rasool ﷺ.** O Allaah! I absolve myself from what those people (Abu Sufyaan and the others) have done and I seek pardon from what these people (the Muslims) have done (by causing their own defeat)." Rasulullaah ﷺ went in that direction and started crying when he caught sight of Hadhrat Hamza t's forehead. However, when Rasulullaah ﷺ saw how the body of Hadhrat Hamza رضي الله تعالى عنه was mutilated, **he wept uncontrollably.** Rasulullaah ﷺ then asked, "Is there no Kafan (burial shroud)?" One of the Ansaar stood up and threw a cloth over the body. Thereafter, Rasulullaah ﷺ said, **"In the sight of Allaah, Hamza shall be the leader of all martyrs on the Day of Qiyaamah."** (3)

The Martyrdom and Mutilation of Hadhrat Hamza رضي الله تعالى عنه

Hadhrat Ja'far bin Amr bin Umayyah Dhamri says that it was during the Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه when he and Hadhrat Abdullaah bin Adi bin Khiyaar went out. He then goes on to report a lengthy narration in which he states that when the two of them sat before Hadhrat Wahshi رضي الله تعالى عنه, they asked, "We have come here so that you may relate to us how you managed to martyr Hadhrat Hamza رضي الله تعالى عنه." He responded by saying, "I shall relate the incident to you as I had related it to Rasulullaah ﷺ when he asked me about it. I had been

(1) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.
(2) Bazzaar, Haythami (Vol.6 Pg.81) has commented on the chain of narrators.
(3) Haakim (Vol.3 Pg.199) narrating from reliable sources, as confirmed by Dhahabi.

a slave of Jubayr bin Mut'im, whose uncle Tu'ayma bin Adi was killed in the Battle of Badr. When the Quraysh marched to Uhud, Jubayr said to me, 'You will be a free man if you manage to kill Hamza the uncle of Rasulullaah ﷺ to compensate for the death of my uncle.'

I was an Abyssinian man who could throw the spear with the accuracy of the Abyssinians. I seldom ever missed a target. I therefore marched with the others and when we engaged the Muslims in battle, I set out to locate Hamza رضي الله تعالى عنه. I searched for him until I eventually saw him at one end of the army. (With his brawny body covered in dust) He looked like a brown camel, smashing people with his sword so fiercely that nothing could stand before him. By Allaah! I prepared well for him and hid myself behind a tree or a rock until he drew close to me. However, Sibaa bin Abdul Uzza beat me to him. When Hamza رضي الله تعالى عنه saw Sibaa, he called to him, "Come to me, O son of a circumcised woman!" Hamza رضي الله تعالى عنه then struck Sibaa so forcefully that his head was taken off as if by mistake. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. The spear struck him beneath the navel and penetrated his body until it emerged from between his legs. He started to come to me, but fell unconscious. I then left him like that until he passed away. I later returned, took my spear and returned to the camp. I then sat there because I had no need for anything else. I had killed Hamza رضي الله تعالى عنه only to secure my freedom. I then returned to Makkah and was set free.

I remained there until Rasulullaah ﷺ conquered Makkah, after which I escaped to Taa'if. I stayed there until the time when a delegation from Taa'if went to Rasulullaah ﷺ to accept Islaam. All avenues were then shut for me and I thought, 'Should I go to Shaam, to Yemen or someplace else?' By Allaah! I was still engrossed in these thoughts, when someone said to me, 'Shame on you! (Do you still not know that) Muhammad ﷺ never kills anyone who enters his Deen and recites the Shahaadah of truth.' I then set out until I reached Rasulullaah ﷺ in Madinah. (Rasulullaah ﷺ had no idea of my arrival and) Nothing warned him of my presence besides me standing over his head reciting the Shahaadah of truth. When he saw me, Rasulullaah ﷺ asked, 'Are you Wahshi?' 'Yes, O Rasulullaah ﷺ,' I replied. He then said to me, 'Sit down and tell me how you managed to kill Hamza رضي الله تعالى عنه.'

I then related the incident to Rasulullaah ﷺ as I have related it to you. Once I had completed the narration, Rasulullaah ﷺ said to me, **'Hide your face from me so that I do not have to see you (do not let me see you because it reminds me of my uncle's death).'** I would then avoid the places where Rasulullaah ﷺ was so that he did not have to look at me. I continued doing this until Allaah took the life of Rasulullaah ﷺ.

When the Muslims marched to fight the great liar Musaylama from Yamaamah, I marched with them. I took along with me the same spear I had used to martyr Hamza رضي الله تعالى عنه. The battle then began. Although I never knew him (from before), I recognised Musaylama standing with sword in hand. As I prepared to kill him,

someone from the Ansaar was also preparing to kill him from another direction. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. As the spear struck him, the Ansaari attacked him and struck him with his sword. Only your Rabb knows which of us had killed him. **If I had killed him, then although I had martyred the best of people after Rasulullaah ﷺ (Hamza رضي الله تعالى عنه), I had also killed the worst of people (Musaylama).**" (1)

A similar narration of Bukhari also narrated by Hadhrat Ja'far bin Amr adds that when the armies formed their rows for the battle, Sibaa stepped forward and said, "Is there anyone to fight me?" Hadhrat Hamza bin Abdil Muttalib رضي الله تعالى عنه accepted the challenge and said, "O Sibaa! O son of Ummu Anmaar the circumcised woman! Do you oppose Allaah and His Rasool ﷺ?" He then attacked Sibaa (and finished him off so thoroughly) as if he was a bygone day.

The Bravery of Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه

Hadhrat Abbaas رضي الله تعالى عنه Snatches Hadhrat Handhala رضي الله تعالى عنه from the Hands of the Mushrikeen

Hadhrat Jaabir رضي الله تعالى عنه narrates that during the Battle of Taa'if, Rasulullaah ﷺ sent Hadhrat Handhala bin Rabee رضي الله تعالى عنه to the people of Taa'if. However, when Hadhrat Handhala رضي الله تعالى عنه had spoken to them, they captured him and were taking him up to their fortress when Rasulullaah ﷺ called out, "**Who will take care of them (and rescue Hadhrat Handhala رضي الله تعالى عنه)? Such a person will receive the reward of this entire expedition.**" It was only Hadhrat Abbaas رضي الله تعالى عنه who rose to the occasion. He intercepted the enemy as they were taking Hadhrat Handhala رضي الله تعالى عنه into the fortress. Hadhrat Abbaas رضي الله تعالى عنه was a powerful man and he wrestled Hadhrat Handhala رضي الله تعالى عنه from them until he was able to snatch him away from their hands. Rasulullaah ﷺ prayed for him all the time and he brought Hadhrat Handhala رضي الله تعالى عنه to Rasulullaah ﷺ despite the rocks that the people in the fortress rained down on him. (2)

The Bravery of Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله تعالى عنه and Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه

How they Killed Abu Jahal During the Battle of Badr

Hadhrat Abdur Ramaan bin Auf رضي الله تعالى عنه says, "As I stood in file during the Battle of Badr, I looked to my right and left and saw two boys from the Ansaar who were very young in age. I was hoping that I had rather been between two stronger men, when one of them nudged me saying, 'Dear uncle! Do you know

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.18).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

who Abu Jahal is?' 'Certainly,' I replied, 'What have you to do with him?' He replied, **'I have been told that he abuses Rasulullaah ﷺ.** I swear by the Being Who controls my life that if I see him, I shall not leave him until the first of us dies.' I was very impressed with this. The other boy then nudged me and we had a similar conversation.

No sooner did I spot Abu Jahal doing his rounds amongst his people, when I said to the boys, 'Look over there! There is the man you were asking me about.' The two darted towards him with their swords and struck him until they had killed him. They then went to Rasulullaah ﷺ and reported it to him. When Rasulullaah ﷺ asked them which of them killed Abu Jahal, they both claimed to have done so. 'Have you wiped your swords yet?' Rasulullaah ﷺ asked. 'No,' they replied. Rasulullaah ﷺ then examined their swords and said, 'You have both killed him.' Rasulullaah ﷺ however decided to award Abu Jahal's possessions to Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله تعالى عنه. The other youngster was Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه.[1]

Another narration from Bukhari quotes that Hadhrat Abdur Ramaan bin Auf رضي الله تعالى عنه said, "I was standing in the rows during the Battle of Badr and happened to look to my right and my left when I noticed two youngsters on either side. I began to feel unsafe in my position when one of them addressed me in a manner that the other should be unaware of. He requested, 'Dear uncle! Do show me who Abu Jahal is?' 'Dear nephew,' I asked, 'What will you do about him?' He responded by saying, 'I have taken a pledge with Allaah that as soon as I see him, I will either kill him or I shall be killed in the attempt.' Thereafter, the second youngster also had a similar conversation with me that the first was unaware of. (Impressed by their courage) I then did not want to be between any other men other than them. When I pointed Abu Jahal out to them, they attacked him like two peregrine falcons and struck him with their swords. They were the two sons of Afraa (Mu'aadh and Mu'awwadh. Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله تعالى عنه was most probably with them).

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنه both narrate from Hadhrat Mu'aadh bin Amr bin Jamooh رضي الله تعالى عنه of the Banu Salma tribe that he said, "(During the Battle of Badr) Abu Jahal seemed to be in a dense forest (because he was surrounded by soldiers on all sides). The people therefore said that it was impossible for anyone to reach him. No sooner had I heard this, then I resolved to get to him and went in his direction. I attacked him as soon as I got the opportunity and struck him with my sword, causing his foot to fly off from halfway down his calf. By Allaah! The only comparison I can draw of his foot flying off is like a date stone flies off a grindstone when it is thrown against it. Abu Jahal's son Ikrama then struck me on the shoulder. The blow severed my arm and it hung by its skin to my side. **The battle occupied me from feeling the pain and I fought most of the day with the arm trailing behind me. However, when it became too cumbersome, I placed**

(1) Bukhari. Muslim, Haakim (Vol.3 Pg.425) And Bayhaqi (Vol.6 Pg.305).

my foot on the dangling arm and pulled hard until (the skin gave way and) I could cast the arm aside. (1)

The Bravery of Hadhrat Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه from the Ansaar

Hadhrat Abu Dujaana رضي الله تعالى عنه Takes a Sword from Rasulullaah ﷺ and Fulfils its Rights During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ took hold of a sword during the Battle of Uhud and announced, "Who will take this sword from me?" When several Sahabah رضي الله تعالى عنهم took the sword to have a look at it, Rasulullaah ﷺ said, "(I am not giving it for looking) Who will take this sword and fulfil it rights." This made everyone hesitate and it was Hadhrat Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه who said, "I shall take it and fulfil its rights." He then used it to efficiently kill the Mushrikeen. (2)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه narrates that that Rasulullaah ﷺ took hold of a sword during the Battle of Uhud and announced, "Who will take this sword and fulfil its rights." It was Hadhrat Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه who said, "O Rasulullaah ﷺ! I shall take it and fulfil its rights, but what are its rights?" Rasulullaah ﷺ then handed the sword over to him and he left. Hadhrat Zubayr رضي الله تعالى عنه says that he followed Hadhrat Abu Dujaana رضي الله تعالى عنه and (saw that) he destroyed everything he used the sword on. He eventually came across some Mushrikeen women at the foot of the mountain. Amongst them was Hind who was reciting the following couplets (to incite the Mushrikeen men, which meant):

"We are the daughters of prominent people
Who walk on exquisite cushions
We wear musk on our heads
And are ready to embrace you when you arrive
We shall however separate from you if you flee the battlefield
Separate in a manner after which there shall be no reconciliation"

When Hadhrat Abu Dujaana رضي الله تعالى عنه intended to attack her (because she was an active participant in the battle), she started calling (for help) to the battlefield. However, no one came to her assistance. He then left her. Hadhrat Zubayr رضي الله تعالى عنه said to him, "I have been extremely impressed by everything I have seen you do besides the fact that you did not kill that woman." Hadhrat Abu Dujaana رضي الله تعالى عنه said, "When no one responded to her call for help, I did not want the sword of Rasulullaah ﷺ to strike a helpless woman." (3)

Hadhrat Zubayr رضي الله تعالى عنه narrates, "During the Battle of Uhud, Rasulullaah ﷺ took hold of a sword and announced, 'Who will take this sword with its rights.' I said, 'I shall, O Rasulullaah ﷺ!' Rasulullaah ﷺ ignored me and again

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.287).
(2) Ahmad and Muslims, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.15). Ibn Sa'd (Vol.3 Pg.101) has also reported the narration.
(3) Bazzaar, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.109).

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announced, 'Who will take this sword with its rights.' Abu Dujaana Simaak bin Harasha رضي الله تعالى عنه then responded by saying, 'I shall take it with its rights, O Rasulullaah ﷺ! What are its rights?' Rasulullaah ﷺ replied, '(Its rights are) That you do not use it to kill any Muslim and do not flee the battlefield with it.' Rasulullaah ﷺ then handed the sword over to him. Whenever he intended to fight, he would make himself distinguishable by wearing a (red) bandanna. I said to myself, 'I shall watch him closely today to see what he does.' (I saw that) He destroyed everything he used the sword on..." The rest of the Hadith is similar to the one quoted above. (1)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه is reported to have said, "I was disappointed when I asked Rasulullaah ﷺ for the sword and he refused to give it to me, giving it to Abu Dujaana رضي الله تعالى عنه instead. I said to myself, 'I am the son of his aunt Safiyya and from the Quraysh. However, when I stood up and asked for the sword before Abu Dujaana رضي الله تعالى عنه, Rasulullaah ﷺ gave it to him instead of myself! By Allaah! I shall certainly watch him to see how he performs.' I then started following him. When he took out his red bandanna and tied it around his head, the Ansaar said, 'Abu Dujaana رضي الله تعالى عنه has taken out his bandanna of death.' This they always said whenever he wore his bandanna. He then left with the following couplets on his lips (which meant):

'It was with me that my good friend took an undertaking
as we stood at the foot of a mountain among the date palms
(The undertaking was) That throughout my life I should never stand in the rear end of the battlefield
So I shall now be using the sword of Allaah and His Rasool ﷺ (to fight the enemy)'"

Hadhrat Zubayr رضي الله تعالى عنه continues to narrate, "Abu Dujaana رضي الله تعالى عنه killed every enemy soldier who confronted him. One of the Mushrikeen was such that (after searching for the wounded Muslims) he did not leave any of them alive. When this Mushrik drew close to Abu Dujaana رضي الله تعالى عنه, I prayed to Allaah to let them confront each other. The two men then clashed and exchanged blows with their swords. When the Mushrik struck at Abu Dujaana رضي الله تعالى عنه with his sword, Abu Dujaana رضي الله تعالى عنه defended himself with his shield, which trapped the sword. Abu Dujaana رضي الله تعالى عنه then killed the Mushrik with a single blow. I also saw him raise the sword over the head of Hind bint Utba and then turning the sword away from her. I said, 'Allaah and His Rasool ﷺ know best (who most deserves to be killed by this sword).'" (2)

Hadhrat Moosa bin Uqba narrates that when Rasulullaah ﷺ offered the sword to the Sahabah رضي الله تعالى عنهم, Hadhrat Umar رضي الله تعالى عنه first asked for it. When Rasulullaah ﷺ ignored him, Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه asked for it. Rasulullaah ﷺ ignored him as well. The two felt very disappointed about it. When Rasulullaah ﷺ offered it for the third time, Hadhrat Abu Dujaana رضي الله تعالى عنه asked to have it. Rasulullaah ﷺ gave it to him and he truly fulfilled

(1) Haakim (Vol.3 Pg.230), narrating from reliable sources, as confirmed by Dhahabi.
(2) Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.16).

the rights of that sword.

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه says, "I was also part of that battle with the Muslims. However, what I saw of the Mushrikeen mutilating the bodies of the Muslims made me stand still in my tracks. When I proceeded ahead, I saw a fully-armed Mushrik passing by the Muslims saying, 'Herd together (to be slaughtered) as goats herd together!' I then noticed that a Muslim wearing a helmet was waiting for the approach of this Mushrik. I went ahead until I stood behind him. I then visually assessed the strength of the Muslim and the Mushrik, arriving at the conclusion that the Mushrik was better armed and better prepared for battle. I then waited until the two men clashed. The Muslim struck the Mushrik so powerfully that after the sword struck the artery of his shoulder, it penetrated through his body and emerged from his posterior. His body was therefore cut into two. The Muslim then removed his helmet and said, 'How was that, Ka'b? I am Abu Dujaana.'" (1)

The Bravery of Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه Uses his Face to Shield Rasulullaah صلى الله عليه وسلم from Arrows During the Battle of Uhud

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah صلى الله عليه وسلم until the string broke. I then remained standing where I was, shielding the face of Rasulullaah صلى الله عليه وسلم with my own. When ever an arrow headed for the face of Rasulullaah صلى الله عليه وسلم, I turned my head to protect the face of Rasulullaah صلى الله عليه وسلم for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah صلى الله عليه وسلم with the eyeball in my palm and when he saw me, tears rolled from his eyes. He then said, 'O Allaah! Qataadah shielded Your Nabi صلى الله عليه وسلم with his face so make this (injured) eye the better of his two eyes and the one with sharper vision. (After Rasulullaah صلى الله عليه وسلم placed the eyeball back into its place) The eye did turn out to be the better one and the one with sharper vision.(2)

Hadhrat Qataadah رضي الله تعالى عنه narrates, "During the Battle of Uhud, I was standing in front of Rasulullaah صلى الله عليه وسلم, shielding Rasulullaah صلى الله عليه وسلم's face with my own. Also during the Battle of Uhud, Abu Dujaana Simaak bin Harasha was behind Rasulullaah صلى الله عليه وسلم, shielding Rasulullaah صلى الله عليه وسلم's back with his back until his back was full of arrows." (3)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.17).

(2) Tabraani. Haythami (Vol.6 Pg.113) has commented on the chain of narrators.

(3) Tabraani. Haythami has commented on the chain of narrators.

The Bravery of Hadhrat Salama bin Akwa رضي الله تعالى عنه

His Bravery During the Fight at Dhu Qarad

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates, "It was during the period when the Peace Treaty of Hudaybiyyah was being abided by that we returned to Madinah with Rasulullaah ﷺ. Rasulullaah ﷺ's slave Rabaah رضي الله تعالى عنه and I then took the camels of Rasulullaah ﷺ (to graze and water) and I also took the horse of Talha bin Ubaydullaah رضي الله تعالى عنه to water and graze with the camels. It was during the last vestiges of night that Abdur Rahmaan bin Uyayna (with a band of Mushrikeen) launched an attack and killed the shepherd tending to Rasulullaah ﷺ's camels. He and those with him then started taking the camels away when I said to Rabaah رضي الله تعالى عنه, 'Take this horse back to Talha رضي الله تعالى عنه and inform Rasulullaah ﷺ that his camels are being stolen.' I then stood on the top a hill facing towards Madinah and thrice shouted, 'Yaa Sabaahaa!' (This was a call for help when under attack from an enemy).

I then chased after them with my sword and arrows. I started shooting arrows at them and hamstringing their animals every time I came by an outcrop of trees. Whenever any rider turned on me, I sat by the roots of a tree and shot an arrow. In this manner, I managed to injure the horse of every rider that approached me. As I fired the arrows, I was chanting the following couplet (which meant):

'I am the son of Akwa
and today is the day of (destroying) the wretches'

When I (on foot) caught up with one of them as he rode, I let fly an arrow. As the arrow struck his leg, I (was so close that I) could almost strike his shoulder when I said:

'Take that! For I am the son of Akwa
and today is the day of (destroying) the wretches'

Whenever I found some trees, I would assault them with my arrows and when a valley narrowed, I would climb to the top and throw stones at them. This is how I kept pursuing them and reciting my couplets until I had recaptured and put behind me every camel of Rasulullaah ﷺ. I then continued shooting arrows at them until, in an effort to lighten themselves, they had thrown off more than thirty spears and more than thirty shawls. Whenever they threw anything down, I placed a stone on it and placed it on the road that Rasulullaah ﷺ would be taking. By midmorning, Uyayna bin Badr Fazaari arrived to reinforce them at a narrow valley. I then climbed to the top of the hill and was high above them.

Uyayna asked them, 'Who is this person I see (chasing you)?' They replied, 'He has given us a difficult time. He has been chasing us from daybreak until now and had taken everything we had and left it behind him.' Uyayna said, 'If he had known that a search party was coming up after him, he would certainly have left you. A few of you will have to get him.' Four of them then stood up and climbed the hill. As soon as they came within earshot, I called out, 'Do you know who I am?' 'Who are you?' they enquired. I responded by saying, 'I am the son of Akwa. I

swear by the Being Who has honoured Muhammad ﷺ that none of you can ever catch me if he chases me whereas he would never escape me if I chase him.' One of them commented, 'I think so too.'

I kept my position there until I saw Rasulullaah ﷺ's riders weaving between the trees. In the lead was Akhram Asadi رضي الله تعالى عنه and close on his heels was Abu Qataada رضي الله تعالى عنه who was Rasulullaah ﷺ's special rider. Behind him was Miqdaad bin Aswad Kindi رضي الله تعالى عنه. The Mushrikeen took flight and I descended from the hill. I grabbed hold of the reins of Akhram رضي الله تعالى عنه's horse and said, 'Beware of them for I fear that they would cut you to pieces. Wait until Rasulullaah ﷺ and his companions arrive.' He said, 'O Salama! If you believe in Allaah and the Last Day and know that Jannah and Jahannam are true, you would not stand between me and martyrdom.' I then let go of his horse's reins and he caught up with Abdur Rahmaan bin Uyayna. Abdur Rahmaan turned to fight him and the two exchanged blows with their spears. As Akhram رضي الله تعالى عنه hamstrung Abdur Rahmaan's horse, Abdur Rahmaan stabbed Akhram رضي الله تعالى عنه and martyred him. Abdur Rahmaan then got on to Akhram رضي الله تعالى عنه's horse just as Abu Qataadah رضي الله تعالى عنه confronted him. When the two started their duel using spears, Abdur Rahmaan hamstrung Abu Qataadah's horse and Abu Qataadah رضي الله تعالى عنه killed Abdur Rahmaan. Abu Qataadah رضي الله تعالى عنه then took Akhram's horse."

Hadhrat Salama bin Akwa رضي الله تعالى عنه continues, "I then started running after the bandits until (we had gone so far that) I could not see the dust of the Sahabah رضي الله تعالى عنهم. Just before sunset, they entered a valley where there was a watering place called Dhu Qarad. They had intended to drink some water there but when they saw me in hot pursuit, they abandoned the idea and climbed up the ridge of Dhu Bir. As the sun set, I caught up with one of them and while shooting an arrow at him, I said:

'Take that! For I am the son of Akwa
and today is the day of (destroying) the wretches'

(When the arrow struck him) He groaned, 'If only the mother of Akwa had lost him early in the morning!' 'Is that so, O enemy of himself?' I shouted. He was the same person whom I had shot early that morning. I then fired another arrow at him. Both arrows were now stuck to him. They left behind two horses and I brought them down to Rasulullaah ﷺ who was at the watering place from which I had chased the bandits off, namely Dhu Qarad. Rasulullaah ﷺ was there with five hundred men. Bilaal رضي الله تعالى عنه had slaughtered one of the camels I had left behind and was busy roasting for Rasulullaah ﷺ parts of its liver and hump.

I said, 'O Rasulullaah ﷺ! Allow me to choose a hundred of your companions so that I may capture those Kuffaar at night. I shall not leave any of them to tell the tale. 'Would you really be able to do so, Salama?' asked Rasulullaah ﷺ. 'Certainly, I swear by the Being Who had honoured you!' Rasulullaah ﷺ then smiled so broadly that I could see his molar teeth in the light of the fire. He then said, 'By now they would already be entertained in Banu Ghitfaan territory.' A

man from the Banu Ghitfaan later informed us that some people from the Ghitfaan tribe passed by him and he slaughtered a camel for them. However, they were still busy skinning the animal when they saw a dust trail. They then left the camel as it were and fled for their lives.

The next morning, Rasulullaah ﷺ announced, 'Our best cavalryman is Abu Qataadah and our best infantryman is **Salama.' Rasulullaah ﷺ then gave me the share of a cavalryman as well as the share of an infantryman.** As we returned to Madinah, Rasulullaah ﷺ seated me behind him on his **camel Adhbaa.** Eventually all that was left of the journey equalled the distance travelled between sunrise and midmorning. Amongst us was a person from the Ansaari who was undefeated in a road race. He started to announce, 'Is there anyone to race? Will anyone race me to Madinah?" He repeated himself several times as I was seated behind Rasulullaah ﷺ. I said to him, 'Don't you respect any honourable person or fear any respectable person?' The Ansaari said, 'I care for none after Rasulullaah ﷺ.' Thereupon, I said, 'O Rasulullaah ﷺ! May my parents be sacrificed for you! Permit me to race him.' Rasulullaah ﷺ replied, 'If you wish.' I said to the man, 'I am on my way.' He jumped off his camel. I doubled up my legs and also jumped from the camel.

(We then started the race) I initially held myself back for one or two hills (so that he could run ahead) and then I ran faster until I caught up with him and hit my hands between his shoulders. I said something like, 'By Allaah! I have beaten you.' He laughed and said, 'I think so too.' We then reached Madinah." A narration of Muslim adds that Hadhrat Salama رضي الله تعالى عنه said, **"I then beat him to Madinah. We had not even stayed three days in Madinah when we marched for Khaybar."** (1)

The Bravery of Hadhrat Abu Hadrad Aslami رضي الله تعالى عنه

He Fights and Defeats Two Men

Hadhrat Abu Hadrad رضي الله تعالى عنه says, "I married a woman from my tribe and agreed to give her a dowry of two hundred Dirhams. I then approached Rasulullaah ﷺ for some financial assistance for my marriage. 'How much did you agree to pay her as dowry?' asked Rasulullaah ﷺ. 'Two hundred Dirhams,' I replied. 'Subhaanallaah!' exclaimed Rasulullaah ﷺ (thinking it to be too much for someone like myself), 'Had you married any lady from the town, you would not have had to pay so much (they demand higher because she is from your tribe). I swear by Allaah that I have nothing to assist you with.'

I then stayed like that for a few days when a man from the Jusham bin Mu'aawiya tribe arrived with a large group from the Jusham tribe and others and camped at a place called Ghaaba (close to Madinah). His name was either Rifaa'ah bin Qais or Qais bin Rifaa'ah and he was a prominent person amongst the Jusham tribe. His intention was to rally the Qais tribe to fight against Rasulullaah ﷺ. Rasulullaah ﷺ then summoned me and two other Muslims and instructed us

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.152).

saying, 'Go to this man and gather any information you can.' Rasulullaah ﷺ then gave us a frail and old camel. When even one of us mounted her, she was unable to stand because of her weakness, it was only with the assistance of several men supporting her from behind that she was able to stand. Rasulullaah ﷺ said, 'You will reach there on her.'

(With the blessing of Rasulullaah ﷺ's du'aa, Allaah gave her the strength and we rode her) We left with our weapons, which included arrows and swords and reached their camp as the sun was setting. As I hid in a corner, I instructed my two companions to hide in another corner of the camp. I then said to them, 'When you hear me shout 'Allaahu Akbar' as I attack them, you two should also shout 'Allaahu Akbar' and attack with me.' By Allaah! We then sat waiting for an opportunity to attack when they became unmindful. The night covered us until there was only darkness. There was a shepherd of theirs who had gone out to graze the flocks and had not yet returned. They feared for his life and their leader Rifaa'ah bin Qais stood up and hung his sword around his neck. He said, 'By Allaah! I shall find out for sure what has happened to our shepherd. Some harm must have come to him.' A group of his men said, 'Do not go. We shall do it for you.' However, he instructed, 'No! I shall go alone.' 'Let us accompany you,' they appealed. 'No!' he insisted, 'None of you should follow me.'

He then left and passed by me. When I had him perfectly in my sights, I fired an arrow that penetrated his heart. By Allaah! He made not a sound. I then jumped at him and severed his head. I then attacked one end of the camp, calling 'Allaahu Akbar!' My two companions also sprung to the attack shouting 'Allaahu Akbar!' By Allaah! Whoever was there only thought of getting to safety as they called out, 'Save yourselves! Save yourselves!' They made a dash for it, taking with them only their wives and children and the lightest of their possessions. We managed to take a great number of camels and goats, which we brought to Rasulullaah ﷺ. **I also took Rifaa'ah's head along with me. Rasulullaah ﷺ gave me thirteen camels from the booty, which I could use for the dowry and to get my wife home."** (1)

The Bravery of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه

Hadhrat Khaalid رضي الله تعالى عنه Breaks Nine Swords During the Battle of Mu'ta

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه says, "Nine swords broke in my hand during the Battle of Mu'ta. Eventually, it was only a Yemeni sword that remained in my hand." (2)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.223). Imaam Ahmad and others have also reported the narration but using the name Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه (instead of Hadhrat Abu Hadrad رضي الله تعالى عنه), as quoted in *Isaaba* (Vol.2 Pg.295).

(2) Bukhari, as quoted in *Isti'aab* (Vol.1 Pg.408). Haakim (Vol.3 Pg.42) and Ibn Sa'd (Vol.4 Pg.2) have also reported the narration.

Hadhrat Khaalid رضي الله تعالى عنه kills Hurmuz

Hadhrat Aws bin Haaritha bin Laam رضي الله تعالى عنه narrates, "There was none who hated the (Muslim) Arabs more than Hurmuz. After we had finished fighting Musaylama and his people, we marched towards Basrah. We clashed with Hurmuz with an extremely large army at a place called Kaadhima. Khaalid رضي الله تعالى عنه stepped forward and challenged Hurmuz to a duel. Hurmuz accepted the challenge and Khaalid رضي الله تعالى عنه killed him. When Hadhrat Khaalid رضي الله تعالى عنه wrote to Hadhrat Abu Bakr رضي الله تعالى عنه about this, **Hadhrat Abu Bakr رضي الله تعالى عنه awarded Hurmuz's belongings to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Hurmuz's crown was valued at a hundred thousand Dirhams because the Persians always gave their leaders crowns valued at a hundred thousand Dirhams."** (1)

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه Weeps as He Passes Away on his Bed

Hadhrat Abu Zinaad narrates that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was about to pass away, he started weeping. He named the various battles he had participated in and said, **"There is not an area on my body equal to a hand's span that does not have wound inflicted on it either by a sword, a spear or an arrow.** However, here I am dying a natural death on my bed like a camel dies. May the eyes of cowards never have any sleep." (2)

The Bravery of Hadhrat Baraa bin Maalik رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that during the Battle of Yamaamah, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said to Hadhrat Baraa bin Maalik رضي الله تعالى عنه, "Stand up, O Baraa!" When Hadhrat Baraa bin Maalik رضي الله تعالى عنه mounted his horse, he praised Allaah and said, "O people of Madinah! There should be no Madinah for you today (you should prepare yourselves to die in Jihaad and not return to Madinah). All that should remain for you should be the One Allaah and Jannah." He then led the attack with the others and the people of Yamaamah were defeated. Hadhrat Baraa bin Maalik رضي الله تعالى عنه encountered (the enemy leader) Mukakkam Yamaamah and floored him with a blow from his sword. He then took Muhakkam's sword and struck him so forcefully that the sword broke. (3)

Another narration quotes that Hadhrat Baraa bin Maalik رضي الله تعالى عنه said, "On the day that we fought Musaylama, I encountered a man who was called the donkey of Yamaamah. He was a large and powerfully built man who carried a white sword. When I struck his legs, they came off as if by mistake and he fell on his back. I then sheathed my sword, took his and attacked him with it until it broke." (4)

Hadhrat Baraa bin Maalik رضي الله تعالى عنه Scales a Wall and Fights the Enemy all by Himself

Ibn Is'haaq narrates that the Muslims drove back the Mushrikeen during the

(1) Haakim (Vol.3 Pg.299).
(2) Waaqidi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.114).
(3) Sarraaj in his *Taareekh*.
(4) Baghawi, as quoted in *Isaaba* (Vol.1 Pg.143).

Battle of Yamaamah until they were forced to take refuge in an orchard. With them was the enemy of Allaah Musaylama. Hadhrat Baraa bin Maalik رضي الله تعالى عنه then said, "O Muslims! Throw me on to them." He was then lifted up and when he was level with the top of the wall, he threw himself upon the enemy and fought them until he was able to open the gate for the Muslims. The Muslims then stormed the orchard and Allaah had Musaylama killed. (1)

Hadhrat Muhammad bin Seereen reports that (during the Battle of Yamaamah), the Muslims reached the orchard where in the Mushrikeen were and found the gate locked. Hadhrat Baraa bin Maalik رضي الله تعالى عنه sat on a shield and said to the others, **"Lift me up with your spears and throw me on them."** They lifted the shield with their spears and threw him over the wall. When the Muslims joined up with him afterwards (after he had opened the gate for them), they found that he had already killed ten Mushrikeen. (2)

Hadhrat Muhammad bin Seereen narrates that Hadhrat Umar رضي الله تعالى عنه decreed that Hadhrat Baraa bin Maalik رضي الله تعالى عنه should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where the risk may be too much for them). (3)

The Bravery of Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه

His Fierce Fighting During the Battle of Qaadisiyyah that made People think he was an Angel

Hadhrat Ibn Seereen reports that Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه was always being lashed for drinking wine. Eventually, when his drinking became too much, he was jailed and kept in fetters. When he saw the Muslims fighting the Battle of Qaadisiyyah, it appeared to him that the Mushrikeen were causing great harm to the Muslims. He therefore sent a message through the slave girl or the wife of (the Muslim commander) Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه saying, "Abu Mihjin says that if you set him free, give him a horse and weapons, he will be the first to return to you (after the battle) if he is not martyred." He then recited the following couplets (which meant):

"It is enough to make me grieve that a horse is carrying spears to the fight
While I am left in fetters in the jailhouse
When I stand up, my shackles restrain me
All avenues to martyrdom have been closed to me as the caller (to Jihaad) makes me deaf"

When the slave girl passed the message on to Hadhrat Sa'd رضي الله تعالى عنه's wife, she had his shackles removed, gave him a horse that was at home and some

(1) *Isti'aab* (Vol.1 Pg.138).
(2) Bayhaqi, (Vol.9 Pg.44).
(3) Ibn Sa'd, as quoted in *Muntakhab* (Vol.5 Pg.144).

weapons. He then spurred the horse on until he reached the Muslim army. He killed every Mushrik soldier he met, breaking the man's back. When he saw this, Hadhrat Sa'd رضي الله تعالى عنه was astonished and asked, "Who is that horseman?" It was not long thereafter that Allaah had the enemy defeated. Hadhrat Abu Mihjin رضي الله تعالى عنه then returned, gave the weapons back and secured his legs to the shackles as they had been.

When Hadhrat Sa'd رضي الله تعالى عنه returned, his wife or slave girl asked, "How was the battle?" Informing them of the battle, Hadhrat Sa'd رضي الله تعالى عنه replied, "We were being defeated until Allaah sent a rider on a black and white horse. Had I not left Abu Mihjin رضي الله تعالى عنه here in shackles, I would have thought that certain features of the man were that of Abu Mihjin رضي الله تعالى عنه." The lady then said, "By Allaah! That was Abu Mihjin!" She then narrated the story to Hadhrat Sa'd رضي الله تعالى عنه. Hadhrat Sa'd رضي الله تعالى عنه called for Hadhrat Abu Mihjin رضي الله تعالى عنه, removed his shackles and said, "I swear by Allaah that I shall never again have you lashed for drinking wine." Hadhrat Abu Mihjin رضي الله تعالى عنه then said, "And I swear by Allaah that I shall never drink it again. I had been repeatedly drinking because of the lashings that you were giving me." He then never drank wine ever again. (1)

Another lengthy narration from Muhammad bin Sa'd states that after joining the Muslim army, every flank that Hadhrat Abu Mihjin رضي الله تعالى عنه attacked was defeated by the permission of Allaah. The Muslims gaped, "He must be an angel!" As Hadhrat Sa'd رضي الله تعالى عنه watched, he observed, "The horse's leap is that of (my horse) Balqaa and the man's style is that of Abu Mihjin. However, Abu Mihjin is in prison." When the enemy was defeated, Hadhrat Abu Mihjin رضي الله تعالى عنه returned secured his feet back in the shackles.

When the daughter of Hasfah informed Hadhrat Sa'd رضي الله تعالى عنه about what had happened with Hadhrat Abu Mihjin رضي الله تعالى عنه, Hadhrat Sa'd رضي الله تعالى عنه said, "I swear by Allaah that I shall never again penalise the person through whom Allaah has granted honour to the Muslims." When Hadhrat Sa'd رضي الله تعالى عنه had set him free, Hadhrat Abu Mihjin رضي الله تعالى عنه said, **"I always continued drinking when I was being punished because I would then be cleansed from the sin. Now that you have decided not to punish me, I swear by Allaah that I shall never drink wine ever again."** (2)

In a narration of Hadhrat Sayf, other couplets are reported. The narration also states that Hadhrat Abu Mihjin رضي الله تعالى عنه fought extremely well and that he shouted **"Allaahu Akbar" each time he attacked.** No enemy soldier could stand before him as he massacred them. Although the Muslims were unable to recognise him, they marveled at his performance. (3)

(1) Abdur Razzaaq, as quoted in *Isti'aab* (Vol.4 Pg.184), narrating from reliable sources, as confirmed by *Isaaba* (Vol.4 Pg.174).

(2) Abu Ahmad Haakim and Ibn Abi Shayba with a minor difference. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.187).

(3) *Isaaba.*

The Bravery of Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه

He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that during the Battle of Yamaamah, he saw Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه standing on a boulder and shouting, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that he watched Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه **fighting extremely fiercely even though his ear was cut and it hung loose.** (1)

His Desire for Jannah as he Fought

Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه says that he participated in the Battle of Siffeen by the side of Hadhrat Ali رضي الله تعالى عنه. They had appointed two men to guard Hadhrat Ali رضي الله تعالى عنه, who kept launching attacks whenever he could catch the opposition unawares. Hadhrat Ali رضي الله تعالى عنه would then not return from the attack until his sword was well coloured with blood. He would then say, "Do excuse me (for returning but) I swear by Allaah that I do not return until my sword has been dented."

Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه narrates further that he saw Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Haashim bin Utba رضي الله تعالى عنه as Hadhrat Ali رضي الله تعالى عنه was fighting between two rows of the enemy. (Looking at Hadhrat Ali رضي الله تعالى عنه,) Hadhrat Ammaar رضي الله تعالى عنه said, "O Haashim! By Allaah, this man's commands are being violated and his army is being deserted. O Haashim! Jannah lies beneath flashing swords. Today I shall meet those I love, Muhammad صلى الله عليه وسلم and his group. O Haashim! You are one-eyed and one-eyed people are no good if they do not swamp the battlefield." (With this incitement from Hadhrat Ammaar رضي الله تعالى عنه) Hadhrat Haashim رضي الله تعالى عنه waved the flag and said (the following couplets which mean):

"This one-eyed man has spent his life in search of a home for his family until he has become tired

He will now fight until he defeats the opposition or is defeated"

He then went into one of the valleys of Siffeen (to fight). Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه says, "I then saw the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم follow Hadhrat Ammaar رضي الله تعالى عنه as if he were their flag. (2)

In another narration, Hadhrat Abu Abdur Rahmaan Sulami رضي الله تعالى عنه says, "I noticed that (during the Battle of Siffeen) whenever Hadhrat Ammaar رضي الله تعالى عنه went into any of the valleys of Siffeen, all the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم who were there followed him. I also saw him approach Haashim bin Utba رضي الله تعالى عنه who

(1) Haakim (Vol.3 Pg.385) and Ibn Sa'd (Vol.3 Pg.254).
(2) Haakim (Vol.3 Pg.394).

bore the flag of Hadhrat Ali رضي الله تعالى عنه's army. He said, 'O Haashim! **Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears.** The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad ﷺ and his group. He then launched an attack with Haashim رضي الله تعالى عنه and they were both martyred. At that moment, Hadhrat Ali رضي الله تعالى عنه and his army also launched an attack on the people of Shaam as if they were all one man. It seemed as if the two men - Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Haashim رضي الله تعالى عنه - were their banner." (1)

The Bravery of Hadhrat Amr bin Ma'dikarib Zubaydi رضي الله تعالى عنه

His Exemplary Fighting During the Battle of Yarmook

Hadhrat Maalik bin Abdullaah Khath'ami رضي الله تعالى عنه says, "I have not seen anyone step forward (to challenge an opponent) in the Battle of Yarmook who was better than a certain Muslim. When a powerfully built Kaafir came to meet his challenge, he effectively killed him. When another came forward, he killed him as well. When the Kuffaar were defeated (and fled) he gave chase and then proceeded to his huge tent. There he called for a large utensil (of food) and invited all those around him (to eat). 'Who is this?' I asked. 'He is Amr bin Ma'dikarib,' came the reply." (2)

He Fights Single-Handedly During the Battle of Qaadisiyyah

Hadhrat Qais bin Abi Haazim رضي الله تعالى عنه reports that he was present during the Battle of Qaadisiyyah with Hadhrat Sa'd رضي الله تعالى عنه commanding the Muslim army. Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه passed through the rows saying, "O assembly of Muhaajireen! Be fierce lions (and launch such an attack that will prompt the enemy cavalry to throw their spears) because riders soon lose hope after throwing their spears." Just then, one of the Persian commanders shot and arrow at Hadhrat Amr رضي الله تعالى عنه, which struck the edge of his bow. Hadhrat Amr رضي الله تعالى عنه attacked the man so forcefully with his spear that the man's back was broken. He then dismounted and took the man's possessions. (3)

Ibn Asaakir has narrated a longer version of the story. At the end of his narration, it is stated that when an arrow struck the front of Hadhrat Amr رضي الله تعالى عنه's saddle, he attacked the man who fired it and lifted him up like a little girl is lifted up. He then placed him between the rows (of the Muslims and the Kuffaar) and cut off his head while telling the others, "Do it this way."

Waaqidi had narrated from Isa bin Khayyaat that during the Battle of Qaadisiyyah

(1) Ibn Jareer, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.270). Tabraani and Abu Ya'la have reported the narration in detail while Imaam Ahmad has reported it briefly and authentically, as confirmed by Haythami (Vol.7 Pg.241).

(2) Ibn Aa'idh in his *Maghaazi*.

(3) Ibn Abi Shaybah, Ibn Aa'idh, Ibn Sakan, Sayf bin Amr, Tabraani and others, all narrating from reliable sources.

Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه attacked the Mushrikeen all by himself and fought with his sword until the other Muslims could join him. When the Muslims saw that the Mushrikeen had surrounded Hadhrat Amr رضي الله تعالى عنه who was still wielding his sword, they drove the Mushrikeen away from him.

Tabraani narrated from Muhammad bin Sallaam Jumhi رضي الله تعالى عنه that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Sa'd رضي الله تعالى عنه saying, "I shall reinforce you with two thousand men. They are Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه and Hadhrat Tulayha bin Khuwaylid رضي الله تعالى عنه."

Hadhrat Abu Saalih bin Wajeeh رضي الله تعالى عنه says, "The Battle of Nahaawind took place during the year 21 A.H. and the Muslims were defeated when Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه was martyred. Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه then resumed the fight on that day until he had transformed the defeat into victory. However, an injury incapacitated him and he passed away in the village of Rowdha." (1)

The Bravery of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

His Fight Against Hajjaaj and Subsequent Martyrdom

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that after Hadhrat Mu'aawiya رضي الله تعالى عنه passed away, it became very difficult for Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه to be subservient to Hadhrat Mu'aawiya رضي الله تعالى عنه's son Yazeed. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه once insulted Yazeed in public, Yazeed vowed that if Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was not brought before him wearing a yoke around his neck, he would send an army to get him. The people said to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, "Should we not make for you a yoke out of silver which you could wear under your clothing so that his vow could be fulfilled? It is best that you make peace with him." Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه exclaimed, "May Allaah never fulfil his vow!" He then recited the following couplet (which meant):

"I shall never soften to his demands that oppose the truth *Until rock is softened for the molars to chew"*

He then declared, **"By Allaah! The strike of a sword in honour is better than the lash of a whip in disgrace."** Thereafter, he started calling for support and proclaimed his opposition to Yazeed bin Mu'aawiya. Yazeed then dispatched an army from Shaam under the command of Muslim bin Uqba Murri with explicit instructions to fight the people of Madinah and to then march to Makkah. When Muslim entered Madinah, the Sahabah رضي الله تعالى عنهم who were left there were already gone. Muslim humiliated the people of Madinah and went on a killing spree. He then left Madinah and was on the way (to Makkah) when he died. However, he had already appointed Husayn bin Numayr Kindi as his successor and said to

(1) Dowlaabi, as quoted in *Isaaba* (Vol.3 Pg.18).

him, "O bearer of the donkey's carriage! Beware of the plotting of the Quraysh. First wage war agianst them and then kill them selectively." Husayn then proceeded to Makkah and when he reached there, he fought Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه for a few days.

Later on the narration states that when the news reached Husayn bin Numayr that Yazeed had passed away, he fled. When Yazeed bin Mu'aawiya had passed away, Marwaan bin Hakam canvassed for support. Further on, the narration states that after Marwaan died, Abdul Malik called people to pledge their allegiance to him. The people of Shaam responded to him and he delivered a sermon in which he said, "Who will kill Abdullaah bin Zubayr رضي الله تعالى عنه?" When Hajjaaj volunteered, Abdul Malik silenced him. However, after being silenced for a second time, he again volunteered saying, "I shall do it, O Ameerul Mu'mineen because I saw in a dream that I had snatched his cloak away from him and wore it."

Abdul Malik then appointed Hajjaaj as commander and dispatched him with an army. He started the war against Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه as soon as he reached Makkah. Addressing the people of Makkah, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه said, "Guard the two mountains because you will always remain in good stead and dominant as long as they do not climb the mountains. It was not much later that Hajjaaj and his men managed to climb Mount Abu Qubays, where they set up a catapult. They then relentlessly rained down rocks on Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and his men who were stationed in the Masjidul Haraam.

On the morning of the day in which Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was martyred, he went to his mother Hadhrat Asmaa رضي الله تعالى عنها, the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه. Although she was then a hundred years old, not a single tooth had fallen out nor had she lost her eyesight. She asked her son, "O Abdullaah! What has happened to your battle?" He informed her of the extent to which the enemy had advanced and then laughed as he said, "There is peace in death." She said, "Dear son! I hope that you do not wish death to me because I do not want to die until I see one of two results. Either you become the ruler and thus give pleasure to my eyes or either you are martyred and I may expect rewards from Allaah (by exercising patience)." As he bade farewell to her, she said, "Dear son! Ensure that you never compromise on any facet of your Deen for fear of being killed."

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه then proceeded to the Masjidul Haraam where they had placed two thresholds across the Hajar Aswad (Black Stone) to protect it from the catapult. As Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was sitting near the Hajar Aswad, someone came to him and asked, "Should we not open the door of the Kabah for you so that you go inside (and be saved from them)?" Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه looked at the person and said, "You may protect your brother from everything except his death. Has the Kabah not have any sanctity that this place does not have (if the enemy do not revere the Masjid itself, they will not revere the Kabah either)? I swear by Allaah that they would kill

you even if you were clinging on to the shroud of the Kabah." Someone then suggested, "Should you not discuss making peace with them?" He replied, "Is this the time for making peace? I swear by Allaah that even if they find you inside the Kabah, they would slaughter you all." He then recited the following couplets (which meant):

"I shall not sell my life for something that is flawed
nor shall I climb a ladder for fear of death
I aspire for an arrow that strikes and cannot be shifted
How can one who desires death have any other aspiration?"

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه then addressed the family of (his father) Hadhrat Zubayr رضي الله تعالى عنه saying, "Each one of you should look after his sword as he looks after his face. He should ensure that it does not break otherwise he will have to defend himself with his hands as if he were a woman. By Allaah! I have always been in the front line of every battle and I have never felt the pain of any wound unless I applied medicine to it."

As they were talking, some people suddenly entered through the door of Banu Jumh. Amongst them was black man. "Who are they?" asked Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه. When he was informed that they were people from Hims, he attacked them carrying two swords. The first person he met was the black man, whom he attacked with his sword and severed his leg. The man shouted in pain and said, "O son of an adulteress!" Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه responded by saying, **"Get lost, O son of Haam[1]! Was Asmaa ever an adulteress?!" Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه then removed them all from the Masjid and returned.**

Just then another group of people barged through the Banu Salam door. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه asked who they were, he was informed that they were people from Jordan. He then attacked them as he recited the following couplets (which meant):

"I do not trust an attack that comes in floods
The dust of which does not settle until the night"

After he had removed them also from the Masjid, another group of people rushed in through the Banu Makhzoom door. This time, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه attacked them reciting the following couplet (which meant):

"Had my opponent been a single person, I would have been more than able to settle with him"

There were many supporters of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه on the roof of the Masjid who were throwing bricks on the invaders. However, as Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه attacked the enemy, a brick struck the centre of his head, causing a terrible gash. He paused for a while as he said:

"Our wounds do not bleed on to our heels
On the contrary, our blood drops on to our feet (rather than having wounds on the back of our bodies as cowards have, our wounds are on the front parts of our

(1) Historians are of the opinion that Negroid people are the descendants of Haam, who was one of Hadhrat Nooh عليه السلام's sons.

bodies instead)"

He then fell to the ground. His two slaves bend over him saying:

"The slave protects his master as well as himself"

However, the enemy soon closed in on him and cut off his head. (1)

Hadhrat Is'haaq bin Abi Is'haaq says, "I was present when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was martyred in the Masjidul Haraam. The armies continued entering through the doors of the Masjid and each time one entered, he drove them back single-handedly. As he was doing this, one of the rocks of the Masjid fell on his head and floored him. He was then reciting the following couplet (which meant):

"O (beloved mother) Asmaa! Do not weep for me if I am killed
For my ancestry and Deen are still intact
So is my sword that my right hand is now too weak to hold" (2)

Admonition to Those Who Flee the Battlefield in the path of Allaah

The Sahabah رضي الله تعالى عنهم Admonish Hadhrat Salama bin Hishaam رضي الله تعالى عنه

Hadhrat Ummu Salama رضي الله تعالى عنها once asked the wife of Hadhrat Salama bin Hishaam bin Mughiera رضي الله تعالى عنه, "Why do I not see (your husband) Salama attend the salaah with Rasulullaah ﷺ and the Muslims?" She replied, "By Allaah! He is unable to leave the house because whenever he does so, people shout at him saying, 'Deserter! Did you flee in the path of Allaah?!' This reached the extent that he now sits at home and is unable to leave." He had participated in the Battle of Mu'ta with Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. (3)

A Man Admonishes Hadhrat Abu Hurayra رضي الله تعالى عنه

Hadhrat Abu Hurayra رضي الله تعالى عنه says, "There was a problem between my cousin and myself. However, I had no reply to give him when he provoked me by saying, 'Were you not one of those who fled during the Battle of Mu'ta?'" (4)

Remorse and Concern Because of Fleeing

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and his Companions Regret and Grieve after retreating during the Battle of Mu'ta

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I was part of an expedition that

(1) Tabraani. Haythami (Vol.7 Pg.255) has commented on the chain of narrators. Ibn Abdil Birr has also reported the narration in detail in his *Isti'aab* (Vol.2 Pg.203) while Abu Nu'aym has reported it briefly in his *Hilya* (Vol.1 Pg.331). Haakim has reported a portion of the beginning in his *Mustadrak* (Vol.3 Pg.550).

(2) Abu Nu'aym and Tabraani.

(3) Haakim (Vol.3 Pg.42) narrating from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249).

(4) Haakim (Vol.3 Pg.42).

Rasulullaah ﷺ dispatched. I was amongst some of them who had retreated. (As we were returning to Madinah) We said, 'What shall we do? We had fled the battlefield and are returning with the wrath of Allaah. Perhaps we should return to Madinah and spend the night (before approaching Rasulullaah ﷺ).' However, we then said, 'Let us rather present ourselves before Rasulullaah ﷺ (immediately upon returning). If we can be forgiven, it is fine, otherwise we shall have to leave (Madinah).' We then went to Rasulullaah ﷺ before the Fajr salaah. When he emerged (from his room), he asked, 'Who are you?' We replied, 'We are those who have fled.' 'No,' Rasulullaah ﷺ assured them, **'You are those who have returned (to your base) only to (seek reinforcements and then to again) return to the fight. I am your base and the base for all Muslims.'** [1] **We then came forward and kissed Rasulullaah ﷺ's hand."** [2]

In another narration, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Rasulullaah ﷺ once dispatched us on an expedition. When we met the enemy and were defeated in the very first attack, some of us returned to Madinah at night and hid away. We then decided to approach Rasulullaah ﷺ and plead our case to him. We then left and when we met him, we said, 'O Rasulullaah ﷺ! We are those who have fled.' Rasulullaah ﷺ responded by saying, 'You are rather those who shall attack a second time and I am your base (to whom you have returned for reinforcements before returning to the battle).'" The narration of Aswad quotes that Rasulullaah ﷺ added, "I am also the base for every Muslim." [3]

A similar narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reads, "We then said, 'O Rasulullaah ﷺ! We are those who have fled.' He said, 'You are only those who shall return to the fight (after returning to base).' We said, 'O Rasulullaah ﷺ! (Because of embarrassment) We had intended not to enter Madinah, but to undertake a sea voyage (to a foreign land).' Rasulullaah ﷺ reassured us saying, 'Do no such thing for I am the base of every Muslim.'" [4]

The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها reports that as Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه was passing the door of her room, she heard Hadhrat Umar رضي الله تعالى عنه call out, "Let us hear the news, O Abdullaah bin Zaid!" Hadhrat Umar رضي الله تعالى عنه was inside the Masjid. (When Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه entered the Masjid) Hadhrat Umar رضي الله تعالى عنه repeated, "What news do you have, O Abdullaah bin Zaid?" Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه said, "I am bringing you the news, O Ameerul Mu'mineen." When he came before Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin

(1) Here Rasulullaah ﷺ was referring to verse 16 of Surah Anfaal.
(2) Ahmad.
(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.248).
(4) Bayhaqi (Vol.9 Pg.77). Abu Dawood, Tirmidhi, Ibn Majah and Ahmad have also reported the narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.294). Ibn Sa'd (Vol.4 Pg.107) has also reported a similar narration.

Zaid رضي الله تعالى عنه informed him about what had transpired. Hadhrat Aa'isha رضي الله تعالى عنها says that she had never heard a more detailed and accurate account of any incident given by someone who had been present there. When the defeated Muslim army returned and Hadhrat Umar رضي الله تعالى عنه noticed the anxiety of the Muhaajireen and the Ansaar because they had fled the battlefield, he said, "Do not worry, O assembly of Muslims! I am your base to which you have withdrawn (to replenish your strength before returning to battle)."

The Anxiety of Hadhrat Mu'aadh Qaari رضي الله تعالى عنه when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Muhammad bin Abdur Rahmaan bin Husayn and others report that Hadhrat Mu'aadh Qaari رضي الله تعالى عنه from the Banu Najjaar tribe was amongst those who were present and had fled during the battle for the Bridge of Abu Ubayd. He always wept whenever he recited the following verse of the Qur'aan:

﴿وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗۤ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ۝﴾ (سورة الانفال: ١٦)

On such a day *(of battle)*, whoever will turn his back to them with a reason other than altering the course of battle *(such as pretending to flee so that the enemy follows them into an ambush)* or *(flees with a reason other than)* retreating to *(join with)* another group *(of Muslim soldiers so that their combined force can fight the enemy)*, then indeed he shall return with Allaah's anger and his abode shall be Jahannam *(because deserting the battlefield is a major sin)*. What an evil place to return to! {Surah Anfaal, verse 16}

Hadhrat Umar رضي الله تعالى عنه would then say to him, "Do not weep, O Mu'aadh. I am your base to whom you have retreated (to regroup and have reinforcements before launching another attack)." (1)

Hadhrat Sa'd bin Ubayd Qaari رضي الله تعالى عنه Returns to the Land of the Battle from which he fled to Redeem himself

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه says that Hadhrat Sa'd bin Ubayd رضي الله تعالى عنه was a companion of Rasulullaah ﷺ who was with the army that was defeated on the day that Hadhrat Abu Ubayd رضي الله تعالى عنه was martyred (at the bridge). **He received the title of Qaari, a title that no other companion of Rasulullaah ﷺ received.** Hadhrat Umar رضي الله تعالى عنه once said to him, "Do you wish to go to Shaam where the Muslims are in a weak position and the enemy are becoming bold against them. Perhaps you will be able to cleanse the mistake of your fleeing." Hadhrat Sa'd رضي الله تعالى عنه replied, "No. I shall go only to the land from which

(1) Ibn Jareer (Vol.4 Pg.70).

I fled and fight only that enemy who forced me to do what I did." He then went to Qaadisiyyah where he was martyred. (1)

Preparing and Assisting a Person Going out in the path of Allaah

Rasulullaah ﷺ Gives his Weapons to Hadhrat Usaama رضي الله تعالى عنه or to Hadhrat Ali رضي الله تعالى عنه

Hadhrat Jabala bin Haaritha رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ was not participating in a battle, he would give his weapons to Hadhrat Usaama رضي الله تعالى عنه or to Hadhrat Ali رضي الله تعالى عنه. (2)

An Ansaari gives everything he has Prepared to another Person when he Fell ill.

Hadhrat Anas رضي الله تعالى عنه reports that a youngster from the Banu Aslam tribe said, "O Rasulullaah ﷺ! I wish to proceed in Jihaad but do not have any wealth with which to make the necessary preparations." Rasulullaah ﷺ sent him to a certain Ansaari saying, "He had made the necessary preparations for Jihaad but had fallen ill. Tell him that Rasulullaah ﷺ has sent Salaams to him and ask him to give you whatever he had prepared." The youngster went to the Ansaari and conveyed the message to him. The Ansaari then said to his wife, **"Give him everything you have prepared for me without holding anything back. By Allaah! Allaah will never bless anything that you hold back from him."** (3)

Referring a Person Going out in the path of Allaah to Someone who can Assist him

Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ and said, "Please provide transport for me because my animal has died." "I have nothing to give you," submitted Rasulullaah ﷺ. Another Sahabi said, "O Rasulullaah ﷺ! I shall refer him to someone who can provide transport for him." Rasulullaah ﷺ then commented, **"The one who points others towards good shall have the reward of the one who actually carries it out."** (4)

Rasulullaah ﷺ Encourages the Sahabah رضي الله تعالى عنهم to Assist those Proceeding in the path of Allaah

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that when Rasulullaah ﷺ was once embarking on an expedition, he said, "O assembly of Muhaajireen and Ansaar! There are many of your brothers who have neither wealth nor families (who can assist them). Therefore each of you should attach two or three of them to himself." Hadhrat Jaabir رضي الله تعالى عنه says further, "As a result, each one of us who

(1) Ibn Sa'd (Vol.3 Pg.300).
(2) Tabraani and Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.283).
(3) Abu Dawood, Muslim (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).
(4) Muslims (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).

had an animal would share a turn to ride the animal just as the others (without animals) shared their turns. I **attached two or three men to myself and my turn to ride was just like the turns that they had."** (1)

An Ansaari Sahabi رضي الله تعالى عنه Assists Hadhrat Waathila bin Asqa رضي الله تعالى عنه

Hadhrat Waathila bin Asqa رضي الله تعالى عنه narrates, "After Rasulullaah ﷺ had announced the pending march to Tabook, I just went to my family and had returned when the first group of Sahabah رضي الله تعالى عنهم had already left. I then started going around Madinah announcing, 'Who will provide transport for a man in exchange for his share of booty?' An old man from the Ansaar responded by saying, 'We shall take his share of the booty on condition that he rides in turns with us and eats with us.' When I agreed, he bade me, 'Let's proceed with the blessings of Allaah.' I then travelled with the man who was the best of travelling companions. When Allaah granted us the booty, I received a few young camels as my share and led them away to my companion. Emerging from his tent, he sat on one of the saddle bags of his camel and said, 'Take them backwards.' (After I had done so,) He then said, 'Now take them forward.' (After doing this) He commented, 'These are fine camels you have here.' I said, **'This is the booty that I had stipulated shall be yours.' 'Keep your camels, dear nephew,' he said, 'for I had intended to have something else.'"**

Imaam Bayhaqi says that what the Ansaari meant to say was: "By doing what I did, I had never intended to take remuneration from you. All that I want is to share in your rewards." (2)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Providing a rope (to someone proceeding) in the path of Allaah is more beloved to me than performing Hajj after Hajj." (3)

Hiring People to Fight in Jihaad

The Story of a Man and Hadhrat Auf bin Maalik رضي الله تعالى عنه

Hadhrat Auf bin Maalik رضي الله تعالى عنه says, "When Rasulullaah ﷺ sent me on a military expedition, a man came up to me and said, 'I shall go with you on condition that you grant me a share of booty.' He then added, 'I swear by Allaah that I do not even know whether there shall be any booty at all. You will therefore be unable to stipulate a specific share for me.' I **therefore fixed a payment of three Dinaars for him.** We then left on the expedition and happened to receive some booty. When I asked Rasulullaah ﷺ about the situation,

(1) Bayhaqi (Vol.9 Pg.172) and Haakim (Vol.2 Pg.90).
(2) Bayhaqi (Vol.9 Pg.28).
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.284).

Rasulullaah ﷺ said, 'I see nothing in this world and in the Aakhirah for him besides the three Dinaars that he has taken.'" (1)

The Story of a man with Hadhrat Ya'la bin Munya رضي الله تعالى عنه

Hadhrat Abdullaah bin Daylami narrates that Hadhrat Ya'la bin Munya رضي الله تعالى عنه said, "I was an old man with no servant when Rasulullaah ﷺ announced that an expedition was to leave. I therefore looked for someone to hire and stipulated that he would receive a full share from the booty. I finally found someone. When the time was close for our departure, he came to me and said, 'I have no idea whether there shall be any booty and I cannot say what my share will be. Why don't you rather specify a fixed amount that I would receive whether there is any booty or not.' I therefore fixed an amount of three Dinaars. When (my share of) the booty came to me, I intended to give him his complete share but then remembered the three Dinaars. For this reason, I approached Rasulullaah ﷺ and narrated the account to him. Rasulullaah ﷺ said, 'I see nothing in this world and in the Aakhirah for him as reward for this expedition besides the three Dinaars that he has specified (these Dinaars are all that he will receive).'" (2)

Those Who Proceed in the path of Allaah Using the Wealth of Others

Hadhrat Maymoona bint Sa'd رضي الله تعالى عنها Asks Rasulullaah ﷺ about this

Hadhrat Maymoona bint Sa'd رضي الله تعالى عنها reports that she once asked, "O Rasulullaah ﷺ! Inform us about a person who cannot proceed in the path of Allaah but sponsors the means by which Jihaad can be carried out. Will this person receive the reward or the person who actually goes out?" Rasulullaah ﷺ replied, **"He shall receive the reward for his wealth while the one who goes out shall be rewarded for the intention he makes** (he shall therefore receive no rewards if his intentions are incorrect)." (3)

Sending another in One's Place

The Story of Hadhrat Ali رضي الله تعالى عنه and Another Man

Hadhrat Ali bin Abi Rabee'ah رضي الله تعالى عنه narrates that a man once came to Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه with his son whom he intended to send on an expedition in his place. Hadhrat Ali رضي الله تعالى عنه said to him, **"I prefer the judgement of an adult to the fighting of a youngster."** (4)

(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(2) Bayhaqi (Vol.2 Pg.331).
(3) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(4) Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

Admonishing those Who Beg from people so that they may Proceed in the path of Allaah

Hadhrat Umar رضي الله تعالى عنه Admonishes a Youngster Who Begged from people so that he Could Proceed in the path of Allaah

Hadhrat Naafi narrates that a robust and healthy youngster once entered the Masjid. He held a large arrow in his hand and announced, "Who will assist me to proceed in the path of Allaah?" Hadhrat Umar رضي الله تعالى عنه sent for him and when he was brought, Hadhrat Umar رضي الله تعالى عنه announced, "Who will hire this man from me to work his fields?" One of the Ansaar said, "I shall hire him, O Ameerul Mu'mineen. What do you ask as his monthly salary?" When the Ansaari specified an amount, Hadhrat Umar رضي الله تعالى عنه handed the youngster over to him. The youngster had worked in the fields for several months when Hadhrat Umar رضي الله تعالى عنه asked the Ansaari, "How is our labourer?" "He is a fine man, O Ameerul Mu'mineen," replied the Ansaari. Hadhrat Umar رضي الله تعالى عنه then instructed the Ansaari to bring the youngster along together with his salaries that he had collected. The Ansaari then brought the youngster together with a bag of Dirhams. Hadhrat Umar رضي الله تعالى عنه then said (to the youngster), **"Take this. If you wish, you may proceed now in the path of Allaah and if you wish, you may sit at home."** (1)

Taking Loans to Proceed in Jihaad

The Sahabah رضي الله تعالى عنهم Seek Loans from Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that someone asked, "Have you heard Rasulullaah صلى الله عليه وسلم say anything about horses?" "Yes," he replied, **"I have heard Rasulullaah صلى الله عليه وسلم say, 'Virtue has been secured to the forelocks of horses until the Day of Qiyaamah. Buy with trust in Allaah and take loans with trust in Allaah.'** When someone asked Rasulullaah صلى الله عليه وسلم how could a person buy with trust in Allaah and take loans with trust in Allaah, Rasulullaah صلى الله عليه وسلم replied, **'Tell (the borrower) to give you the loan until (you are able to pay him back when) the spoils of war are distributed and tell (the seller) to sell to you now until (you are able to pay him when) Allaah grants victory in battle (and you are able to pay from the share you receive of the booty).** You will always remain in good stead as long as your Jihaad remains fresh (as long as you fight with enthusiasm). Towards the end of time there shall be people who will have doubts about Jihaad. You should however continue waging Jihaad during their time and continue fighting because Jihaad will be fresh during those times as well (Allaah's assistance and booty will be found then as well).'" (2)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).
(2) Abu Ya'la. Haythami (Vol.5 Pg.280) has commented on the chain of narrators.

Encouraging People to Proceed in the path of Allaah and Seeing them Off

Rasulullaah ﷺ Walks with the Mujaahideen and Advises them

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that **Rasulullaah ﷺ walked with them up to Baqee Gharqad** when he sent them off on an expedition. He then said to them, "Proceed in the name of Allaah. O Allaah! Assist them." (1)

When Hadhrat Abdullaah bin Yazeed رضي الله تعالى عنه was once invited for a meal, he mentioned to the people that whenever Rasulullaah ﷺ bade farewell to an army, he prayed, **"In Allaah's care do I hand over your Deen, your trusts and the results of your deeds."** (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Sees the Army of Hadhrat Usaama رضي الله تعالى عنه off

In a narration discussing the dispatching of Hadhrat Usaama رضي الله تعالى عنه's army, Hadhrat Hasan رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه left his home to meet the army. **As he saw them off, Hadhrat Abu Bakr رضي الله تعالى عنه was walking while Hadhrat Usaama رضي الله تعالى عنه rode his animal.** In the meanwhile, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was leading Hadhrat Abu Bakr رضي الله تعالى عنه's animal along. Hadhrat Usaama رضي الله تعالى عنه said, "O Khalifah of Rasulullaah ﷺ! Either you ride or I shall dismount." Hadhrat Abu Bakr رضي الله تعالى عنه instructed, "By Allaah! Neither should you dismount nor shall I ride! What harm can there be if my feet get dusty for a while in the path of Allaah? **A person proceeding in the path of Allaah receives the reward of seven hundred good deeds for every step he takes. In addition to this, his status is elevated by seven hundred degrees and seven hundred of his sins are forgiven."** After Hadhrat Abu Bakr رضي الله تعالى عنه had seen them off, and was returning, he requested, "If you deem it appropriate to assist me with (leaving) Hadhrat Umar رضي الله تعالى عنه (behind with me in Madinah), please do so." Hadhrat Usaama رضي الله تعالى عنه then allowed Hadhrat Umar رضي الله تعالى عنه to stay back. (3)

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Abu Bakr رضي الله تعالى عنه dispatched several armies to Shaam, he walked with Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه who was in command of one of the four armies. Hadhrat Yazeed رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Either you ride or I shall dismount." Hadhrat Abu Bakr رضي الله تعالى عنه instructed, **"By Allaah! Neither will you dismount nor shall I ride! I hope to be rewarded for these steps in the path of Allaah."** (4)

Hadhrat Jaabir Ru'ayni رضي الله تعالى عنه narrates that as Hadhrat Abu Bakr رضي الله تعالى عنه was walking as he saw an army off. He then said to them, "All praises are for Allaah Who has allowed our feet to accumulate dust in His path." Someone asked, "How

(1) Haakim (Vol.2 Pg.98).
(2) Haakim (Vol.2 Pg.98).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.314).
(4) Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.295).

have our feet become dusty (in the path of Allaah) when we are merely seeing them off?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Because we have helped them prepare, have seen them off and are making du'aa for them (we shall therefore also share in the rewards of going out in the path of Allaah)." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Sees off Some People Proceeding in the path of Allaah

Hadhrat Mujaahid reports that as he was proceeding in the path of Allaah, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came to see them off. As Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was about to part from them, he said, "I have nothing to give you, but I have heard Rasulullaah ﷺ say that whenever something is handed over in Allaah's care, Allaah protects it. I therefore hand over in Allaah's care, your Deen, your trusts and the results of your deeds." (2)

Welcoming those Returning from the path of Allaah

The People Came Outside Madinah when the Sahabah رضي الله تعالى عنهم Returned from their Expedition to Tabook

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه says, "The people (of Madinah) came to welcome Rasulullaah ﷺ when he returned from the expedition to Tabook. I also met him along with other children at Thaniyyatul Wadaa." (3)

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه also reports, "When Rasulullaah ﷺ returned from the expedition to Tabook, the people came out of Madinah to Thaniyyatul Wadaa to welcome him. Still a boy then, I also accompanied the others." (4)

Proceeding in the path of Allaah During the month of Ramadhaan

Rasulullaah ﷺ Proceeds to Badr and to Makkah during the Month of Ramadhaan

Hadhrat Umar رضي الله تعالى عنه says that it was during Ramadhaan that they marched with Rasulullaah ﷺ for the Battle of Badr and for the conquest of Makkah.(5)

Another narration quotes that Hadhrat Umar رضي الله تعالى عنه said, "We marched on two military expeditions with Rasulullaah ﷺ during Ramadhaan; the Battle of Badr and the conquest of Makkah. On both occasions, we did not fast." (6)

(1) Bayhaqi (Vol.9 Pg.173). Ibn Abi Shayba has also reported the narration as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).
(2) Bayhaqi (Vol.9 Pg.173).
(3) Abu Dawood.
(4) Bayhaqi (Vol.9 Pg.175).
(5) Tirmidhi, as quoted in *Fat'hul Baari* (Vol.4 Pg.131).
(6) Ibn Sa'd and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.329).

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, **"Three hundred and thirteen Muslims participated in the Battle of Badr. Amongst these, seventy six were from the Muhaajireen.** It was on Friday the 17th of Ramadhaan that the Mushrikeen were defeated in the Battle of Badr." (1) Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that the Sahabah رضي الله تعالى عنهم participating in the Battle of Badr numbered just more than three hundred and ten. The narration also adds, "The Ansaar numbered two hundred and thirty six and it was Hadhrat Ali رضي الله تعالى عنه who carried the flag of the Muhaajireen." (2)

Yet another from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "When Rasulullaah صلى الله عليه وسلم left for the journey, **he appointed Hadhrat Abu Ruhm Kulthoom bin Husayn bin Utba bin Khalaf Ghifaari رضي الله تعالى عنه as his deputy in Madinah.** It was on the tenth of Ramadhaan that he left. Rasulullaah صلى الله عليه وسلم fasted and so did the Sahabah رضي الله تعالى عنهم with him. However, when they reached Kudayd, an oasis located between Usfaan and Amaj, Rasulullaah صلى الله عليه وسلم terminated his fast. Rasulullaah صلى الله عليه وسلم then proceeded until he set up camp at Marruz Zahraan along with the ten thousand Sahabah رضي الله تعالى عنهم with him." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه has also narrated that Rasulullaah صلى الله عليه وسلم proceeded in Ramadhaan to conquer Makkah and fasted until he reached Kudayd. (4)

Another narration states that when Rasulullaah صلى الله عليه وسلم left to conquer Makkah during Ramadhaan, he was fasting until the road passed by Qudayd at midday. The Sahabah رضي الله تعالى عنهم were thirsty and started craning their necks (in search of water). **They had started becoming uneasy when Rasulullaah صلى الله عليه وسلم asked for a cup of water. He then took it in his hand so that everyone could clearly see it. Thereafter, he drank the water and the Sahabah رضي الله تعالى عنهم followed suit.** (5)

Recording the Names of People Proceeding in the path of Allaah

An Incident of a Sahabi رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once said, "No strange (non-Mahram) man should ever be alone with a strange (non-Mahram) woman and no woman can travel without a Mahram." A Sahabi رضي الله تعالى عنه stood up and **said that his name had been written for a particular military expedition** while his wife had left to perform Hajj (he queried whether he should continue with the expedition or join his wife for Hajj). Rasulullaah صلى الله عليه وسلم instructed him to perform Hajj with his wife instead. (6)

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.269).
(2) Bazzaar. Tabraani have also reported the narration and Haythami (Vol.6 Pg.93) has commented on the chain of narrators.
(3) Ibn Is'haaq and Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.285). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami (Vol.6 Pg.167).
(4) Abdur Razzaaq and Ibn Abi Shaybah.
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.330). Bukhari, Muslim and Nasa'ee have also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.159).
(6) Bukhari.

Performing Salaah and Eating Upon Returning from the path of Allaah

Rasulullaah ﷺ Performs Salaah upon his Return

Hadhrat Ka'b رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ returned from a journey during the morning, he would first enter the Masjid and perform two Rakaahs salaah before being seated. (1)

Another narration from Hadhrat Jaabir رضي الله تعالى عنه states that he accompanied Rasulullaah ﷺ on a journey and when they returned, Rasulullaah ﷺ said to him, **"Enter the Masjid and perform two Rakaahs salaah."** (2)

Slaughtering an Animal upon Returning to Feed People

Hadhrat Jaabir رضي الله تعالى عنه has also narrated that when Rasulullaah ﷺ once returned to Madinah, he slaughtered a cow or a camel. Another narration quotes that Hadhrat Jaabir رضي الله تعالى عنه said, "Rasulullaah ﷺ purchased a camel from me for two Awqiya and a Dirham or for two Dirhams. When he reached Siraar, Rasulullaah ﷺ had a cow slaughtered and the Sahabah رضي الله تعالى عنهم ate from it. Thereafter when he reached Madinah, Rasulullaah ﷺ instructed me to first go the Masjid to perform two Rakaahs salaah. Rasulullaah ﷺ then weighed out the price for my camel and paid me." (3)

Women Proceed in the path of Allaah

Hadhrat Aa'isha رضي الله تعالى عنها Participated in the Banu Mustaliq expedition

Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever Rasulullaah ﷺ embarked on an expedition, he would draw lots between his wives and whoever's name was drawn would accompany him. When the Banu Mustaliq expedition was to take place, Rasulullaah ﷺ again drew lots as he usually did. This time my name emerged as the one to accompany him. Rasulullaah ﷺ therefore took me along. **During those times women ate just enough to sustain themselves.** The flab on their bodies was therefore less and they were lighter in weight. For this reason I would sit in my carriage when it was loaded on my camel. The men who fastened the carriage to the camel for me would lift the carriage from the bottom, lift me up and place the carriage on to the camel. They would then secure it with ropes, take the camel by the head and lead it along.

After the journey was done, Rasulullaah ﷺ left (for Madinah) and we were close to Madinah when we set up came and spent part of the night there. When the announcer announced that it was time to depart, everyone got ready to move. Wearing a necklace of mine that was decorated with onyx from the Yemeni tribe of Dhifaar, I went (out of the camp) to relieve myself. When I had completed, the necklace had slipped from my neck without me knowing it. It was only after returning to my carriage that I felt my neck and could not find it. The people had

(1) Bukhari.
(2) Bukhari.
(3) Bukhari.

already started leaving when I returned to the place I had been. There I looked for it until I eventually found it. The men who usually tied my carriage had by then already tied it to the camel. **Thinking that I was inside, they did what they always did and took the carriage away.** Without even once suspecting (that I was not inside), they picked up the carriage and loaded it on to the camel. They then took the camel by the head and led it away. When I eventually returned to the camp, there was not a soul in sight. Everyone had left. I then spread out my shawl at the place where I had been and lay down. I knew that once my absence was detected, people would return to where I was (to search for me).

By Allaah! I was still lying there when Safwaan bin Mu'attal Sulami رضي الله تعالى عنه passed by. He had fallen behind the expedition for some reason and had not spent the night in the camp. Seeing my silhouette, he came closer until he stopped by me. **He had seen me before we were instructed to don the Hijaab** and when he saw that it was I lying there, he exclaimed in astonishment, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! The wife of Rasulullaah ﷺ!' I was properly wrapped up in my clothing when he said, 'May Allaah have mercy on you. How did you get left behind?' I did not speak a word to him. He brought his camel next to me and said, 'Mount the camel and stay behind me.' I mounted the camel and he led it quickly along by its head, in search of the rest. By Allaah! Neither did we catch up with the others until the morning, nor did they notice my absence. The army had set up camp and were resting when Safwaan رضي الله تعالى عنه was seen leading me on the camel. It was then that the slanderers said what they did (about me being and adulteress), causing much tumult amongst the army. I swear by Allaah that I was then still in the dark concerning what was happening.

After we had returned to Madinah, no news had still reached me (about the slander) when I happened to fall terribly ill. In the meanwhile, the news had reached Rasulullaah ﷺ and my parents, none of whom breathed a word to me. All that I noticed was a lack in the affection that Rasulullaah ﷺ usually showed towards me. Whereas he expressed tremendous love and affection towards me whenever I fell ill, he did not do so this time. This greatly disappointed me. When he came to me as my mother was nursing me, he asked, 'How are you feeling?' That was all he said. I eventually grew upset with his apparent indifference and asked, 'O Rasulullaah ﷺ! Permit me to move to my mother's place for she has been nursing me all along. When Rasulullaah ﷺ indicated that it was not a problem, I moved to my mother's. I was then still completely in the dark about what had been happening until I had started to recover from **my illness after twenty odd days.**

We Arabs were not accustomed to building toilets inside our houses like the non-Arabs do. We disliked this and regarded it as something deplorable. We used to go outside Madinah (to relieve ourselves) and every night us women would go there (together). I had gone out to relieve myself one day in the company of Ummu Mistah who was the daughter of Abu Ruhm bin Abdul Muttalib. By Allaah! We were still walking when she tripped over her shawl and exclaimed, 'May

Mistah be destroyed!' 'By Allaah!' I reproved, 'What a terrible thing to say about a man from amongst the Muhaajireen who has participated in the Battle of Badr!' She then asked, 'Has the news not yet reached you, O daughter of Abu Bakr?' 'What news?' I enquired. She then informed me about what the slanderers were saying. 'Has all this really been happening?' I asked in disbelief. 'Yes,' she replied, 'I swear by Allaah that it certainly has.' By Allaah! (After hearing all of this) I was unable to even relieve myself properly and returned. I then wept continuously until I actually thought that my liver would burst.

I said to my mother, 'May Allaah forgive you! The people have been saying what they have said and you didn't even mention a word to me!' my mother responded by saying, 'Take it easy, dear daughter! When a beautiful woman has a husband who loves her greatly and has co-wives as well, it does happen that the wives and other people pick on her.'

Unknown to me, Rasulullaah ﷺ had already delivered a sermon to the people. After praising Allaah, he said, 'O people! What is the matter with some of you who cause me hurt with regards to my family by saying things that are not true? I swear by Allaah that I see only good in my wives. They are also making allegations about a man (Hadhrat Safwaan bin Mu'attal رضي الله تعالى عنه) about whom I also swear that I know only as a good man. He never enters any of my rooms without me with him.' Most of the slander was publicised by (the Munaafiq) Abdullaah bin Ubay bin Salool along with some men from the Khazraj tribe. Also involved were Mistah رضي الله تعالى عنه and Hamna bint Jahash رضي الله تعالى عنها. Hamna bint Jahash was involved because her sister Zaynab bint Jahash رضي الله تعالى عنها was a wife of Rasulullaah ﷺ and from all the other wives of Rasulullaah ﷺ, she was the only one who was of any competition to me. Since Allaah protected Zaynab رضي الله تعالى عنها because of her piety, she had only good words to say (and did not slander me). On the other hand, Hamna رضي الله تعالى عنها passed around plenty of slander to spite me for the sake of her sister. In this manner, she defamed only herself.

After Rasulullaah ﷺ had delivered the sermon, Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه (of the Aws tribe) said, 'O Rasulullaah ﷺ! Had the slanderers been from the Aws tribe, we would have dealt with them on your behalf. However, if they are from our brothers of the Khazraj tribe, we shall do as you command. By Allaah! They ought to be executed!' It was then that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه stood up. Although he was always regarded as a good man, he retorted by saying (to Hadhrat Usayd رضي الله تعالى عنه), 'By Allaah! You are lying! They shall not be executed! I swear by Allaah that you say this only because you know that they are from the Khazraj. You would never have said it had you known that they were from your tribe!' Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه replied, 'By Allaah! It is you who are lying! You must be a Munaafiq since you are defending the Munaafiqeen!' The Sahabah رضي الله تعالى عنهم (belonging to the Aws and the Khazraj tribes) stood up to confront each other until a fight almost erupted between the two tribes.

Rasulullaah ﷺ descended from the pulpit and came to me. After some time

revelation had stopped coming to him, he called for Ali bin Abi Taalib رضي الله تعالى عنه and Usaama bin Zaid رضي الله تعالى عنه to consult with them about separating from his wife (myself). Usaama رضي الله تعالى عنه had only good to say and added, 'O Rasulullaah ﷺ! We only know your family to be good. The news is a blatant lie.' On the other hand, Ali رضي الله تعالى عنه only said, 'O Rasulullaah ﷺ! Women are plenty and you are able to get others in their place. Ask the slave girl (Bareerah رضي الله تعالى عنها) for she will give you the truth.' When Rasulullaah ﷺ summoned Bareerah رضي الله تعالى عنها, Ali رضي الله تعالى عنه rapped her quite harshly and said, 'Be truthful to Rasulullaah ﷺ!' Bareerah رضي الله تعالى عنها said, 'By Allaah! I know of nothing but good in Aa'isha. I can find no fault in her besides the fact that after I have kneaded the dough and instructed her to look after it, she falls asleep and along comes the goat to eat it up.'"

Continuing the story, Hadhrat Aa'isha رضي الله تعالى عنها says further, "Rasulullaah ﷺ then came to me when I was staying with my parents. A woman from the Ansaar was with me at the time and she wept with me as I wept. Rasulullaah ﷺ sat down and after praising Allaah, he said, 'O Aa'isha! The talk of people has already reached your ears. Do fear Allaah. If you have come close to what the people are saying, repent to Allaah for He accepts the repentance of His servants.' By Allaah! As soon as Rasulullaah ﷺ said this, my tears immediately stopped and I could not even feel them. I waited for my parents to reply to Rasulullaah ﷺ, but they said nothing. By Allaah! I never regarded myself so distinguished that verses of the Qur'aan should be revealed about me (to clear my name), which would be recited (forever) and read in salaah. However, all I wished for was that Rasulullaah ﷺ should see a dream in which Allaah would deny the allegations on my behalf, for Allaah knew that I was innocent. (All that I expected was that) Allaah would inform (Rasulullaah ﷺ) accordingly. In no way did I regard myself worthy of having verses of the Qur'aan revealed about me.

Nevertheless, when I noticed that my parents were not going to say anything (in my defence), I said to them, 'Are you two not going to reply to Rasulullaah ﷺ?' 'By Allaah!' they replied, 'We do not know what to say.' By Allaah! I do not know of any family that had so much difficulty come upon them as had come to the family of Abu Bakr رضي الله تعالى عنه during that period. When my parents said nothing, tears welled in my eyes and I burst out crying. I then snapped, 'By Allaah! I shall never repent to Allaah for what they say I did! By Allaah! Should I admit to what they say when Allaah knows well that I am innocent of it, I shall only be admitting to something I have never done. On the other hand, if I deny it, they will never believe me.' I then searched for the name of Ya'qoob عليه السلام but could not remember it. Nonetheless, I said that I would say exactly what the father of Yusuf عليه السلام said:

﴿فَصَبْرٌ جَمِيْلٌ ۭ وَاللّٰهُ الْمُسْتَعَانُ عَلٰي مَا تَصِفُوْنَ ﴾ (سورة اليوسف: ١٨)

'However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised.' {Surah Yusuf, verse 18}

Rasulullaah ﷺ was still sitting where he was when (revelation started descending on him and) he started swooning as he did when revelation descended. A shawl was placed over Rasulullaah ﷺ and a leather pillow was placed beneath his head. By Allaah! When I saw this happen, I neither felt any fear nor was I worried in the least because I knew that I was innocent and that Allaah would never be unjust towards me. Not so for my parents. I swear by the Being Who controls the life of Aa'isha that as long as the condition did not leave Rasulullaah ﷺ, I thought that the two of them would die out of fear that Allaah would prove the slander of the people to be true. Rasulullaah ﷺ sat up after the condition had passed and although it was a cold day, beads of perspiration decorated his face like pearls. As he wiped the perspiration from his face, he said, 'Good news, O Aa'isha! Allaah has confirmed your innocence.' 'All praise be to Allaah!' I exclaimed.

Rasulullaah ﷺ then went out to the people and delivered a sermon. He recited to them the verses of the Qur'aan that Allaah had revealed in this regard and instructed that Mistah bin Uthaatha رضي الله تعالى عنه, **Hassaan bin Thaabit رضي الله تعالى عنه and Hamna bint Jahash رضي الله تعالى عنها be lashed according to the prescribed penalty because of the part they played in spreading the accusation of immoral behaviour.** (1)

Another detailed narration quoted that Hadhrat Aa'isha رضي الله تعالى عنها added, "(After the verses of my innocence were revealed) My mother said to me, 'Stand up and go to Rasulullaah ﷺ (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none but Allaah for it was Allaah Who confirmed my innocence.' Allaah revealed ten verses beginning with:

﴿إِنَّ الَّذِيْنَ جَآءُوْا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ .....﴾ (سورة النور: ١١)

It was indeed a (hypocritical) group from you that brought (initiated) the slander... {Surah Noor, verse 11}

(My father) Abu Bakr رضي الله تعالى عنه used to support Mistah رضي الله تعالى عنه because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr رضي الله تعالى عنه said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُّؤْتُوْا أُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِي سَبِيْلِ اللّٰهِ ص وَ لْيَعْفُوْا وَلْيَصْفَحُوْا ط أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَاللّٰه لَكُمْ ط وَاللّٰه غَفُوْرٌ رَّحِيْمٌ﴾ (سورة النور: ٢٢)

The high ranking and wealthy ones among you *(like Abu Bakr رضي الله تعالى عنه)* should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path. *(Instead of bearing a grudge against these people,)* They should *(rather)* forgive and pardon. Do you

(1) Ibn Is'haaq. Bukhari and Muslim have also reported the narration from Zuhri, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.160).

not like Allaah to forgive you? *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* Allaah *(Who)* is Most Forgiving, Most Merciful. {Surah Noor, verse 22}

(Upon revelation of this verse,) Abu Bakr رضي الله تعالى عنه said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah رضي الله تعالى عنه the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever.'" (1)

A Woman from the Banu Ghifaar Tribe Accompanies Rasulullaah ﷺ on a Military expedition

A lady from the Banu Ghifaar tribe narrates, "Together with a few women from the Banu Ghifaar, I approached Rasulullaah ﷺ and requested, 'O Rasulullaah ﷺ! We want to accompany you on the expedition ahead (to Khaybar) **so that we may nurse the wounded and assist the Muslims in any way we can.' Rasulullaah ﷺ replied, '(You are welcome) With the blessings of Allaah.'** We then went with Rasulullaah ﷺ. Since I was a very young girl, Rasulullaah ﷺ put me to sit behind him on the satchel of his camel. When Rasulullaah ﷺ dismounted from the camel the next morning, I also dismounted from the satchel and was surprised to find blood on it. It was the first time that I had menstruated so I was terribly embarrassed and clung on to the camel. Gauging what had happened to me, Rasulullaah ﷺ said, **'What's the matter? Have you perhaps menstruated?'** When I replied in the affirmative, Rasulullaah ﷺ said, 'Get yourself organised and then get a utensil of water. Add some salt to the water and then wash off the part of the satchel that had blood on it. You may then return to your seat.'"

She continues the story by saying, "After Allaah had given us victory at Khaybar, Rasulullaah ﷺ gave us (women) a small share of the spoils. Rasulullaah ﷺ took this necklace you see on my neck and gave it to me. Rasulullaah ﷺ personally hung it on my neck and I have sworn by Allaah that it would never leave my neck." **The necklace remained on her neck until she passed away, when she requested that it be buried with her.** Whenever she took a bath after menstruating, she always added salt to the water and even made a request that salt be added to the water used to bathe her dead body. (2)

The Story of a Woman who Left in the path of Allaah and Her Goat

Hadhrat Humayd bin Hilaal narrates that a man from the Banu Tufaawa tribe often passed by them and would narrate Ahadeeth to their tribe. He once

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.270). Tabraani has also reported the narration in detail, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.232).

(2) Ibn Is'haaq, as quoted by Ahmad and Abu Dawood. Waaqidi has reported the narration from Hadhrat Umayyah bint Abu Silt رضي الله تعالى عنها, as quoted in Al Bidaaya wan Nihaaya (Vol.4 Pg.204).

narrated, "I arrived in Madinah with one of our caravans. After selling our wares, I told myself that I should meet with Rasulullaah ﷺ and inform the others at home about him. When I came to him, Rasulullaah ﷺ pointed out a house to me and said, 'A woman who lived in that house went out on an expedition with the army and left behind twelve goats and her needle with which she used to knit. However, she lost one of her goats and her needle. She then prayed, **'O my Rabb! You have undertaken to protect those who go out in Your path in every way. I have however lost one of my goats and my needle.** I ask You in Your name for my goat and my needle.' Rasulullaah ﷺ then described to me the determined manner in which she prayed to Allaah. By the next morning she had her goat and another just like it as well as her needle with another needle just like it. There she comes. There she is. You may ask her if you like.' **'No,' I replied, 'I believe what you say.'"** (1)

Hadhrat Ummu Haraam bint Milhaan رضي الله تعالى عنها the Aunt of Hadhrat Anas رضي الله تعالى عنه goes Out in the path of Allaah

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once visited Hadhrat Ummu Haraam bint Milhaan رضي الله تعالى عنها, where he lay down to sleep. He then woke up smiling. When she asked him why he smiled, Rasulullaah ﷺ replied, "I saw (in a dream) some people from my Ummah who were navigating the green seas in the path of Allaah looking as if they were kings on their thrones." Hadhrat Ummu Haraam رضي الله تعالى عنها said, "O Rasulullaah ﷺ! Pray to Allaah that I should be amongst them." Rasulullaah ﷺ prayed, "O Allaah! Make her from amongst them." Rasulullaah ﷺ then again fell asleep and again woke up smiling. When she again asked him the reason for the smiling, he gave her the same reply. When she again asked him to pray that she should be amongst them, he said, "You are with the first group and not with the second."

Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Ummu Haraam رضي الله تعالى عنها married Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and joined the naval expedition with **Bint Qaradha (the wife of Hadhrat Mu'aawiya رضي الله تعالى عنه).** However, upon return she was riding an animal when it bolted. This caused her to fall and she passed away. (2)

The services of Women in Jihaad

Women March with Rasulullaah ﷺ to Tend to the ill and Wounded

Hadhrat Ummu Sulaym رضي الله تعالى عنها narrates that several women from the Ansaar proceeded on military expeditions with Rasulullaah ﷺ, where they would provide water for the ill and treat the wounded. (3)

(1) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.277).
(2) Bukhari.
(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.324).

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Ummu Sulaym رضي الله تعالى عنها and other women of the Ansaar would march with Rasulullaah ﷺ on military expeditions. Their function was to provide water and tend to the wounded. (1)

The Services of Hadhrat Rubayyi Bint Mu'awwidh رضي الله تعالى عنها, Hadhrat Ummu Atiyya رضي الله تعالى عنها and Hadhrat Layla Ghifaariyya رضي الله تعالى عنها in Jihaad

Hadhrat Rubayyi Bint Mu'awwidh رضي الله تعالى عنها reports that when they (women) were with Rasulullaah ﷺ on military expeditions, they would provide water (for the soldiers), treat the wounded and retrieve the bodies of the dead. (2) Another narration of Bukhari quotes that she said, "We (women) would proceed on military expeditions with Rasulullaah ﷺ where we would fetch water for the people, serve them and return the dead and wounded to Madinah (when the battlefield was close to Madinah)." (3)

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Hadhrat Ummu Atiyya رضي الله تعالى عنها who was from the Ansaar says, "I accompanied (the army of) Rasulullaah ﷺ on seven military expeditions. I would stay behind in their camp preparing food for them, nursing their wounded and tending to those with various diseases." (4)

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Hadhrat Layla Ghifaariyya رضي الله تعالى عنها narrates, "I used to proceed on military expeditions with Rasulullaah ﷺ to nurse the wounded." (5)

The Services of Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Ummu Sulaym رضي الله تعالى عنها and Hadhrat Ummu Saleet رضي الله تعالى عنها During the Battle of Uhud

Hadhrat Anas رضي الله تعالى عنه says, "When the Muslims suffered some defeat during the Battle of Uhud and were unable to stay with Rasulullaah ﷺ, I saw Aa'isha رضي الله تعالى عنها the daughter of Abu Bakr رضي الله تعالى عنه and Ummu Sulaym رضي الله تعالى عنها with their shawls folded high (to allow free movement). I could see their ankle bracelets as they ran with water bags." Another narration states that the two of them were carrying water bags on their backs, emptying the water into the mouths of the wounded and then returning to refill them. They then again returned to empty the water into the mouths of the injured.(6)

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Hadhrat Tha'laba bin Abu Maleek رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was once distributing some cloth amongst the women of Madinah. When a single good cloth was still left over, some people with him said, "O Ameerul

(1) Muslim and Tirmidhi.
(2) Bukhari.
(3) Ahmad has also reported the narration, as quoted in *Muntaqa*.
(4) Ahmad, Muslim and Ibn Maajah, as quoted in *Muntaqa*.
(5) Tabraani. Haythami (Vol.5 Pg.324) has commented on the chain of narrators.
(6) Bukhari, Muslims and Bayhaqi (Vol.9 Pg.30).
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Mu'mineen! Give it to the granddaughter of Rasulullaah ﷺ married to you." They were referring to Hadhrat Ummu Kulthoom رضي الله تعالى عنها, the daughter of Hadhrat Ali رضي الله تعالى عنه (and Hadhrat Faatima رضي الله تعالى عنها). Hadhrat Umar رضي الله تعالى عنه said, "Ummu Saleet is more deserving." Hadhrat Ummu Saleet رضي الله تعالى عنها was a woman from the Ansaar who had pledged allegiance to Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه went on to explain, "Because she sewed water bags for us during the Battle of Uhud." (1)

Women Proceed for the Battle of Khaybar to Render Services

The grandmother of Hadhrat Hashraj bin Ziyaad رضي الله تعالى عنها narrates that women also accompanied Rasulullaah ﷺ for the Battle of Khaybar. In her narration she mentions that when Rasulullaah ﷺ asked them the reason for going, they replied, "We are going out to weave ropes from animal hair to assist in the path of Allaah. We shall also nurse the wounded, retrieve arrows and give the soldiers barley porridge to drink." (2)

Hadhrat Zuhri narrates that women also participated in the battles with Rasulullaah ﷺ by providing water for the Mujaahideen and nursing the wounded. (3)

Women Fighting in Jihaad in the path of Allaah

Hadhrat Ummu Ammaara رضي الله تعالى عنها Fights in the Battle of Uhud

Hadhrat Sa'eed bin Abu Zaid Ansaari رضي الله تعالى عنه narrates from Hadhrat Ummu Sa'd bint Sa'd bin Rabee رضي الله تعالى عنها that she used to go to her maternal aunt Hadhrat Ummu Ammaara رضي الله تعالى عنها and ask her to relate her story. Hadhrat Ummu Ammaara رضي الله تعالى عنها would say, "It was at the beginning of the day that I ventured out with a bag of water to see what was happening to the Muslims. When I reached Rasulullaah ﷺ, he was with his companions and the Muslims were enjoying victory and steadfastness. When the Muslims later started losing the battle, I drew close to Rasulullaah ﷺ and openly started fighting. As I fended off the Mushrikeen from Rasulullaah ﷺ, I also fired some arrows with a bow until I sustained many injuries."

The narrator Hadhrat Ummu Sa'd رضي الله تعالى عنها says that she noticed a very deep wound on the shoulder of Hadhrat Ummu Ammaara رضي الله تعالى عنها and asked her who had afflicted it. She replied, "It was Ibn Qami'Ahmad. May Allaah disgrace him! When the Sahabah رضي الله تعالى عنهم had withdrawn from Rasulullaah ﷺ, he came shouting, 'Show me where is Muhammad! I cannot be safe if he is safe!' Myself,

(1) Bukhari. Abu Nu'aym and Abu Ubayd have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.97).
(2) Abu Dawood.
(3) Abdur Razzaaq, as quoted in *Fat'hul Baari* (Vol.6 Pg.51).

Mus'ab bin Umayr رضي الله تعالى عنه and a few others who had remained with Rasulullaah ﷺ also confronted him. It was then that he afflicted this wound to me. Although I struck several blows at him with my sword, the enemy of Allaah was wearing two coats of armour." (1)

Hadhrat Umaarah bint Ghaziyyah narrates that during the Battle of Uhud, Hadhrat Ummu Ammaara رضي الله تعالى عنها killed a Mushrik horseman. Another narration quotes that Hadhrat Umar رضي الله تعالى عنه said, "I heard Rasulullaah ﷺ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her (Hadhrat Ummu Ammaara رضي الله تعالى عنها) fighting in my defence.'" (2)

In yet another narration, Hadhrat Hamza bin Sa'eed رضي الله تعالى عنه narrates that some woollen shawls were once brought to Hadhrat Umar رضي الله تعالى عنه. Amongst them was a very large one of excellent quality. Some people indicated that it was of great value and should be sent to Safiyya bint Ubayd who was recently married to Hadhrat Umar رضي الله تعالى عنه's son Abdullaah رضي الله تعالى عنه. **However, Hadhrat Umar رضي الله تعالى عنه said, "I shall send it to someone who is more deserving to it,** namely Ummu Ammaara Nusayba bint Ka'b رضي الله تعالى عنها about whom I heard Rasulullaah ﷺ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence.'" (3)

Hadhrat Safiyya رضي الله تعالى عنها Fights During the Battle of Uhud and the Battle of Khandaq

Hadhrat Hishaam narrates from his father that when the Muslims were being defeated during the Battle of Uhud, Hadhrat Safiyya رضي الله تعالى عنها arrived with a spear in her hand to smite the (retreating) Muslims in the face (and send them back to the battlefield). Rasulullaah ﷺ then said (to her son Hadhrat Zubayr رضي الله تعالى عنه), "O Zubayr! Look after the lady (your mother)." (4)

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Hadhrat Abbaad narrates that (during the Battle of Khandaq), Hadhrat Safiyya bint Abdul Muttalib رضي الله تعالى عنها was in a fortress called Faari, which belonged to Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه. She narrates, "Hassaan رضي الله تعالى عنه was with us women and children in the fortress when a Jew passed by and started circling the fortress. The Jewish Banu Qurayzah tribe had also declared war on Rasulullaah ﷺ and had severed the ties they had with him. There was none to defend us from the Jews since Rasulullaah ﷺ and the Muslims were at the necks of the enemy and were unable to turn their attention towards us. When this intruder suddenly came upon us, I said, 'O Hassaan! As you can see, this Jew is circling the fortress. By Allaah! I fear that he will inform the Jews behind us about our secrets while Rasulullaah ﷺ and his companions are occupied elsewhere. Go down and kill him.' Hassaan رضي الله تعالى عنه replied, 'May Allaah forgive you, O Daughter of

(1) Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34). Waaqidi has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.479).
(2) Waaqidi, as quoted in *Isaaba* (Vol.4 Pg.479).
(3) Ibn Sa'd narrating from Waaqidi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).
(4) Ibn Sa'd, as quoted in *Isaaba* (Vol.4 Pg.439).
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Abdul Muttalib. By Allaah! You know well that I am unable to do that.'

When he said this to me and I saw that I could expect no support from him, I took a tent peg and came down from the fortress. I then struck the Jew until he was dead. After finishing off with him, I returned to the fortress and said, 'O Hassaan! Go down and take his possessions. The only thing that prevented me from taking them myself was that he is a man.' Hassaan رضي الله تعالى عنه said, 'I have no need for his possessions, O daughter of Abdul Muttalib.'" (1)

Hadhrat Ummu Sulaym رضي الله تعالى عنها Takes up a Dagger to Fight in the Battle of Hunayn

Hadhrat Anas رضي الله تعالى عنه narration during the Battle of Hunayn, Hadhrat Abu Talha رضي الله تعالى عنه came laughing to Rasulullaah صلى الله عليه وسلم. He said, "O Rasulullaah صلى الله عليه وسلم! Have you seen (my wife) Ummu Sulaym with a dagger in her hand?" Rasulullaah صلى الله عليه وسلم asked, "O Ummu Sulaym! What do you intend doing with that?" She replied, "My intention is to use it to stab any Mushrik who comes close to me." (2)

Hadhrat Anas رضي الله تعالى عنه reports that during the Battle of Hunayn, Hadhrat Ummu Sulaym رضي الله تعالى عنها took a dagger and kept it with her. When Hadhrat Abu Talha رضي الله تعالى عنه saw her with it, he said to Rasulullaah صلى الله عليه وسلم, **"Look at Ummu Sulaym with a dagger!" "What is this dagger for?" Rasulullaah صلى الله عليه وسلم asked her. She replied, "I am keeping it to tear the belly of any Mushrik who approaches me."** This made Rasulullaah صلى الله عليه وسلم smile. (3)

Hadhrat Asmaa bint Yazeed رضي الله تعالى عنها Kills Nine of the Enemy During the Battle of Yarmook

Hadhrat Muhaajir narrates that Hadhrat Asmaa bint Yazeed bin Sakan رضي الله تعالى عنها was the cousin of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه. **Using a tent peg, she killed nine Romans during the Battle of Yarmook.** (4)

Refusing Permission for Women to Proceed in the path of Allaah

Rasulullaah صلى الله عليه وسلم Refuses Permission for Hadhrat Ummu Kabsha رضي الله تعالى عنها to Proceed in Jihaad

Hadhrat Ummu Kabsha رضي الله تعالى عنها belonged to the Banu Qudhaa'a clan of the Udhra tribe. When she once requested permission from Rasulullaah صلى الله عليه وسلم to participate in a particular expedition, Rasulullaah صلى الله عليه وسلم refused. She said, "O Rasulullaah صلى الله عليه وسلم! I do not wish to fight. All I intend doing is to nurse the wounded and sick

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.108). Bayhaqi (Vol.6 Pg.308) has also reported the narration from various sources. One of his narrations state that Hadhrat Safiyya رضي الله تعالى عنها was the first women to kill a Mushrik. Refer also to *Isaaba* (Vol.4 Pg.349), *Kanzul Ummaal* (Vol.7 Pg.99) and *Majma'uz Zawaa'id* (Vol.6 Pg.133) for further references.

(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Ibn Sa'd has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.461).

(3) Muslim.

(4) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.260).

and to give water to the ill." Rasulullaah ﷺ replied, **"Had I not feared that this would become a regular practice and that people would say, 'But she went out (why can't I)', I would have granted you permission. You should rather stay at home."** (1)

The Reward for Obedience to One's Husband and Fulfilling His Rights Equals that of Jihaad

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that a woman once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have been sent to represent all the women before you. Allaah has made Jihaad compulsory on the men. They are rewarded when they suffer any injuries and if they are martyred, they remain alive by their Rabb and are sustained. On the other hand, all we women do is to serve the men. What rewards will we then receive?" Rasulullaah ﷺ replied, **"Make it clear to every woman you meet that the reward for obedience to the husband and for fulfilling his rights equals this (reward for Jihaad). However, there are few of you who do this."** (2)

Towards the end of a narration in Tabraani, it is reported that a woman came to Rasulullaah ﷺ and asked, "I have been sent to you as an envoy from the other women. Every woman who knows about my coming here and every woman who does not know about it have wished me to come. Allaah is the Rabb of men and women alike and he is also the Rabb of women. Similarly, you are Allaah's Rasool ﷺ to men and women. Allaah has made Jihaad compulsory on the men. They receive the booty when they do well (and are victorious) and if they are martyred, they remain alive by their Rabb and are sustained. Which good deed (of a woman) can equal these deeds of men?" Rasulullaah ﷺ replied, "Obedience to their husbands and recognising the rights they owe. However, there are few of you who actually do this." (3)

Children March and Fight in Jihaad

A Child Fights and is Injured in the Battle of Uhud

Hadhrat Sha'bi narrates that when the Battle of Uhud was to take place, a woman gave her son a sword. Because he was unable to carry it, she tied it securely to his arm using leather straps. She then took him to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This son of mine shall fight for you." (As the battle progressed) Rasulullaah ﷺ said to the boy, "Dear son! Attack here" and "Dear son! Attack there". The boy was later wounded and fell to the ground. When he was brought to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Dear son! You must be terrified?" "No, O Rasulullaah ﷺ," he replied, "Not at all." (4)

(1) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.323).
(2) Bazzaar.
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.336).
(4) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.277).

Hadhrat Umayr bin Abi Waqqaas رضي الله تعالى عنه Weeps and is Granted Permission

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent Hadhrat Umayr bin Abi Waqqaas رضي الله تعالى عنه back as they were proceeding to Badr because Rasulullaah ﷺ thought that he was too young. However, when Hadhrat Umayr رضي الله تعالى عنه started weeping (out of disappointment), Rasulullaah ﷺ granted him permission. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "I then tied a knot on the belt that held his sword (because it was too large for him). I also participated in the Battle of Badr at a time when there was only a single hair on my face that I could hold in my fingers (because my beard had just started growing)." (1)

Hadhrat Umayr bin Abi Waqqaas رضي الله تعالى عنه is Martyred

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "Before we presented ourselves to Rasulullaah ﷺ for the Battle of Badr, I noticed my brother Umayr bin Abi Waqqaas رضي الله تعالى عنه hiding from Rasulullaah ﷺ. 'What is the matter, dear brother?' I asked. 'I fear that Rasulullaah ﷺ would see me and send me back (to Madinah) thinking that I am too young whereas I would love to march so that Allaah should bless me with martyrdom.' When he was presented to Rasulullaah ﷺ, Rasulullaah ﷺ asked him to return. However, when he started weeping, Rasulullaah ﷺ permitted him. I then tied knots to the belt that held his sword because of his small size. He was later martyred at the tender age of sixteen." (2)

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.270). Haakim (Vol.3 Pg.88) and Baghawi have also reported the narration.

(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.3 Pg.135). Bazzaar has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.69).
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Volume Two

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Chapter Seven

The Chapter Concerning the Importance that the Sahabah رضي الله تعالى عنهم Attached to Unity

This chapter highlights how the Sahabah رضي الله تعالى عنهم attached great importance to unity in word and in deed and how they abstained from dissension and dispute in matters that had ramifications on Da'wah to Allaah and His Rasool ﷺ and matters of Jihaad.

Statements of the Sahabah رضي الله تعالى عنهم Concerning the Evil of Dissension

The Statement of Hadhrat Abu Bakr رضي الله تعالى عنه Concerning Dissension

Ibn Is'haaq reports the historic sermon that Hadhrat Abu Bakr رضي الله تعالى عنه delivered in the orchard of the Banu Saa'idah. Hadhrat Abu Bakr رضي الله تعالى عنه said, "It is not permissible for the Muslim to have two leaders. As soon as this happens, dissension springs up in all their affairs and all the commands issued. Their unity is then fragmented and they start to fight amongst themselves. At this point, the Sunnah is forsaken, Bid'ah rears is ugly head and anarchy intensifies. No one can then set matters right." (1)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning Dissension

In the narration discussing the scenario before the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Saalim bin Ubayd states that someone from the Ansaar said, "(Who do we not appoint) A leader from amongst us (Ansaar) and another from amongst you (Muhaajireen)." Hadhrat Umar رضي الله تعالى عنه responded to this by saying, "Two swords in one sheath!? They will never fit." (2)

(1) Bayhaqi (Vol.8 Pg.145).
(2) Bayhaqi (Vol.8 Pg.145).

The Sermon of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in which he Warned about the Dangers of Dissension

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "O people! You should hold fast to obedience to your leader and preserving your unity because unity is the rope of Allaah that Allaah has commanded you to hold fast to. What you dislike in staying united is much better than what you like in being divided. In everything that Allaah has created, He has also predetermined its end. Islaam is thriving right now and the time will soon come when it will also draw near to its end. It will then flourish and weaken until the Day of Qiyaamah. The sign of this is extreme poverty. Poverty will be so great that a poor man will not find anyone to give him anything and even a rich man will not regard what he has to be sufficient for him. In fact, a person will place his need before his blood brother and cousin, but none will give him anything. The situation will be so bad that a beggar will beg from Friday to Friday without anyone putting anything in his hand. When matters reach this ebb, a splitting sound will emerge from the earth, which will lead the people of every area to think that it is coming from the ground beneath them. There will then be silence for as long as Allaah wills, after which the earth will stir and start to vomit out all her prized possessions." When someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه what the prized possessions of the earth are, he replied, "Pillars of gold and silver. From that day onwards, none shall benefit form gold and silver until the Day of Qiyaamah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Family ties will be severed to the extent that the rich will only fear poverty and the poor will have none to show compassion towards him. In fact, even if a person has to place his need before his own brother or cousin, none would show a bit of sympathy to give him a thing." (2)

The Statement of Hadhrat Abu Dharr رضي الله تعالى عنه Concerning Dissension

A man related that they once took some things for Hadhrat Abu Dharr رضي الله تعالى عنه. However, when they reached Rabdha (the place where he lived) and asked for him, he was not available. Someone told them that Hadhrat Abu Dharr رضي الله تعالى عنه had requested (the Ameerul Mu'mineen) to perform Hajj and had received permission. The men then left for Mina (where they found him). They were once sitting in his company when someone informed him that (the Ameerul Mu'mineen) Hadhrat Uthmaan رضي الله تعالى عنه had performed four Rakaahs salaah (in Mina) (3). This upset Hadhrat Abu Dharr رضي الله تعالى عنه greatly and he had strong words to say. He also said, "When I performed salaah behind Rasulullaah صلى الله عليه وسلم (in

(1) Tabraani. Haythami (Vol.7 Pg.328) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.9 Pg.249).

(3) Hadhrat Uthmaan رضي الله تعالى عنه had married in Makkah and had intended to stay a few days in Makkah, because of which he was not a Musaafir

Mina), he performed only two Rakaahs salaah. I then performed salaah behind Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه (both of whom also performed two Rakaahs)." (Despite saying this) Hadhrat Abu Dharr رضي الله تعالى عنه then stood up (when the salaah was performed) and performed four Rakaahs salaah (behind Hadhrat Uthmaan رضي الله تعالى عنه). Someone said to him, "You have just criticised the Ameerul Mu'mineen but you now do the same thing he did?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse. I have heard Rasulullaah ﷺ say, 'There shall be kings after me. Never disgrace them because whoever ventures to do so will have taken off the rope of Islaam from his neck and cast it away. The repentance of such a person will never be accepted until he fills the void he has created (by repairing the damage he has done to the Deen), which he will be unable to do and he then returns to the ranks of those who honour the king.' Rasulullaah ﷺ has commanded us not to allow the kings to overpower us with regards to three factors (although we should honour them, this should not prevent us from three things): (1) that we enjoin people to do good, (2) that we prevent them from evil and (3) that we teach them the Sunnah."[1]

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Qataadah narrates that Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه all performed two Rakaahs (Fardh) salaah in Makkah and in Mina. Hadhrat Uthmaan رضي الله تعالى عنه also used to do this during the initial years of his Khilaafah. However, he then started performing four Rakaahs. When this news reached Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, he recited "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" but (when the salaah was performed), he then stood up and performed four Rakaahs salaah (behind Hadhrat Uthmaan رضي الله تعالى عنه). Someone said to him, "You have just recited 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' but you have performed four Rakaahs salaah?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "Causing dissension (by opposing the Ameerul Mu'mineen) is even worse." [2]

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning Dissension, Bid'ah, Unity and Disunity

Hadhrat Ali رضي الله تعالى عنه once said (to the people), "Continue doing as you have been doing (during the terms of the previous Khalifahs) because I hate disunity. Either people remain an undivided nation or I die (without seeing any disunity) as my companions (Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه) had passed away." For this reason Hadhrat Ibn Seereen was of the opinion that most of the narrations that some people of extreme viewpoints narrated from Hadhrat Ali رضي الله تعالى عنه were false (they

(1) Ahmad, Haythami (Vol.5 Pg.216) has commented on the chain of narrators.
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.242).

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fabricated narrations to cause more disunity). (1)

Hadhrat Saleem bin Qais Aamiri narrates that Ibnul Kawwaa once asked Hadhrat Ali رضي الله تعالى عنه about the Sunnah, Bid'ah, unity and disunity. Hadhrat Ali رضي الله تعالى عنه replied, "O Ibnul Kawwaa! Just as you have memorised the question, so too should you remember the reply. By Allaah, the Sunnaah is the way of Rasulullaah ﷺ while Bid'ah is everything that contradicts it. **By Allaah, unity is the consensus of the people of truth even though they may be few while disunity is the consensus of the people of falsehood even though they may be many."** (2)

The Standpoint of the Sahabah رضي الله تعالى عنهم Concerning the Khilaafah after the demise of Rasulullaah ﷺ

The Sahabah رضي الله تعالى عنهم Unanimously Accept Hadhrat Abu Bakr رضي الله تعالى عنه as Khalifah

The Demise of Rasulullaah ﷺ and the Sermon of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه says that (after hearing about the demise of Rasulullaah ﷺ) Hadhrat Abu Bakr رضي الله تعالى عنه came on his animal from the Sunh district of Madinah. He then dismounted at the door of the Masjid. **He was filled with heartache and grief as he sought permission to enter the room of his daughter Hadhrat Aa'isha** رضي الله تعالى عنها. When she gave permission, he entered the room where Rasulullaah ﷺ had passed away on the bed. Sitting around Rasulullaah ﷺ were **his wives who veiled their faces and concealed themselves from Hadhrat Abu Bakr** رضي الله تعالى عنه. Of course, there was no need for Hadhrat Aa'isha رضي الله تعالى عنها to do so. Hadhrat Abu Bakr رضي الله تعالى عنه opened the face of Rasulullaah ﷺ and then knelt on his knees to kiss Rasulullaah ﷺ. He wept as he said, "What the son of Khattaab says is not true(3). I swear by the Being Who controls my life that Rasulullaah ﷺ has certainly passed away. May Allaah's mercy be showered on you, O Rasulullaah ﷺ! You are so pure in life and in death!"

Hadhrat Abu Bakr رضي الله تعالى عنه then covered the face of Rasulullaah ﷺ and hastened to the Masjid, skipping over the shoulders of people sitting there until he reached the pulpit. When he saw Hadhrat Abu Bakr رضي الله تعالى عنه approach, even Hadhrat Umar رضي الله تعالى عنه sat down. Standing at the side of the pulpit, Hadhrat Abu Bakr رضي الله تعالى عنه called the people and they all sat down and kept silent. He recited the Shahaadah as he knew it and said, "Allaah تبارك وتعالى had given the news of the demise of His Nabi ﷺ when he was still alive amongst you. He has also given

(1) Bukhari, Abu Ubayd in *Kitaabul Amwaal* and Isfahaani in *Hujjah*, as quoted in *Muntakhab* (Vol.5 Pg.50).

(2) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).

(3) Hadhrat Umar bin Khattaab رضي الله تعالى عنه had been telling people that Rasulullaah ﷺ had not passed away but his soul had merely been transported away to the heavens and would soon return.

you the news of your own deaths. Death is a reality and there will come a time when none but Allaah تبارك وتعالى will be alive. Allaah has declared:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (آل عمران: آیت ۱۴۴)

'Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*.'" (1)

Hadhrat Umar رضي الله تعالى عنه exclaimed, "Is this verse in the Qur'aan? By Allaah, to this day, I had never known that it was ever revealed (I had completely forgotten about it)!" Hadhrat Abu Bakr رضي الله تعالى عنه continued, "Allaah has also mentioned the following about Muhammad ﷺ:

﴿اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ۝﴾ (زمر آیت ۳۰)

'Indeed, you *(O Rasulullaah ﷺ)* shall certainly die, and they shall all die as well.' (2)

Allaah has also mentioned:

﴿كُلُّ شَىْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۝﴾ (قصص آیت ۸۸)

'Everything shall perish but His Countenance. All decisions rest with Him and to Him shall you all be returned *(after death)*.' (3)

Allaah also says:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ۝﴾ (رحمن آیت ۲۶)

'Everything on earth shall perish *(on the Day of Qiyaamah if not sooner). (When this happens,)* Only the countenance of your Rabb the Possessor of majesty and benevolence shall remain *(forever, without ever perishing)*.' (4)

Allaah says in another verse:

﴿كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ؕ﴾ (آل عمران آیت ۱۸۵)

'Every soul shall taste death and it is only on the Day of Qiyaamah that you will be given your rewards in full *(although partial rewards are received in this world and in the grave)*.'" (5)

Hadhrat Abu Bakr رضي الله تعالى عنه continued, "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the

(1) Surah Aal Imraan, verse 144.
(2) Surah Zumar, verse 30.
(3) Surah Qasas, verse 88.
(4) Surah Rahmaan, verses 26, 27.
(5) Surah Aal Imran, verse 185.

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commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ. Whoever now seeks to oppress shall be oppressing only himself." The Muhaajireen then left together with Hadhrat Abu Bakr رضي الله تعالى عنه to (tend to the burial of) Rasulullaah ﷺ. (1)

The Sermon of Hadhrat Umar رضي الله تعالى عنه when Most of the Sahabah رضي الله تعالى عنهم pledge their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that he heard the closing sermon of Hadhrat Umar رضي الله تعالى عنه as he sat on the pulpit the day after Rasulullaah ﷺ passed away. Hadhrat Abu Bakr رضي الله تعالى عنه sat in silence without saying a word. Hadhrat Umar رضي الله تعالى عنه said, "I wished that Rasulullaah ﷺ would remain alive until we had all passed away, so that he would be the last of us alive. (However, we have nothing to fear because) **Even though Muhammad ﷺ has passed away, Allaah has left in our midst a light (the Qur'aan) by which we are guided and which has also guided Muhammad ﷺ.** Abu Bakr رضي الله تعالى عنه is the close companion of Rasulullaah ﷺ. He was 'the second of the two' (in the cave with Rasulullaah ﷺ during the Hijrah(2)) and he is the most worthy of administering the affairs of the Muslims. You should therefore stand up and pledge your allegiance to him." Although a large group had already pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه in the orchard of the Banu Saa'idah, the general pledge of all the Muslims took place in the Masjid.(3) Imaam Zuhri narrates from Hadhrat Anas رضي الله تعالى عنه that

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.243).

(2) This refers to verse 40 of Surah Taubah in which Allaah says, "If you do not assist him (Rasulullaah ﷺ), then indeed Allaah had assisted him when the Kuffaar drove him out (of Makkah). He was the second of the two (the other being his bosom friend Abu Bakr رضي الله تعالى عنه) when they were (hiding from the Kuffaar) in the cave (outside Makkah) and he (Rasulullaah ﷺ) told his companion (Abu Bakr رضي الله تعالى عنه) (when the Kuffaar were on the verge of capturing them), "Do not grieve (do not fear for my safety). Verily Allaah is with us (and He will protect us from the Kuffaar)."

(3) Bukhari.

on that day Hadhrat Umar رضي الله تعالى عنه kept insisting that Hadhrat Abu Bakr رضي الله تعالى عنه mount the pulpit until he was forced to do so. The general public then pledged their allegiance to him.

The Sahabah رضي الله تعالى عنهم pledge their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه in the Orchard

Imaam Zuhri narrates from Hadhrat Anas رضي الله تعالى عنه that the day after the Sahabah رضي الله تعالى عنهم had pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه in the orchard, Hadhrat Abu Bakr رضي الله تعالى عنه sat on the pulpit (in the Masjid) as Hadhrat Umar رضي الله تعالى عنه stood by. Speaking before Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه duly praised Allaah and then said, "O people! What I told you yesterday (that Rasulullaah ﷺ had not passed away) was incorrect. Neither have I found this in the Book of Allaah nor has Rasulullaah ﷺ instructed me to say it. However, I always thought that Rasulullaah ﷺ would be the last of us (and found it difficult to accept that he had left the world before us). Nevertheless, Allaah has left with you His Book by which he guided Rasulullaah ﷺ. If you hold fast to it, Allaah shall guide you to that which He has guided Rasulullaah ﷺ. Allaah has also united you under the leadership of the best amongst you, namely the close companion of Rasulullaah ﷺ who was 'the second of the two when they were in the cave'. So stand up and pledge your allegiance to Abu Bakr رضي الله تعالى عنه." The general public then pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه after some had already pledged their allegiance in the orchard.

Hadhrat Abu Bakr رضي الله تعالى عنه then addressed the people. After duly praising Allaah, he said, "O people! Although I have been appointed as your leader, I am by no means the best of you[2]. Should I do what is right, do assist me and should I do wrong, do correct me. To be truthful is a great trust while lying is a terrible misappropriation of trust. The weak amongst you are powerful in my eyes and I shall see that I remove the causes for his complaint. On the other hand, the powerful ones amongst you are weak in my eyes and I shall endeavour to take from them the dues (they owe to others), Inshaa Allaah. **Whenever a nation forsakes Jihaad, Allaah humiliates them and whenever immoral behaviour becomes widespread amongst them, Allaah surrounds them with calamities.** Obey me as long as I obey Allaah and His Rasool ﷺ. However, should I ever disobey Allaah and His Rasool ﷺ, you are not obliged to obey me at all. You may now stand up for your salaah. May Allaah shower His mercies on you all." [1]

The Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه and the Lecture that Hadhrat Umar رضي الله تعالى عنه delivered Concerning what Happened in the Orchard of the Banu Saa'idah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that he used to teach the Qur'aan to

(1) Hadhrat Abu Bakr رضي الله تعالى عنه said this because of his humility. Otherwise, the Ulema of the Ummah unanimously agree that he is the best of all the Sahabah رضي الله تعالى عنهم.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.247).

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and he was waiting for Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه one day in Mina during the final Hajj that Hadhrat Umar bin Khattaab رضي الله تعالى عنه performed. When Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه returned to the place where they were staying, he informed Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه that a man had approached Hadhrat Umar رضي الله تعالى عنه and told him about someone else who had said, "When Umar رضي الله تعالى عنه passes away, I shall pledge my allegiance to a certain man (Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه) because the pledge of allegiance taken to Abu Bakr رضي الله تعالى عنه was a very sudden thing and came to a completion (I shall also do so all of a sudden and he will automatically become the Khalifah)." Hadhrat Umar رضي الله تعالى عنه said, "Inshaa Allaah I shall deliver a lecture to the people tonight to warn them about this group that wishes to snatch away the Khilaafah." However, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "Do not do that, O Ameerul Mu'mineen because Hajj brings together even the riff-raff and people of low understanding. When you stand up to address the people, it is these types of people who will dominate the gathering and when you speak, they will exaggerate your words without understanding them and give them interpretations they were never intended to mean. Wait until you reach Madinah because it is the place of Hijrah and the Sunnah. **There you should gather the learned scholars and prominent people and address them at ease. They will understand you and interpret your words as you intend them.**" Hadhrat Umar رضي الله تعالى عنه then said, "If I reach Madinah, I shall definitely address the people about this at the first opportunity."

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه relates further, "When we returned to Madinah on a Friday during the end of Dhul Hijjah, I hastened to the Masjid at midday without bothering about the intense heat. There I saw that Sa'eed bin Zaid رضي الله تعالى عنه had preceded me and was sitting on the right hand side of the pulpit. I sat in front of him with my knees touching his. It was not long before Umar رضي الله تعالى عنه arrived. I said, 'This afternoon he will say such things on this pulpit that were never said before.' Sa'eed bin Zaid رضي الله تعالى عنه refuted what I said by saying, 'It is unlikely that he will say anything that no other has mentioned before.' Umar رضي الله تعالى عنه sat down and after the Mu'adhin had finished, he stood up. After duly praising Allaah, he said, 'O people! What I wish to say today has been predestined for me to say for I know not whether death may be lurking before me. Therefore, whoever understands what I say and remembers it should take it as far as his conveyance can carry him. **However, I do not give permission for anyone who does not understand it well to go and lie about me.'"**

Hadhrat Umar رضي الله تعالى عنه continued, "Allaah had sent Muhammad ﷺ with the truth and revealed a Book to him. Amongst the verses revealed to him were the verses of Rajm (stoning to death of a married person found guilty of adultery). We read the verse, memorised it and understood it. Rasulullaah ﷺ therefore had people stoned and we did so after him. I fear that as lengthy periods of time pass by you, people would begin to say, **'We do not find the verse of Rajm in the Qur'aan.' They will therefore go astray by forsaking a compulsory injunction**

that Allaah has detailed. Rajm is therefore established in the Book of Allaah to be enforced on married males and females when either proven guilty beyond doubt, when pregnancy takes place or when the person confesses.

Take note that we also used to read, 'Do not turn away from your forefathers (by associating yourselves with others) because turning away from them is extreme ingratitude.' (Just as it was with the verse of Rajm, the words of this verse were abrogated without the injunction being cancelled). Listen well! Verily Rasulullaah ﷺ said, 'Never be excessive in praising me as people were excessive in praising Isa the son of Maryam عليه السلام. I am only a servant of Allaah, so refer to me as Allaah's servant and His Rasool ﷺ.' The news has also reached me that one of you has said, 'When Umar رضي الله تعالى عنه passes away, I shall pledge my allegiance to so-and-so.' No person should ever be fooled into saying that the pledge of allegiance taken to Abu Bakr رضي الله تعالى عنه was a very sudden thing and came to a completion. **Although it did happen very quickly, Allaah had saved the entire Ummah from any evil (that would have been the result of it being delayed).** In addition to this, you have no one today of the calibre of Abu Bakr رضي الله تعالى عنه for whom people would sacrifice their very lives.

What happened on the day that Rasulullaah ﷺ passed away was that Ali رضي الله تعالى عنه, Zubayr رضي الله تعالى عنه and those with them stayed behind in the house of Faatima رضي الله تعالى عنها the daughter of Rasulullaah ﷺ. On the other hand, every one of the Ansaar stayed behind in the orchard of the Banu Saa'idah while the Muhaajireen gathered around Abu Bakr رضي الله تعالى عنه. I said, 'O Abu Bakr رضي الله تعالى عنه! Let us go to our Ansaar brothers.' As we walked towards them, we met two righteous men (Hadhrat Uwaym Ansaari رضي الله تعالى عنه and Hadhrat Ma'n رضي الله تعالى عنه) who informed us about what the Ansaar were doing. They asked, 'Where are you off to, O assembly of Muhaajireen?' 'We are off to see our brothers from the Ansaar,' we replied. 'No!' they said, 'There is no need for you to do that. Why don't you Muhaajireen rather discuss your own affairs.' I said, 'By Allaah! We shall definitely go to them.' We then went to the orchard of the Banu Saa'idah where we found the Ansaar gathered together.' In their midst we saw someone wrapped in a blanket. 'Who is that?' I asked. 'Sa'd bin Ubaadah,' they replied. I asked further, 'What is wrong with him?' 'He is ill,' came the reply.

After we were seated, one of the Ansaar stood up to give a lecture. After duly praising Allaah, he said, 'We are the Ansaar (helpers) of Allaah's Deen and the army of Islaam. You, O assembly of Muhaajireen, are the group of our Nabi ﷺ and one of you has mentioned things that give us the impression that you wish to snub us and keep the Khilaafah away from us.' When he was silent, I intended to say something that I had prepared. It was an impressive speech that I intended saying before Abu Bakr رضي الله تعالى عنه in which (my usual) harshness was well concealed. However, Abu Bakr رضي الله تعالى عنه bade me to be quiet and I did not wish to oppose him since he was more knowledgeable and more composed than me (so I remained seated). By Allaah! (When he spoke) Abu Bakr رضي الله تعالى عنه did not omit to say anything that impressed me from what I had prepared. Until he had

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completed, he either said exactly what I wanted to say or better than that.

He said, 'You (Ansaar) are most worthy of whatever good you have already mentioned. However, the Arabs associate leadership only with the Quraysh tribe because their lineage and their city is the best. **I have selected two persons for you. You may pledge your allegiance to whichever one of them you choose.'** Abu Bakr رضي الله تعالى عنه then took hold of my hand and the hand of Abu Ubaydah bin Jarraah رضي الله تعالى عنه. Besides this, there was nothing of his speech that I disliked. By Allaah! I would prefer being led to be executed for committing no crime rather than being the leader of a community that includes Abu Bakr رضي الله تعالى عنه. This is what I felt at that time and I do not know whether this opinion would change at the time of my death.

Someone from the Ansaar then said, 'I have the perfect solution and the best medicine for this. O assembly of Quraysh! Let there be an Ameer from amongst us and another from amongst you.' Order was then lost and voices started being raised. This reached such a point that we feared serious dissension. I then said, 'Stretch out your hand, O Abu Bakr!' When he stretched out his hand, I pledged my allegiance to him and all the Muhaajireen followed suit. The Ansaar then also pledged their allegiance to him. (In the furore) We happened to bump Sa'd bin Ubaadah رضي الله تعالى عنه over. When someone said, 'You have killed Sa'd,' I replied, 'Allaah has killed Sa'd.' By Allaah! From all matters that we have jointly participated in, there was no matter more timeously done than the pledge of allegiance taken at the hand of Abu Bakr رضي الله تعالى عنه. (We acted quickly because) We feared that if we left the Ansaar without any pledge of allegiance being taken, they would take the pledge of allegiance by themselves (at the hands of someone else). We would then either be forced to pledge our allegiance as they had done against our wishes or we would have to oppose them, the obvious result of which would have been anarchy and disorder. (The crux is that) Whoever pledges his allegiance to another without consulting the Muslims has not pledged any allegiance and neither has the other person any authority (as a leader). In fact, it is feared that they would both be killed.

A narration of Zuhri from Hadhrat Urwa رضي الله تعالى عنه states that the two men who met Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were Hadhrat Uwaym bin Saa'idah رضي الله تعالى عنه and Hadhrat Ma'n bin Adi رضي الله تعالى عنه. A narration of Sa'eed bin Musayyib clarifies that the Sahabi رضي الله تعالى عنه who said, "I have the perfect solution and the best medicine for this" was Hadhrat Hubaab bin Mundhir رضي الله تعالى عنه.[1]

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Talk of Khilaafah that took Place in the Orchard of the Banu Saa'idah

Hadhrat Umar رضي الله تعالى عنه narrates that what actually happened after Rasulullaah ﷺ passed away was that someone came and informed them that the Ansaar

(1) Ahmad, Maalik and many others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.245). Bukhari, Abu Ubayd in his *Gharaa'ib* (Vol. Pg.), Bayhaqi and Ibn Abi Shayba have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.138,139).

had gathered with Hadhrat Sa'd bin Ubaadah ﷺ in the orchard of the Banu Saa'idah where they intended taking the pledge of allegiance. Hadhrat Umar ﷺ, Hadhrat Abu Bakr ﷺ and Hadhrat Abu Ubaydah bin Jarraah ﷺ stood up in alarm and hastened towards the Ansaar fearing that they may introduce something strange into Islaam. En route they happened to meet two truthful men; Hadhrat Uwaym bin Saa'idah ﷺ and Hadhrat Ma'n bin Adi ﷺ. When the two men asked where the others were off to, the others replied, "We are off to see your people (the Ansaar) concerning what we have heard about their activities." The two men said, "You may return because you can never be opposed and nothing can be done without your approval." Hadhrat Umar ﷺ says, "We refused to listen to them and continued. In the meantime, I was preparing a speech to say to them. When we eventually reached them, we found them all around Sa'd bin Ubaadah who was lying on a bed due to illness."

When the Muhaajireen arrived, the Ansaar addressed them saying, "O assembly of the Quraysh! Let there be an Ameer from amongst us and another from amongst you." Hadhrat Hubaab bin Mundhir ﷺ added, "I have the perfect solution and the best medicine for this. By Allaah! If you agree, we could make this as pleasant as a young camel." "Take it easy," said Hadhrat Abu Bakr ﷺ. As he started talking, he first bade Hadhrat Umar ﷺ to be silent. Thereafter, he praised Allaah and said, "O assembly of Ansaar! I swear by Allaah that we do not deny your virtues. We neither deny the high status that you have reached in Islaam nor the rights that we owe you. However, even you acknowledge that no other tribe enjoys the status that the Quraysh enjoys amongst all the Arabs. **You also know well that the Arabs will unite only under the leadership of one of them.** While we (from the Quraysh) shall be the leaders, you (Ansaar) shall be our ministers. Fear Allaah! Do not cause divisions in Islaam and do not be the first to introduce something strange into Islaam. I have selected two men (referring to Hadhrat Umar ﷺ and Hadhrat Abu Ubaydah bin Jarraah ﷺ). Whichever of them you choose to pledge your allegiance, you may be rest assured that he is dependable."

Hadhrat Umar ﷺ says, "By Allaah! There was nothing that I wanted said which Abu Bakr ﷺ did not say except this part (where he named me as a potential candidate). I swear by Allaah that I would prefer being killed, then brought back to life and then being killed again for no crime on my part rather than being appointed leader of a community that includes Abu Bakr ﷺ." Hadhrat Umar ﷺ then addressed the gathering saying, "O assembly of Ansaar! O assembly of Muslims! Indeed the person most worthy of leadership after Rasulullaah ﷺ is **'the second of the two when they were in the cave'. He is Abu Bakr ﷺ who was clearly the very first (to enter Islaam)."**

Hadhrat Umar ﷺ then grabbed the hand of Hadhrat Abu Bakr ﷺ but before he could pledge his allegiance to Hadhrat Abu Bakr ﷺ, an Ansaari beat him to it. All the other people followed suit and no attention was given to Hadhrat Sa'd bin Ubaadah ﷺ. (1)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.139).

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The Narration of Hadhrat Ibn Seereen Concerning what Happened in the Hall of the Banu Saa'idah

Hadhrat Ibn Seereen رحمه الله تعالى narrates from a man from the Banu Zurayq tribe that on that fateful day (when Rasulullaah ﷺ passed away), Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه went to the Ansaar. Hadhrat Abu Bakr رضي الله تعالى عنه said, "O assembly of Ansaar! We certainly do not deny the rights owed to you. In fact, no Mu'min can deny these rights. By Allaah! You have always shared in any good that came to us. However, the Arabs will never accept and shall never be happy with any leader that does not belong to the Quraysh. **This is because from all Arabs the Quraysh are the most eloquent of people, have the best lineage, have the best city and feed the most people.** So come to Umar and pledge your allegiance to him." "No!" replied the Ansaar. "Why not?" asked Hadhrat Umar رضي الله تعالى عنه. The Ansaar replied, "Because we fear that he will give others preference over us." Hadhrat Umar رضي الله تعالى عنه said, "Never! I shall never do this as long as I live. Rather pledge your allegiance to Abu Bakr رضي الله تعالى عنه." Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, **"You are stronger than me." "But you are more virtuous than me,"** responded Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه repeated this three times. On the third time, Hadhrat Umar رضي الله تعالى عنه added, "Together with your virtue, you shall have my strength with you." Addressing the people, he then said, "Pledge your allegiance to Abu Bakr رضي الله تعالى عنه." As people were pledging their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه, some people approached Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه (to pledge allegiance to him). Hadhrat Abu Ubaydah رضي الله تعالى عنه said to them, "How can you come to me when you have amongst you 'the second of the two'?" (1)

The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity

A narration of Ibn Asaakir and the Statement of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Muslim narrates that Hadhrat Abu Bakr رضي الله تعالى عنه sent a message to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه saying, "Come forward so that I may make you the Khalifah because I have heard Rasulullaah ﷺ say that every nation has an Ameen (someone most trustworthy) and that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه replied, **"I can never step ahead of a person (yourself) whom Rasulullaah ﷺ had instructed to lead us in salaah."** (2)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136). Haakim (Vol.3 Pg.267) has also reported

A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abul Bakhtari narrates that Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, "Stretch out your hand so that I may pledge my allegiance to you because I have heard Rasulullaah ﷺ say that you are the Ameen of this Ummah." Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه replied, "I am not likely to step ahead of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away." (1)

Another narration states that Hadhrat Abu Ubaydah رضي الله تعالى عنه said, "Since accepting Islaam I have never seen you do something so ridiculous! How can you pledge allegiance to me when you have amongst you As Siddeeq who is 'the second of the two'?" (2)

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه said, "Abu Bakr رضي الله تعالى عنه is the most worthy of it (Khilaafah) because he was 'the second of the two' and the close companion of Rasulullaah ﷺ." (3)

Hadhrat Abu Bakr رضي الله تعالى عنه declines to Accept the post of Khalifah and the statements of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه he is most Worthy of the Position

Hadhrat Sa'd bin Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was with Hadhrat Umar رضي الله تعالى عنه when Hadhrat Muhammad bin Masalama رضي الله تعالى عنه broke the sword of Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to address the people and excused himself (from accepting the post as Khalifah). He said, "I swear by Allaah that there was not a single day or night in which I desired leadership. Neither was I inclined towards leadership nor have I ever prayed to Allaah for it in secret or in public. However, (I accepted the post because) I feared great anarchy (amongst the Muslims without a leader). I derive no peace in leadership. I have been burdened with a formidable task that I have no power to do without the strength provided by Allaah. I still wish that someone more powerful than me was in my position today."

Although the Muhaajireen accepted what Hadhrat Abu Bakr رضي الله تعالى عنه had to say, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه said, "The only grievance we have is that we were excluded from the consultations. However, we are also of the

the narration from Muslim Bateen as have Ibn Asaakir, Ibn Shaaheen and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(1) Ahmad. Haythami (Vol.5 Pg.183) has commented on the chain of narrators.

(2) Ibn Sa'd and Ibn Jareer.

(3) *Kanzul Ummaal* (Vol.3 Pg.140).

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opinion that Abu Bakr رضي الله تعالى عنه is most worthy of the post after Rasulullaah ﷺ. He was the companion of Rasulullaah ﷺ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ﷺ did instruct him to lead the Muslims in salaah while Rasulullaah ﷺ was alive." (1)

The narration of Ibn Asaakir Concerning the Difference of Opinion between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Suwayd bin Ghafala narrates that Hadhrat Abu Sufyaan رضي الله تعالى عنه once came to Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه and said, "O Ali and Abbaas! What is wrong that leadership is with the clan of the Quraysh that is the lowest in rank and the fewest in number? By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رضي الله تعالى عنه)." Hadhrat Ali رضي الله تعالى عنه replied, "No, by Allaah! I have no desire for you to fill Madinah with cavalry and infantry. **Had we not believed that Abu Bakr رضي الله تعالى عنه was worthy of the post, we would have never left it to him.** O Abu Sufyaan! The Mu'mineen are a people who wish well for each other. They love each other even though their homes and bodies may be far apart. On the other hand, it is the Munaafiqeen who endeavour to deceive each other." (2)

Another similar narration adds about the Munaafiqeen, "Even though their homes and bodies are close by, they are people who deceive each other. **We have pledged our allegiance to Abu Bakr رضي الله تعالى عنه and he is most worthy of the post."**(3)

A Narration of Abdur Razzaaq and Haakim Concerning What Happened between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Ibn Abjar reports that after the pledge of allegiance was taken at the hand of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Abu Sufyaan رضي الله تعالى عنه went to Hadhrat Ali رضي الله تعالى عنه and said, "The smallest clan of the Quraysh has overpowered you with regards to leadership! Listen well! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رضي الله تعالى عنه)." Hadhrat Ali رضي الله تعالى عنه said to him, **"Even if you remain the enemy of Islaam and the Muslims forever, it will not affect Islaam and its people in the least. In our opinion, Abu Bakr رضي الله تعالى عنه is most worthy of the position."** (4)

Hadhrat Murra bin Tayyib narrates that Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه approached Hadhrat Ali رضي الله تعالى عنه to say, "How is it that leadership has gone to that clan of the Quraysh who are the smallest in number and the lowest in rank

(1) Haakim (Vol.3 Pg.66) and Bayhaqi (Vol.8 Pg.152).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
(3) *Kanzul Ummaal* (Vol.3 Pg.140).
(4) Ibn Mubaarak, as quoted in *Isti'aab* (Vol.4 Pg.87).

(referring to the clan of Hadhrat Abu Bakr رضي الله تعالى عنه). By Allaah! If you wish, I could fill Madinah with cavalry and infantry (to oppose Hadhrat Abu Bakr رضي الله تعالى عنه)." Hadhrat Ali رضي الله تعالى عنه responded by saying, "For as long as you wish to bear enmity for Islaam and its people, Abu Sufyaan, you will not be able to harm them in the least. We have found Abu Bakr رضي الله تعالى عنه to be worthy of the post." (1)

The Differences between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Sakhar رضي الله تعالى عنه who was Rasulullaah ﷺ's bodyguard(2) narrates that Hadhrat Khaalid bin Sa'eed bin Aas رضي الله تعالى عنه was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" After the people had torn his cloak up, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "O Abu Hasan (Hadhrat Ali رضي الله تعالى عنه)! O family of Abd Manaaf! Have you been overpowered in leadership?" Hadhrat Ali رضي الله تعالى عنه said to him, "Do you view this as a power struggle or Khilaafah?" Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه said, "O family of Abd Manaaf! No person better than you should overpower you in this matter (how could you allow Abu Bakr رضي الله تعالى عنه do so when he does not belong to the family of Abd Manaaf?)." Hadhrat Umar رضي الله تعالى عنه then said to Hadhrat Khaalid رضي الله تعالى عنه, "May Allaah smash your mouth! By Allaah! If any liar contemplates on what you have mentioned, he will do harm only to himself." (3)

A Narration of Hadhrat Ummu Khaalid رضي الله تعالى عنها Concerning what Happened between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed t

Hadhrat Ummu Khaalid رضي الله تعالى عنها who was the daughter of Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه narrates that her father returned from Yemen only after the Muslims had already pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه. Addressing Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه, he said, "Do you people who are from the family of Abd Manaaf accept that a person who does not belong to your clan should be appointed as your leader?" When Hadhrat Umar رضي الله تعالى عنه reported this to Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه ignored it while it remained in the heart of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه continued staying in Madinah for three months without pledging his allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه.

When Hadhrat Abu Bakr رضي الله تعالى عنه once passed by the house of Hadhrat Khaalid bin

(1) Haakim (Vol.3 Pg.78).

(2) Rasulullaah ﷺ used bodyguards during a while, but then stopped using them when Allaah revealed verse 67 of Surah Maa'idah where Allaah says, "Allaah shall protect you from the people".

(3) Tabari (Vol.4 Pg.28). Sayf and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).

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Sa'eed رضي الله تعالى عنه one afternoon, Hadhrat Abu Bakr رضي الله تعالى عنه greeted him. Hadhrat Khaalid رضي الله تعالى عنه said, "Do you want me to pledge my allegiance to you?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "All I want you to do is to enter into the agreement that all the Muslims have entered into." Hadhrat Khaalid رضي الله تعالى عنه then said, "Let us make an appointment for tonight when I shall pledge my allegiance to you." Hadhrat Khaalid رضي الله تعالى عنه arrived when Hadhrat Abu Bakr رضي الله تعالى عنه was seated on the pulpit and pledged his allegiance.

Hadhrat Abu Bakr رضي الله تعالى عنه always had a good opinion of Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه and respected him. When Hadhrat Abu Bakr رضي الله تعالى عنه once dispatched an army to Shaam, he appointed Hadhrat Khaalid رضي الله تعالى عنه as the commander (and gave him the flag). When Hadhrat Khaalid رضي الله تعالى عنه took the flag home, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "How can you give command to Khaalid when he had made those statements in the past?" Hadhrat Umar رضي الله تعالى عنه insisted so much that Hadhrat Abu Bakr رضي الله تعالى عنه eventually sent Hadhrat Abu Arwa Dowsi to Hadhrat Khaalid رضي الله تعالى عنه with the message, "The Khalifah of Rasulullaah ﷺ requests you to return the flag to us." Hadhrat Khaalid رضي الله تعالى عنه took out the flag and handed it over. He then said, "By Allaah! Just as the appointment to command did not please me, the dismissal does not grieve me. The one to be blamed is someone other than the Khalifah (i.e. Hadhrat Umar رضي الله تعالى عنه)."

Hadhrat Ummu Khaalid narrated further, "It was not long afterwards that Abu Bakr رضي الله تعالى عنه came to apologise to my father and took a promise from him not to every speak ill of Umar رضي الله تعالى عنه. By Allaah! My father then always prayed for Umar رضي الله تعالى عنه until he passed away." (1)

Hadhrat Abu Bakr رضي الله تعالى عنه Marches for Jihaad by Himself and the statement of Hadhrat Ali رضي الله تعالى عنه in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once drew his sword and rode his animal towards Dhu Qassah. Hadhrat Ali رضي الله تعالى عنه took hold of the animal's reins and said, "Where are you off to, O Khalifah of Rasulullaah ﷺ? Today I shall say to you what Rasulullaah ﷺ said to you during the Battle of Uhud; **'Sheath your sword and do not cause me grief (by getting yourself injured or martyred)'. I swear by Allaah that if we suffer any grief through you (coming to harm), Islaam shall never regain its form."** Hadhrat Abu Bakr رضي الله تعالى عنه then returned and dispatched an army instead. (2)

Relinquishing the Post of Khilaafah

The Lecture of Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Khilaafah and his Statement that he Never Desired it for a Single Day or Night

Hadhrat Abu Bakr رضي الله تعالى عنه once said, "O people! You may think that I assumed the

(1) Ibn Sa'd (Vol.4 Pg.97).

(2) Saaji, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). Daar Qutni has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.315).

post as Khalifah because I had aspirations for it and because I desired to gain superiority over you. This is not true! I swear by the Being Who controls my life that I have never assumed the post because of any aspirations and neither to attain superiority over you people or over any Muslim. **I have never desired the position for a single night or day and I have never prayed to Allaah for it either secretly or in public.** However, I have been burdened with this extremely formidable task which I have no strength to carry out without the assistance of Allaah. I do wish that it be handed over to any other companion of Rasulullaah ﷺ provided that he exercises justice. I am therefore returning the portfolio to you and acknowledge no pledge of allegiance from you. You may hand the post over to whoever you please for I am just an ordinary man amongst you." (1)

The Response of the Sahabah رضي الله تعالى عنهم to Hadhrat Abu Bakr رضي الله تعالى عنه and their Statement Confirming that he was the Best Amongst them

Hadhrat Isa bin Atiyya reports that the day after the Sahabah رضي الله تعالى عنهم had pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه, he stood up to deliver a lecture. He said, "O people! I am cancelling your decision (to appoint me as Khalifah) for I am not the best of you. You should therefore pledge your allegiance to the person who is best amongst you." The Sahabah رضي الله تعالى عنهم stood up and replied, "O Khalifah of Rasulullaah ﷺ! We swear by Allaah that you are the best amongst us."

Hadhrat Abu Bakr رضي الله تعالى عنه then said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. O people! **Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah. Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah and disobey me if I disobey Allaah."** (2)

The Reply that Hadhrat Ali رضي الله تعالى عنه gave to Hadhrat Abu Bakr رضي الله تعالى عنه Emphasising that they would never Accept his Relinquishing the Khilaafah nor would they ever ask him to relinquish it

Hadhrat Abul Jahhaaf narrates that for three days after people pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه, he kept his door locked and on each day he would come out to say to the people, "O people! I have cancelled the pledge of

(1) Abu Nu'aym in his *Fadhaa'ilus* Sahabah رضي الله تعالى عنهم, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.184) has commented on the chain of narrators.

allegiance that you have given me. You may therefore pledge your allegiance to whoever you please." Each time that he said this, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه responded by saying, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" (1)

Hadhrat Zaid bin Ali narrated from his seniors that on three occasions, Hadhrat Abu Bakr رضي الله تعالى عنه announced from the pulpit, "Is there anyone who is displeased (with me being the Khalifah) so that I may relinquish the post?" Each time it was Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه who replied, "Neither will we accept your relinquishing the Khilaafah nor will we ever ask you to relinquish it. When Rasulullaah ﷺ had placed you ahead, who can ever pull you back?" (2)

Accepting Leadership for the Welfare of Deen

What Happened between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ibn Abu Raafi رضي الله تعالى عنه

Hadhrat Raafi ibn Abu Raafi رضي الله تعالى عنه narrated, "After the people had appointed Hadhrat Abu Bakr رضي الله تعالى عنه as Khalifah, I said (to myself), 'This is the very man who told me never to assume leadership over even two persons (contrary to his own advice, he has now become the leader of all the Muslims).' I then left (home) and rode to Madinah. I then confronted Hadhrat Abu Bakr رضي الله تعالى عنه and said, 'O Abu Bakr! Do you recognise me?' 'I certainly do,' he replied. I asked further, 'Do you remember something that you once told me that I should not assume leadership over even two persons? However, you have assumed leadership over the entire Ummah.' He replied, 'When Rasulullaah ﷺ left this world, the people were still new in Islaam. Although I disliked it, I then assumed the post because I feared that (without leadership) they would revert to kufr and dispute with each other. In addition to this, my companions also kept insisting.' Abu Bakr رضي الله تعالى عنه then continued giving me his reasons until my heart was content (that he assumed the post solely for the welfare of the Deen)." (3)

Being Grieved After Acceding to the Post of Khilaafah

Hadhrat Abu Bakr رضي الله تعالى عنه says to Hadhrat Umar رضي الله تعالى عنه, "It was you who forced me to assume this post"

A man from the family of Rabee'ah says that news reached him that Hadhrat Abu Bakr رضي الله تعالى عنه sat at home in grief after he was appointed as Khalifah. When Hadhrat Umar رضي الله تعالى عنه came to the house, Hadhrat Abu Bakr رضي الله تعالى عنه scolded him saying, "It was you who forced me to assume this post." When Hadhrat Abu Bakr

(1) Ushaari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).
(3) Ibn Raahway, Adani, Baghawi and Ibn Khuzaymah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.125).

رضي الله تعالى عنه complained to Hadhrat Umar رضي الله تعالى عنه that he found passing judgement a worrisome task, Hadhrat Umar رضي الله تعالى عنه said, "Don't you know that Rasulullaah ﷺ said, 'When a leader applies himself (and passes a ruling,) he will receive twice the reward if he is correct. On the other hand, if he errs (in his ruling) after applying himself, he will still receive a single reward.'" This statement seemed to ease matters for Hadhrat Abu Bakr رضي الله تعالى عنه.[1]

Hadhrat Abu Bakr رضي الله تعالى عنه's Last Words to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه said the following to him on his deathbed, "I have no regrets about anything that I have done except for three things that I wish I had never done. There are also three things I have never done that I wish I had. There are three other things that I wished I had enquired from Rasulullaah ﷺ." Amongst the things that this narration contains is that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I wish that on the day that we were (selecting the Khalifah) in the orchard of Banu Saa'idah, I had forced the post on to one of two persons, either Abu Ubaydah bin Jarraah or Umar. One of them would then have been the Ameer while I could have served as his minister." Another thing mentioned in the narration is that he said, "I wish that at the time I had dispatched Khaalid bin Waleed to Shaam, I had also dispatched Umar to Iraq. In that way, I would have spread my right and left arms out in the path of Allaah. As for the three things that I wished I had enquired from Rasulullaah ﷺ, I wish that I had asked him to identify those amongst whom Khilaafah would be so that none would contest it from those who deserve it. I also wish that I had asked Rasulullaah ﷺ whether the Ansaar would have any part in the Khilaafah."[2]

A Leader Appointing his Successor

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with other Sahabah رضي الله تعالى عنهم on his deathbed Concerning his Successor

Hadhrat Abu Salama bin Abdur Rahmaan and others narrate that when Hadhrat Abu Bakr رضي الله تعالى عنه grew extremely ill and was close to death, he called for Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and said, "Tell me about Umar bin Khattaab رضي الله تعالى عنه." Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "You are asking me about someone whom you know better than me." Hadhrat Abu Bakr رضي الله تعالى عنه said, "I still want you to tell me." Hadhrat Abdur Rahmaan رضي الله تعالى عنه then said, "He is the best of all those whom you see fit as your successor."

Hadhrat Abu Bakr رضي الله تعالى عنه then summoned Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and asked him, "Tell me about Umar bin Khattaab." "You know him the best from

(1) Ibn Raahway, Khaythama in his Fadh'aailus Sahabah رضي الله تعالى عنهم and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

(2) Abu Ubayd, Uqayli, Tabraani, Ibn Asaakir, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Haythami (Vol.5 Pg.203) has commented on the chain of narrators.

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all of us," responded Hadhrat Uthmaan رضي الله تعالى عنه. "Despite this, O Abu Abdullaah." Hadhrat Uthmaan رضي الله تعالى عنه then said, "I swear by Allaah that as far as I know, his inner self is even better than his (exemplary) outer appearance and there is none like him amongst us." Hadhrat Abu Bakr رضي الله تعالى عنه commented, "May Allaah shower His mercy on you. By Allaah! Should I leave him (as my successor), I would not be doing you any wrong."

Hadhrat Abu Bakr رضي الله تعالى عنه then also consulted with Hadhrat Sa'eed bin Zaid Abu A'war رضي الله تعالى عنه, Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and several other Sahabah رضي الله تعالى عنهم from amongst the Muhaajireen and the Ansaar. Hadhrat Usayd رضي الله تعالى عنه had the following to say, "By Allaah! I rate him the best after you. He is pleased with that which pleases Allaah and angry with that which angers Allaah. His inner self is even better than his (excellent) outer appearance and there is none as capable for the post of Khilaafah as he is."

When some other Sahabah رضي الله تعالى عنهم heard that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه had seen Hadhrat Abu Bakr رضي الله تعالى عنه privately, they went to Hadhrat Abu Bakr رضي الله تعالى عنه and one of them said, "What would you reply to your Rabb if He asked you about appointing Umar as your successor when you have already seen his harshness?" Hadhrat Abu Bakr رضي الله تعالى عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! Ruined is the person who carries injustice as his provision to the Aakhirah! I would tell my Rabb that I have appointed the best of Your creation as my successor. Convey what I have told you to everyone else." Hadhrat Abu Bakr رضي الله تعالى عنه then lay down, called for Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and told him to write the following:

The Letter of Hadhrat Abu Bakr رضي الله تعالى عنه Detailing the Appointment of Hadhrat Umar رضي الله تعالى عنه as his Successor, his Advice to him and to the Public

"In the name of Allaah the Most Kind, the Most Merciful. The following is the arrangement made by Abu Bakr bin Abu Quhaafa during his last moments in the world, as he prepares to leave it and during the first moments of his life in the Aakhirah as he prepares to enter it. This is a point where even Kuffaar accept Imaan, wrong-doers become convinced and liars speak the truth. I have appointed Umar bin Khattaab as my successor over you. You should listen to him and obey his commands. (In doing this) I have not forfeited any good owing to Allaah, His Rasool صلى الله عليه وسلم, His Deen, myself nor owing to you people in any way. If he exercises justice, then this is exactly what I had expected from him. On the other hand, if he has changed, then every man is accountable (to Allaah) for the wrong he does. I have only intended good and have no knowledge of the unseen. (Allaah declares:)

Shortly (after death) the oppressors (wrongdoers) will come to know to

which place they will return (Jahannam).

Peace be to you all together with the mercy of Allaah.

According to the orders of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه then sealed the letter. Some narrators state that Hadhrat Abu Bakr رضي الله تعالى عنه had only dictated the beginning of the letter and had not yet made mention of Hadhrat Umar رضي الله تعالى عنه when he fell unconscious. Although he had not named anyone, Hadhrat Uthmaan رضي الله تعالى عنه wrote the words: "I have appointed Umar bin Khattaab as my successor over you." When Hadhrat Abu Bakr رضي الله تعالى عنه regained consciousness, he asked Hadhrat Uthmaan رضي الله تعالى عنه to read what he had written. When Hadhrat Uthmaan رضي الله تعالى عنه read the part about Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Allaahu Akbar! I see that you feared people would fall into dispute (concerning the Khilaafah) if my soul had left during my state of unconsciousness. **May Allaah reward you with the most excellent rewards on behalf of Islaam and the people of Islaam. I swear by Allaah that you are also worthy of Khilaafah."**

In compliance with the orders of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه then went out with the sealed letter. With him was Hadhrat Umar رضي الله تعالى عنه and Hadhrat Usayd bin Sa'eed Quradhi رضي الله تعالى عنه. Addressing the people, Hadhrat Uthmaan رضي الله تعالى عنه said, "Will you pledge your allegiance to the person mentioned in this letter?" All the people agreed. One of them even said, "We know who he is. He is Umar." Ibn Sa'd says that it was Hadhrat Ali رضي الله تعالى عنه who said this. All the people confirmed their approval and pledged their allegiance (to Hadhrat Umar رضي الله تعالى عنه).

Hadhrat Abu Bakr رضي الله تعالى عنه then called Hadhrat Umar رضي الله تعالى عنه in private and gave him advice. When Hadhrat Umar رضي الله تعالى عنه had left, Hadhrat Abu Bakr رضي الله تعالى عنه raised his hands and prayed, "O Allaah! I have done this only for their welfare and because I feared anarchy. You know best what I have done and I have truly applied my mind to the decision. **I have appointed as their leader the one who is the best amongst them, who is the most capable and who has the greatest desire for their welfare.** O Allaah! The death that You have decreed for me has already arrived, so do succeed me amongst them because they are Your servants and their forelocks are in Your hands. Make their leader righteous for them and make him amongst the Khulafaa Raashideen who follow the way of the Nabi of mercy صلى الله عليه وسلم and the way of the pious ones after him. Also make his subjects righteous for him." [1]

Hadhrat Hasan narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه fell ill and was certain that he would soon leave the world, he gathered the people and said, "You can all see my condition. I am quite certain that I am soon to die. Allaah has freed you from your obligation towards the allegiance you have pledged to me. Allaah has undone the hold I have over you and returned your self-determination to you. You may now appoint whoever you please as your leader. If you appoint

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Kanzul Ummaal* (Vol.3 Pg.145).

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someone during my lifetime, it will be more conducive to your unity after my death."

The people then left Hadhrat Abu Bakr رضي الله تعالى عنه alone and left (to consult with each other) but were unable to reach any decision. They then returned to Hadhrat Abu Bakr رضي الله تعالى عنه and said, "O Khalifah of Rasulullaah ﷺ! **You choose someone on our behalf.**" "You people may perhaps disagree with my decision," remarked Hadhrat Abu Bakr رضي الله تعالى عنه. When they assured him that they would not, Hadhrat Abu Bakr رضي الله تعالى عنه reaffirmed their resolution by saying, "Will you promise in Allaah's name that you would be happy with my decision?" "We certainly will," they confirmed. Hadhrat Abu Bakr رضي الله تعالى عنه then said, **"Then allow me some time to see what is in the best interests of Allaah, His Deen and His servants."**

Hadhrat Abu Bakr رضي الله تعالى عنه later sent for Hadhrat Uthmaan رضي الله تعالى عنه and said, "Recommend someone to me. **By Allaah! In my opinion, you are certainly most worthy of the post yourself.**" When Hadhrat Uthmaan رضي الله تعالى عنه recommended Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه instructed him to write the letter (of appointment). When Hadhrat Uthmaan رضي الله تعالى عنه reached the point where the name (of the successor) was to be written, Hadhrat Abu Bakr رضي الله تعالى عنه passed out. When he regained consciousness, he told Hadhrat Uthmaan رضي الله تعالى عنه to write the name of Hadhrat Umar رضي الله تعالى عنه. (1)

The Reply Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Talha رضي الله تعالى عنه Concerning the Appointment of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Uthmaan bin Ubaydullaah bin Abdullaah bin Umar رضي الله تعالى عنهم narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه was about to pass away, he summoned Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and dictated his last testament to him. However, he passed out before he could name his successor. Hadhrat Uthmaan رضي الله تعالى عنه then himself named Hadhrat Umar bin Khattaab رضي الله تعالى عنه. When Hadhrat Abu Bakr رضي الله تعالى عنه regained consciousness, he asked Hadhrat Uthmaan رضي الله تعالى عنه whether he had written anyone's name. Hadhrat Uthmaan رضي الله تعالى عنه replied, "I feared that you would not regain consciousness and that the people would then fall into dispute. I therefore wrote the name of Umar bin Khattaab."

Hadhrat Abu Bakr رضي الله تعالى عنه said, **"May Allaah shower His mercies on you. Had you written your name instead, you are certainly worthy of the post."** Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه then entered and said, "I have been sent to represent those behind me. They are saying that knowing the harshness of Umar during your lifetime, how will he be after your death when you hand over our affairs to him? Allaah will certainly question you about this, so think well what reply you shall give." Hadhrat Abu Bakr رضي الله تعالى عنه asked someone to help him sit up and then said, "Do you wish to make me fear Allaah?! **Ruined is the person who employs guesswork in deciding (who should take charge of) your affairs!** If my Rabb questions me, I shall say, 'I have appointed the best of Your creation as my

(1) Ibn Asaakir and Sayf.

successor'. Convey what I have told you (to all those who have sent you)." (1)

The Narration of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when (her father) Hadhrat Abu Bakr رضي الله تعالى عنه was on his deathbed, he appointed Hadhrat Umar رضي الله تعالى عنه as his successor. Hadhrat Ali رضي الله تعالى عنه and Hadhrat Talha رضي الله تعالى عنه then came to Hadhrat Abu Bakr رضي الله تعالى عنه and asked him who he had appointed as his successor. When Hadhrat Abu Bakr رضي الله تعالى عنه informed them that he had appointed Hadhrat Umar رضي الله تعالى عنه, they said, "What reply will you then give to your Rabb?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Do you wish to make me fear Allaah? **I know Allaah and Umar better then the two of you.** I shall say to Allaah that I have appointed over them the best of His creation as my successor." (2)

The narration of Hadhrat Zaid bin Haarith رضي الله تعالى عنه

Hadhrat Zaid bin Haarith رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه was on his deathbed, he sent for Hadhrat Umar رضي الله تعالى عنه to appoint him as his successor. Some people commented, "You wish to appoint Umar as your successor when he is harsh and ill-tempered? When he becomes our leader, he will be even more harsh and ill-tempered. What reply will you give to your Rabb when you meet Him after appointing Umar as your successor over us?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Do you wish to make me fear Allaah?! I shall say, 'O Allaah! I have appointed the best of Your creation as my successor over the people'." (3)

Appointing a Consultative Assembly of Competent People to Decide who Should be the Khalifah

The Assassination of Hadhrat Umar رضي الله تعالى عنه and His Selecting Six Persons to Decide who Should be Khalifah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Abu Lu'lu'ah attacked Hadhrat Umar رضي الله تعالى عنه, he stabbed him twice with his spear. Hadhrat Umar رضي الله تعالى عنه then thought that he had perhaps wronged the people in a manner that he was unaware of. He therefore sent for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, whom he was very fond of. Hadhrat Umar رضي الله تعالى عنه always kept Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in close confidence and would listen to what he had to say. Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, **"I wish to know whether this attack was a conspiracy of the general public."** When

(1) La'alkalaa'i.

(2) Ibn Sa'd (Vol.3 Pg.192), as quoted in *Kanzul Ummaal* (Vol.3 Pg.146). Bayhaqi (Vol.8 Pg.149) has also reported the narration from Hadhrat Aa'isha رضي الله تعالى عنها while Ibn Jareer has reported it from Hadhrat Asmaa bint Umays رضي الله تعالى عنها.

(3) Ibn Abi Shaybah, as quoted in Kanzul Ummaal (Vol.3 Pg.146).

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Hadhrat Abdullaah bin Abbaas ﷺ went out to investigate, he found that every group of people that he passed was weeping bitterly. He therefore returned to Hadhrat Umar ﷺ and reported, **"O Ameerul Mu'mineen! I saw every group of people that I passed weeping as if they had lost their first child."**

"Who was responsible for the attack?" asked Hadhrat Umar ﷺ. Hadhrat Abdullaah bin Abbaas ﷺ replied, "It was the fire-worshipper Abu Lu'lu'ah who was the slave of Mughiera bin Shu'ba." The signs of happiness were then visible on the face of Hadhrat Umar ﷺ as he said, "All praises are due to Allaah Who has not made my assassin a reciter of 'Laa Ilaaha Illallaah' who could debate with me. Remember that I had prevented you people from bringing any foreign non-Muslim slaves here but you did not obey my instruction. Call my brothers here." When he was asked who his brothers were, Hadhrat Umar ﷺ named Hadhrat Uthmaan ﷺ, Hadhrat Ali ﷺ, Hadhrat Talha ﷺ, Hadhrat Zubayr ﷺ, Hadhrat Abdur Rahmaan bin Auf ﷺ and Hadhrat Sa'd bin Abi Waqqaas ﷺ.

When these Sahabah ﷺ were sent for, Hadhrat Umar ﷺ rested his head in the lap of his son Hadhrat Abdullaah ﷺ, who informed him when the men had arrived. Hadhrat Umar ﷺ then said to them, "When I pondered deeply about the affairs of the Muslims, I found that you six men are the leaders of the people and the most influential. Leadership can only be amongst you and the affairs of the people will always be properly managed as long as you men remain straight. **Should there arise any disputes, it would be amongst you first."**

Hadhrat Abdullaah bin Umar ﷺ related further, "When I heard my father mention disputes and division, I knew that this would soon take place even though he used the words 'Should there arise'. This is because he seldom mentioned something that I did not see happen. He then started bleeding profusely and I noticed the six men enter into such urgent discussions that I feared they would already pledge their allegiance to one of them. I then said, 'The Ameerul Mu'mineen is still alive! There can never be two Khalifahs staring at the faces of each other.'"

Hadhrat Umar ﷺ then asked them to help him up, which they did. He then said, **"You men should discuss for three days, during which period Suhayb ﷺ should lead people in salaah.** "With whom should we consult?" the men asked. Hadhrat Umar ﷺ replied, **"You should consult with the Muhaajireen, the Ansaar and the commander of every army present here."** Hadhrat Umar ﷺ then asked for some milk to drink but when he drank it, **the milk emerged from his two wounds.** When this happened, Hadhrat Umar ﷺ realised that his death was imminent. He then said, "If I possessed the entire world, I would offer it as ransom to be saved from the terror of what is to come after death. However, with the grace of Allaah, I envisage only good."

Hadhrat Abdullaah bin Abbaas ﷺ commented, "May Allaah reward you with the best of rewards. Did Rasulullaah ﷺ not pray that Allaah should strengthen the Deen and the Muslims through you when they were living in fear in Makkah?

It was a tremendous reinforcement when you accepted Islaam, because of which Islaam, Rasulullaah ﷺ and his Sahabah رضي الله تعالى عنهم could come out in the open. When you migrated to Madinah, your migration was a great victory and since those very early days you did not miss a single military expedition that Rasulullaah ﷺ fought against the Mushrikeen. Rasulullaah ﷺ was pleased with you when he left the world, after which you advised his successor according to the pattern shown by Rasulullaah ﷺ. Using those who accepted, you struck those who were averse until people entered into Islaam willingly and unwillingly. The Khalifah of Rasulullaah ﷺ was also happy with you when he left this world. You then assumed the role of Khalifah in the best manner that any person could do. Using you, Allaah has populated many cities, brought plenty of wealth (to the Muslims) and destroyed many enemies. In addition to this, Allaah has also used you to bring abundance into every home in terms of Deen and in terms of their sustenance. Allaah has now brought your life to an end with the great status of martyrdom. How fortunate are you not?"

Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! The one whom you manage to deceive is truly deceived. O Abdullaah! Will you testify on my behalf in front of Allaah on the Day of Qiyaamah?" "I certainly would," Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه assured him. Hadhrat Umar رضي الله تعالى عنه then praised Allaah (for having the cousin of Rasulullaah ﷺ as a witness in his favour) and asked his son Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to place his cheek on the ground. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه placed his father's cheek on his lap instead, Hadhrat Umar رضي الله تعالى عنه insisted that his cheek be placed directly on the ground. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then left his father's beard and cheek, allowing it to touch the ground. Addressing himself, Hadhrat Umar رضي الله تعالى عنه said, "O Umar! Your mother and you would be destroyed if Allaah does not forgive you." He then passed away. May Allaah shower His mercy on him.

After Hadhrat Umar رضي الله تعالى عنه had passed away, the six appointed Sahabah رضي الله تعالى عنهم summoned Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. However, he responded by saying that he would not come to them until they carried out the instruction of Hadhrat Umar رضي الله تعالى عنه to consult with the Muhaajireen, the Ansaar and the commanders of the armies present in Madinah. When someone mentioned to Hadhrat Hasan Basri رحمه الله تعالى the actions of Hadhrat Umar رضي الله تعالى عنه before his demise and his fear of Allaah, Hadhrat Hasan رحمه الله تعالى commented, **"Such is a true Mu'min. He carries out good deeds in the proper manner together with having fear for Allaah. On the other hand, the Munaafiq combines evil deeds with the false hope of being forgiven.** I swear by Allaah that in times past and present I have never seen a servant of Allaah who excels in doing good deeds without excelling in his fear of Allaah. In times past and present I have also not seen any person excel in evil deeds without excelling in the false hope of being forgiven." (1)

(1) Tabraani, narrating from reliable sources as conformed by Haythami (Vol.9 Pg.76).

The Narration of Ibn Sa'd Concerning the Debts of Hadhrat Umar رضي الله تعالى عنه, his Burial with his Two Companions and his Appointment of Six Men to Decide which of the Them Would be the Khalifah

In his narration concerning the assassination of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Amr bin Maymoon also says that Hadhrat Umar رضي الله تعالى عنه told his son Hadhrat Abdullaah رضي الله تعالى عنه to check on his debts and add them up. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه informed his father that the **debts amounted to eighty six thousand.** Hadhrat Umar رضي الله تعالى عنه instructed, "If the amount can be paid from the wealth of Umar's family, then pay it from there on my behalf. If this is not possible, ask (my tribe) the Banu Adi bin Ka'b (to settle the debt). If their wealth is also not sufficient, then ask the Quraysh. However, you should not ask from anyone else besides them and (do your best to) settle my debts. I also want you to go to the mother of the Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها. **Greet her with Salaam and say to her that Umar bin Khattaab requests permission to be buried beside his two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه).** However, do not say that the Ameerul Mu'mineen requests for permission because I am not the Ameerul Mu'mineen any more."

When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه went to Hadhrat Aa'isha رضي الله تعالى عنها, he found her sitting and weeping. He greeted her and then addressed her saying, "Umar bin Khattaab requests permission to be buried beside his two companions." Hadhrat Aa'isha رضي الله تعالى عنها replied, **"By Allaah! Although I had originally reserved the place for myself, I shall today give him preference over myself."** When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came back to his father, Hadhrat Umar رضي الله تعالى عنه asked, "What news do you have?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه informed Hadhrat Umar رضي الله تعالى عنه that Hadhrat Aa'isha رضي الله تعالى عنها had granted the permission. Hadhrat Umar رضي الله تعالى عنه then commented, "There was nothing more important to me than this. When I die, I want you to carry me on my bed and (when you arrive at the door of Hadhrat Aa'isha رضي الله تعالى عنها) then seek permission saying, **'Umar bin Khattaab requests permission to enter.' If she permits my entry, then take me in, otherwise take me to the graveyard of all the Muslims."**

When the body of Hadhrat Umar رضي الله تعالى عنه was taken (for burial), it appeared as if the Muslims had never before experienced any tragedy. (Upon arrival at the door of Hadhrat Aa'isha رضي الله تعالى عنها) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه greeted her with Salaam and said, "Umar bin Khattaab requests permission to enter." Hadhrat Aa'isha رضي الله تعالى عنها granted permission and Hadhrat Umar رضي الله تعالى عنه was honoured to be buried alongside Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله تعالى عنه was about to pass away, the people told him to appoint a successor. He said, "I find none more worthy of leadership than the six men with whom Rasulullaah ﷺ was pleased when he passed away. Whoever

they appoint shall be the Khalifah after me." Hadhrat Umar رضي الله تعالى عنه then named Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. He then added, "If Sa'd becomes the Khalifah, that will be fine. Otherwise, whichever of them becomes the Khalifah should request his assistance because I had not dismissed him (from his post as governor of Kufa) because of any inability or treachery on his part." Hadhrat Umar رضي الله تعالى عنه then detailed the role of his son Abdullaah رضي الله تعالى عنه as someone with whom the six could consult, emphasising that he should not be allowed to assume the post as Khalifah.

When the six Sahabah رضي الله تعالى عنهم got together (after the demise of Hadhrat Umar رضي الله تعالى عنه), Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه proposed that three of them forfeit their entitlement to the other three. Hadhrat Zubayr رضي الله تعالى عنه then handed his over to Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه gave his to Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه gave his to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. The three remaining nominees then consulted with each other when the decision was left to them entirely. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then said to the other two (Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه), "Which of you wishes to absolve himself (from making the decision) and hand over the decision to me. I pledge to Allaah that I shall not be negligent in selecting the one from amongst you who is the best and shall be best for the people." When the two Sahabah رضي الله تعالى عنهم agreed, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه spoke to Hadhrat Ali رضي الله تعالى عنه in confidence saying, "You are the close relative of Rasulullaah ﷺ and amongst the earliest Muslims. I ask you to tell me in Allaah's name whether you would exercise justice if you were appointed Khalifah and that if I appointed Uthmaan as Khalifah, you would listen to him and obey him." When Hadhrat Ali رضي الله تعالى عنه attested that he would do so, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then said the same thing in confidence to Hadhrat Uthmaan رضي الله تعالى عنه. When Hadhrat Uthmaan رضي الله تعالى عنه agreed to do as asked, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه asked Hadhrat Uthmaan رضي الله تعالى عنه to stretch out his hand. When Hadhrat Uthmaan رضي الله تعالى عنه did so, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه pledged his allegiance to Hadhrat Uthmaan رضي الله تعالى عنه and was followed by Hadhrat Ali رضي الله تعالى عنه and the general public. [1]

The Narration of Ibn Abi Shaybah and Ibn Sa'd in this Regard

Hadhrat Amr bin Maymoon reports that when Hadhrat Umar رضي الله تعالى عنه was on his death bed, he called for Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. (When they came) Hadhrat Umar رضي الله تعالى عنه then addressed only Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه. He said to Hadhrat Ali رضي الله تعالى عنه, "O Ali! These people recognise your kinship to

(1) Ibn Sa'd (Vol.3 Pg.344), Abu Ubayd, Ibn Abi Shayha, Bukhari and Nasa'ee.

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Rasulullaah ﷺ (that you are his cousin and son-in-law) and the tremendous knowledge and insight that Allaah has granted you (because of which they may select you to be the Khalifah). If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe the Banu Haashim) on to the necks of people."

Hadhrat Umar رضي الله تعالى عنه then addressed Hadhrat Uthmaan رضي الله تعالى عنه saying, "O Uthmaan! These people know well that you were the son-in-law of Rasulullaah ﷺ and they recognise your age and your respectability. If you are nominated to be the Khalifah, you should fear Allaah and never lift that tribe (your tribe) on to the necks of people." Hadhrat Umar رضي الله تعالى عنه then asked the people to summon Hadhrat Suhayb رضي الله تعالى عنه. (When he arrived) Hadhrat Umar رضي الله تعالى عنه said to him, "Lead the people in salaah for three days during which period this group will gather in a room (to discuss which of them should be the Khalifah). **When they agree on one person, any person who opposes them should be executed.**" (1)

Hadhrat Abu Ja'far reports that Hadhrat Umar رضي الله تعالى عنه said the following to the (six) members of the consultative assembly: "**Consult with each other about who should be appointed as Khalifah. If your votes are tied at two, two and two (each pair nominating a different person of three candidates), then repeat the consultation. However, if the votes are four to two, accept the opinion of the majority.**" (2) A narration from Hadhrat Aslam quotes that Hadhrat Umar رضي الله تعالى عنه said, "If the opinions are tied at three to three, **adopt the side of Abdur Rahmaan. Thereafter, you should listen to and obey (the new Khalifah).**"

Another narration from Hadhrat Anas رضي الله تعالى عنه states that a short while before Hadhrat Umar رضي الله تعالى عنه passed away, he sent for Hadhrat Abu Talha رضي الله تعالى عنه and said, "**O Abu Talha! Be the fifth of a group of your people from the Ansaar to be with the consultative assembly.** I suppose that they will gather in a house belonging to one of them, so I want you and your group to stand at the door of that house. You should not allow anyone to enter with them and you should not allow the third day to pass by without them having appointed one of them (as Khalifah)." Hadhrat Umar رضي الله تعالى عنه then prayed, "O Allaah! You are my Successor over them." (3)

Who is Most Worthy of Assuming the Office of Khilaafah

The Lecture that Hadhrat Abu Bakr رضي الله تعالى عنه Gave in this Regard

Hadhrat Aasim narrates that during his final illness, Hadhrat Abu Bakr رضي الله تعالى عنه had the people gathered together and then had some men carry him to the pulpit. This was the last lecture that he ever delivered. After praising Allaah, he said:

(1) Ibn Abi Shaybah and Ibn Sa'd.
(2) Ibn Sa'd.
(3) *Kanzul Ummaal* (Vol.3 Pg.156,157)

"O people! Beware of this world and never place your trust in it for it is extremely deceptive. Rather give preference to the Aakhirah over the world and inculcate great love for it. The love for any one of the two develops hatred for the other. It is by this matter of Khilaafah that all our affairs are governed and its end will be set right only by those factors that set right its initiation. Therefore, the only person worthy of assuming this office is the one who is most powerful amongst you, who can exercise the greatest control over his desires, who is most strict when the occasion demands austerity and most compassionate when the occasion demands leniency. He should be one who is most willing to act on the opinions of people with knowledge and insight and does not engross himself in futilities. He does not grieve over matters that do not present themselves to him, is not shy to learn and is not alarmed by emergencies. He is meticulous about managing finances and will neither embezzle any funds nor fail in his duty towards it in a fit of anger or enmity. He is prepared for things to come and his preparation consists of fear for Allaah and obedience to Him. Such a person is none other than Umar bin Khattaab."

After saying this, Hadhrat Abu Bakr رضي الله تعالى عنه descended from the pulpit. (1)

The Qualities of a Khalifah as Described by Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I served Umar رضي الله تعالى عنه in a manner that no other member of his family served him. I was also very informal with him in a manner that no member of his household was. He would sit with me and show me a lot of respect. We were sitting alone in his house one day when he heaved such a sigh that made me think he was about to die. I asked, 'Some grave matter of concern, O Ameerul Mu'mineen?' He replied, 'Some grave concern indeed.' 'What is it?' I asked. He then asked me to come closer to him. When I did so, he said, 'I can find no one worthy of this post of Khilaafah.' I then named certain individuals and asked him what he thought of them. These happened to be the six men whom he chose as the consultative assembly. Umar رضي الله تعالى عنه said something about each one of these men and then said, **'No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly.'**(2)

Another narration also from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states, "I was sitting with Umar رضي الله تعالى عنه one day when he heaved such a sigh that I thought his ribs would crack. I said to him, 'O Ameerul Mu'mineen! It can only be a grave worry that would cause you to sigh like that.' He agreed by saying, 'It is indeed something grave. I do not know to whom I should hand the post of Khilaafah over to.' He then turned to me and said, 'Perhaps you deem your companion (Ali

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147)

(2) Ibn Sa'd.

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رضي الله تعالى عنه) to be worthy of the post?' 'I certainly do,' I replied, 'he was one of the first Muslims and he possesses great qualities.' Umar رضي الله تعالى عنه commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar رضي الله تعالى عنه says, "No person is suitable for the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to say, "These traits were combined in no other person besides Umar رضي الله تعالى عنه." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه mentioned, "I used to serve Umar رضي الله تعالى عنه and always stood in awe of him. I went to his house one day as he sat there all alone. He then heaved such a heavy sigh that I thought he was about to die. He then raised his head to the sky and again breathed a heavy sigh. I then plucked up the courage and said to myself,' By Allaah! I am certainly going to ask him about this.' I then said to him, 'By Allaah! It must have been a grave concern that has made you sigh like this O Ameerul Mu'mineen. 'He replied, 'By Allaah! The concern is grave indeed! I cannot find anyone suitable to fill this post of Khilaafah. Perhaps you feel that your companion (Ali رضي الله تعالى عنه) is worthy of the post.' I responded by saying, 'O Ameerul Mu'mineen! Is he not worthy of the post since he had made Hijrah? Is he not worthy of the post because of his close companionship with Rasulullaah ﷺ? Is he not worthy of the post because of his family ties with Rasulullaah ﷺ?' Umar رضي الله تعالى عنه commented, 'He is indeed as you say, but he is a man who enjoys jest and humour.'"

The narration then continues up to the point where Hadhrat Umar رضي الله تعالى عنه says, "No person can bear the post of Khilaafah except someone who is strong without being harsh, who is lenient without being weak, who is generous without being extravagant and who is cautious about monetary affairs without being miserly." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه also adds that Hadhrat Umar رضي الله تعالى عنه said, **"None can shoulder this post of Khilaafah besides a person who does not compromise on principles, who does not behave ostentatiously (in a boastful manner) and who does not give in to vain desires. None can shoulder this responsibility from Allaah besides someone who never utters any word that forces him to contradict his resolve and who judges with fairness even against his own people."** (2)

Hadhrat Umar رضي الله تعالى عنه once said, "It is improper for anyone to assume his post of Khilaafah except someone who possesses four qualities. Someone who is lenient without being weak, who is strong without being harsh, who is cautious about monetary affairs without being miserly and who is generous without being extravagant. If any one of these qualities is missing, the other three will become useless." (3) Another narration quotes Hadhrat Umar رضي الله تعالى عنه as saying, "None can shoulder this responsibility from Allaah besides a person who does not

(1) Abu Ubayd in his *Gharaa'ib* and Khateeb in *Ruwaatul Maalik*.
(2) Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.3 Pg.158,159).
(3) Abdur Razzaaq.

compromise on principles, who does not behave ostentatiously who does not give in to vain desires, who is not concerned with developing his standing and who never conceals the truth even when angry." (1)

Hadhrat Sufyaan bin Abi Awjaa narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once said, "By Allaah! I know not whether I am a Khalifah or a king. If I am a king, then the matter is serious indeed." Someone from the audience said, "O Ameerul Mu'mineen! There is a distinct difference between the two. A Khalifah only takes something rightfully and then uses it rightfully. By the grace of Allaah, you are exactly like this. On the other hand, a king oppresses people by usurping things from some and then giving them to others." Hadhrat Umar رضي الله تعالى عنه remained silent. (2)

Hadhrat Salmaan رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once asked them, "Am I a king or a Khalifah?" Hadhrat Salmaan رضي الله تعالى عنه replied, "If you had ever (unlawfully) taken even a Dirham or less from the property of the Muslims and then used it illegally, you would be a king and not a Khalifah." Hadhrat Umar رضي الله تعالى عنه then began to weep bitterly. (3)

A man from the Banu Asad tribe narrates that he was present when Hadhrat Umar رضي الله تعالى عنه once addressed his companions. Amongst them was Hadhrat Talha رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه and Hadhrat Ka'b رضي الله تعالى عنه. He said to them, "I want to ask you something. However, you should beware not to lie to me because you would then destroy me as well as yourselves. I ask you to tell me in the name of Allaah whether I am a Khalifah or a king." Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه said, "You are asking us something that we have no knowledge of. We are unable to distinguish a Khalifah from a king." Hadhrat Salmaan رضي الله تعالى عنه then testified with full conviction that Hadhrat Umar رضي الله تعالى عنه was a Khalifah and not a king. Hadhrat Umar رضي الله تعالى عنه responded by saying, "You have a right to comment because you had been frequenting the company of Rasulullaah ﷺ." Hadhrat Salmaan رضي الله تعالى عنه then qualified his statement by saying, "I say this because you exercise justice amongst your subjects, you distribute between them with fairness, you treat them with the compassion that a man treats his own family and you pass judgement according to the Book of Allaah."

Hadhrat Ka'b رضي الله تعالى عنه then said, "I was under the impression that none in this gathering besides me could differentiate between a king and a Khalifah. However, it is evident that Allaah has filled Salmaan with wisdom and knowledge." Hadhrat Ka'b رضي الله تعالى عنه then addressed Hadhrat Umar رضي الله تعالى عنه saying, "I testify that you are definitely a Khalifah and not a king." Hadhrat Umar رضي الله تعالى عنه then asked, "How is this?" Hadhrat Ka'b رضي الله تعالى عنه (who had been scholar of the previous scriptures) replied, "I have found mention of you in Allaah's scriptures." "Was mention made of me by my name?" enquired Hadhrat Umar رضي الله تعالى عنه. "No," replied Hadhrat Ka'b رضي الله تعالى عنه, "but I have found mention of you by your qualities. I

(1) Abdur Razzaaq, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
(2) Ibn Sa'd (Vol.3 Pg.221).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).

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have found (the following) 'Nubuwwah and then Khilaafah and mercy on the pattern of Nubuwwah. Thereafter again Khilaafah and mercy on the pattern of Nubuwwah, followed by kingship with a bit of oppression'." (1)

Leniency and Firmness of a Khalifah

Hadhrat Sa'eed bin Musayyib رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه was appointed as Khalifah, he delivered a lecture to the people from the pulpit of Rasulullaah ﷺ. After praising Allaah, he said:

"O people! I know well the feelings of you people that I am too harsh and stern. However, I was like that because I had been with Rasulullaah ﷺ as his servant and attendant and Rasulullaah ﷺ was as Allaah describes him in the Qur'aan: **"extremely forgiving and merciful towards the Mu'mineen"**. I was therefore like a drawn sword for him unless he chose to sheath me or prevent me from doing something, in which case I would desist. Otherwise, I would be stern with people in place of the leniency that Rasulullaah ﷺ showed. This was my behaviour alongside Rasulullaah ﷺ until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune. I then adopted the same attitude with the Khalifah of Rasulullaah ﷺ Abu Bakr رضي الله تعالى عنه. You people know well his respectability, his humility and his leniency. I was also at his service like a sword in his defence, combining my sternness with his leniency. If he took the initiative in any matter before I could, I would restrain myself. Otherwise, I would forge ahead. This was my behaviour alongside him until Allaah took him from this world in a condition that he was pleased with me. I thank Allaah tremendously for that extremely good fortune.

Now that the Khilaafah has been handed over to me, I know well that some of you would say, 'He was stern with us when someone else was the Khalifah, what will now happen once he is himself the Khalifah?' You people have no need to ask anyone about me because you know me and have had experiences with me. You know as much about the practices of your Nabi ﷺ as I do. I have asked Rasulullaah ﷺ everything that I needed to ask and I now have no regrets about not asking him anything that I had wanted to ask. **Now that I am Khalifah, you should understand well that the sternness you have been seeing in me shall be multiplied against an oppressor and a criminal. It will also be employed to take back from the strong ones what they had taken from the weak.** However, despite all of this sternness, I shall still place my cheek on the ground for people who abstain from immoral behaviour and evil and who are obedient. If there ever arises any differences between myself and any of you concerning any matter of judgement, I shall not refuse to walk with him to (a third party) whom you choose, who will look into the matter causing the conflict. So fear Allaah, O servants of Allaah and assist me against yourselves by restraining yourselves from carrying rumours and also assist me against myself by enjoining what is good and forbidding me from evil and presenting me with

(1) Nu'aym bin Hammaad in his Fitan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.389).

good counsel in the task that Allaah has appointed me to." (1)

Hadhrat Muhammad bin Zaid رضي الله تعالى عنه reports that Hadhrat Ali رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه once got together. Because Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was the most at ease with Hadhrat Umar رضي الله تعالى عنه, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then went to Hadhrat Umar رضي الله تعالى عنه and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar رضي الله تعالى عنه said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه replied, "I swear by Allaah that it was certainly them." Hadhrat Umar رضي الله تعالى عنه then said, "O Abdur Rahmaan! I swear by Allaah that I had been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!" (2)

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله تعالى عنه once said, "I swear by Allaah that for the sake of Allaah my heart had become so soft that it was softer than butter and at times it had become so hard for Allaah's sake that it was harder than a stone." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Umar رضي الله تعالى عنه became the Khalifah, someone said to him, "Some people had made an effort to ensure that this post should be turned away from you." When Hadhrat Umar رضي الله تعالى عنه asked the reason fro this, the person replied, "They felt that you were too harsh." To this, Hadhrat Umar رضي الله تعالى عنه commented, **"All praise be to Allaah Who has filled my heart with mercy for them and filled their hearts with awe for me."**(4)

Detaining People by Whom Divisions will be Caused in the Ummah

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه passed away, certain

(1) Haakim, Laalkalaa'I and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).
(2) Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.
(3) Abu Nu'aym in his *Hilya*.
(4) Mutakhab *Kanzul Ummaal* (Vol.4 Pg.382).

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members of the Quraysh had already become irritated by him. They were people whom Hadhrat Umar رضي الله تعالى عنه had detained in Madinah (did not permit them to leave the city). However, Hadhrat Umar رضي الله تعالى عنه still continued showering favours on them. Hadhrat Umar رضي الله تعالى عنه used to say, "What I fear most for this Ummah is that you should disperse into the various cities (and neglect the seat of Khilaafah)." Besides the few individuals from the Muhaajireen whom Hadhrat Umar رضي الله تعالى عنه had confined to Madinah, Hadhrat Umar رضي الله تعالى عنه did not impose the restriction to other people of Makkah.

Whenever one of these Muhaajireen who had been confined to Madinah would seek permission to fight in a battle, Hadhrat Umar رضي الله تعالى عنه said to him, "Your expeditions with Rasulullaah ﷺ had been sufficient to enter you (to Jannah). **Better for you than fighting in battles today, is for you not to see the world and for the world not to see you.**" (Hadhrat Umar رضي الله تعالى عنه wanted these Sahabah رضي الله تعالى عنهم to remain in Madinah so that Muslims from other parts would come to Madinah to benefit from them. In this manner, Muslims would preserve their attachment with the seat of Khilaafah, thereby strengthening their unity.)

When Hadhrat Uthmaan رضي الله تعالى عنه became the Khalifah, he allowed them to go free and they dispersed in the various cities. Large numbers of people then started affiliating with them (and staying where they stayed). (Two of the narrators named) Hadhrat Muhammad and Hadhrat Talha commented, "This was the first weakness that entered Islaam and was certainly the first tragedy to befall the Ummah (because instead of developing their affiliation with the seat of Khilaafah, it caused Muslims to rather develop local ties, thus weakening the capital city)."(1)

Hadhrat Qais bin Abi Haazim reports that when Hadhrat Zubayr رضي الله تعالى عنه sought permission from Hadhrat Umar رضي الله تعالى عنه to march for a battle, Hadhrat Umar رضي الله تعالى عنه said to him, "You should rather remain seated in your house because you have already fought by the side of Rasulullaah ﷺ." However, Hadhrat Zubayr رضي الله تعالى عنه repeated the request and it was on the third or fourth occasion that Hadhrat Umar رضي الله تعالى عنه said, "Rather remain seated at home because I swear by Allaah that if you and your companions leave the borders of Madinah, you may start insurrection against the companions of Muhammad ﷺ." (2)

Rasulullaah ﷺ Consults with knowledgeable People

Rasulullaah ﷺ Consults with the Sahabah رضي الله تعالى عنهم Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr

Hadhrat Anas رضي الله تعالى عنه states that when Rasulullaah ﷺ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah رضي الله تعالى عنهم. When

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.139). Tabari (Vol.5 Pg.134) has also reported the narration.

(2) Haakim (Vol.3 Pg.120), narrating from reliable sources, as confirmed by *Dhahabi*.

Hadhrat Abu Bakr ﷺ voiced his opinion (to march), Rasulullaah ﷺ turned away from him. Thereafter, when Hadhrat Umar ﷺ voiced his opinion, Rasulullaah ﷺ turned away from him as well. Hadhrat Sa'd bin Ubaadah ﷺ (from the Ansaar) then said, "It is our opinion that Rasulullaah ﷺ wants..." The complete narration has passed at the beginning of "The Chapter Concerning Jihaad"(1).

In his narration describing the Battle of Badr, Hadhrat Umar ﷺ says that when Rasulullaah ﷺ consulted with Hadhrat Abu Bakr ﷺ, **Hadhrat Umar ﷺ and Hadhrat Ali ﷺ (about what to do with the prisoners of war captured at Badr)**, Hadhrat Abu Bakr ﷺ said, "O Rasulullaah ﷺ! These people are our cousins, our relatives and our brothers. My opinion is that we take ransoms for them, which would assist us against the Kuffaar. Perhaps Allaah would guide them and they would eventually become our allies."

Rasulullaah ﷺ then asked Hadhrat Umar ﷺ what his opinion was. He replied, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar ﷺ) over to me for execution, that you hand Aqeel over to Ali for execution and that you hand over to Hamza his brother (Abbaas ﷺ) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have." Hadhrat Umar ﷺ relates further, "Rasulullaah ﷺ opted for the opinion of Abu Bakr and chose not to accept what I proposed. He therefore took ransom from the prisoners. The following day I found Rasulullaah ﷺ and Abu Bakr weeping. 'O Rasulullaah ﷺ!' I asked, 'Do inform me what makes you and your companion weep like this so that I may also weep with you if I am able to. If I am unable to weep, I shall pretend to do so to sympathise with your weeping.'"

Rasulullaah ﷺ replied by saying, "I am weeping because of the opinion that your companions presented to me to accept ransom from the prisoners. I had been shown their punishment from as close as that tree (referring to a tree nearby). Allaah has also revealed a verse of the Qur'aan stating:

﴿مَاكَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهُ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ﴾ (الانفال آيت ٦٧)

'It is not for a Nabi (not becoming of a Nabi) that he takes prisoners until he has thoroughly beaten (the enemy) in the land (However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners). You desire the things (wealth) of this world (for yourselves by accepting the ransom) while Allaah desires the Aakhirah (for you). Allaah is Mighty, the Wise (what He desires for you is

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah y".

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The Narration of Hadhrat Anas رضي الله تعالى عنه About the Consultation Regarding the Prisoners of Badr

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ consulted with the Sahabah رضي الله تعالى عنهم about what was to be done with the prisoners captured during the Battle of Badr, he said, "Allaah has now granted you control over them." Hadhrat Umar رضي الله تعالى عنه then said, "Execute them all O Rasulullaah ﷺ!" However, Rasulullaah ﷺ ignored his remark and said, "O people! Allaah had now granted you control over them whereas they had been your brothers just yesterday." When Hadhrat Umar رضي الله تعالى عنه repeated his remark, Rasulullaah ﷺ again ignored it. When Rasulullaah ﷺ once again repeated what he had said, Hadhrat Abu Bakr رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I feel that we should forgive them and take ransoms from them." The worry on the face of Rasulullaah ﷺ then disappeared and he subsequently forgave them and took the ransom. Allaah then revealed the following verse of the Qur'aan:

﴿لَوْلَا كِتَابٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيمَآ اَخَذْتُمْ عَذَابٌ عَظِيمٌ ۝﴾ (الانفال آیت ٦٨)

If it were not for an order that Allaah had already been preordained *(that some of the prisoners were to become Muslims),* a great punishment would have afflicted you on account of what *(ransom)* you took *(in exchange for the freedom of the prisoners).* {Surah Anfaal, verse 68}[3]

The Narration of Hadhrat Ibn Mas'ood رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Mas'ood reports that after the Battle of Badr, Rasulullaah ﷺ said, "What is your opinion concerning these prisoners?" Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "O Rasulullaah ﷺ! They are your people and your family. Allow them to live and grant them respite. Perhaps Allaah shall forgive them." Hadhrat Umar رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! They exiled you and called you a liar. Bring them closer so that I may execute them all." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه then spoke. He said, "O Rasulullaah ﷺ! Look for a valley that had plenty of firewood. Put them all there and then set it alight upon them." Rasulullaah ﷺ then entered his room without passing any

(1) Surah Anfaal, verse 67. The verses after this read as follows "If it were not for an order that Allaah had already been preordained (that some of the prisoners were to become Muslims), a great punishment would have afflicted you on account of what (ransom) you took (in exchange for the freedom of the prisoners). So partake of (enjoy) the spoils (ransom) you have received (regarding it to be) lawful and pure (for you). Fear Allaah (and sincerely seek forgiveness from Him) ! Verily Allaah is Most Forgiving, Most Merciful (and will therefore forgive your shortcomings)."

(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Abi Shaybah, Abu Awaanah, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Ibn Hibbaan, Abu Shaykh, Ibn Mardway, Abu Nu'aym and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.265).

(3) Ahmad, as quoted in *Nasbur Ra'ya* (Vol.3 Pg.403). *Haythami* (Vol.6 Pg.87) has commented on the chain of narrators.

decision. In the meanwhile some people said that Rasulullaah ﷺ would adopt the opinion of Hadhrat Abu Bakr رضي الله تعالى عنه. Others felt that he would accept the opinion of Hadhrat Umar رضي الله تعالى عنه, while another group felt that it would be the opinion of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه that would be accepted.

When Rasulullaah ﷺ emerged, he said, "Verily Allaah has softened the hearts of some men so much that they have become softer than milk. Allaah has also hardened the hearts of other men so much that their hearts have become harder than stones. Your likeness, O Abu Bakr, is like that of Ibraheem عليه السلام who prayed:

﴿فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (ابراهيم آيت ٣٦)

'So whoever will follow me *(by believing in Towheed)*, then he is certainly from me *(from among the adherents of my religion)*. And whoever will disobey me, then *(I pray that you give him the ability to obey me because)* surely You are Most Forgiving, Most Merciful.' {Surah Ibraheem, verse 36}

Your likeness, O Abu Bakr, is also like that of Isa عليه السلام who will pray:

﴿اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝﴾

(المائده آيت ١١٨)

'If You punish them *(my followers)*, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, and if You forgive them, then surely You are the Mighty, the Wise *(and Your reason for doing so is filled with wisdom)*.' {Surah Maa'idah, verse 118}

Your likeness, O Umar, is like that of Nooh عليه السلام who prayed:

﴿رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ۝﴾ (نوح آيت ٢٦)

'O my Rabb! Do not leave even one of the Kaafiroon *(alive)* on earth.' {Surah Nooh, verse 26}

Your likeness, O Umar, is also like that of Moosa عليه السلام who prayed:

﴿رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ۝﴾ (سورة يونس آيت ٨٨)

'O our Rabb! Destroy their wealth *(so that they cannot use it for evil purposes)* and harden their hearts so that they do not have Imaan until they witness a painful punishment *(a time when having Imaan will be futile since it will be too late)*.' {Surah Yunus, verse 88}

Because you people are poverty-stricken, no prisoner shall be freed without either ransom or execution."

Narrating further, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "I then said, 'O Rasulullaah ﷺ! Do exclude Sahl bin Baydaa from this because I have heard him accept Islaam.' Rasulullaah ﷺ then remained silent and there was not a day that I saw myself more fearful than that day when I thought that a rock from

the sky would soon fall on me. Rasulullaah ﷺ then said, 'Sahl bin Baydaa is excluded.' It was after this incident that Allaah revealed the verses:

﴿مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۡ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ۝﴾ (سورة الانفال: آيت ٦٧، ٦٨)

It is not for a Nabi *(not becoming of a Nabi)* that he takes prisoners until he has thoroughly beaten *(the enemy)* in the land *(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)*. You desire the things *(wealth)* of this world *(for yourselves by accepting the ransom)* while Allaah desires the Aakhirah *(for you)*. Allaah is Mighty, the Wise *(what He desires for you is best)*. If it were not for an order that Allaah had already been preordained *(that some of the prisoners were to become Muslims)*, a great punishment would have afflicted you on account of what *(ransom)* you took *(in exchange for the freedom of the prisoners)*. {Surah Anfaal, verses 67,68}[1]

Rasulullaah ﷺ Consults with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه Concerning the Produce of Madinah

Hadhrat Zuhri narrates that when the Muslims were suffering extreme hardship (during the Battle of Ahzaab), Rasulullaah ﷺ sent for Uyayna bin Hisn and Haarith bin Auf Murri who were the two leaders of the Banu Ghitfaan tribes. He offered them a third of the produce of Madinah on condition that they withdraw their men from fighting the Muslims. The treaty was being concluded between Rasulullaah ﷺ and the two leaders and they were already in the process of writing the document. Verbal discussions were still underway and the treaty was not yet concluded. The witnesses had also not yet been called. **However, when Rasulullaah ﷺ intended to conclude the agreement, he first summoned the two Sa'ds (Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه). He presented the situation to them and asked them for their opinions.**

The two men asked, "O Rasulullaah ﷺ! Is this something that you are doing because you wish to do it, or something that Allaah has commanded you to do, in which case we have no option but to carry it out? Or is it something that you are doing for our benefit?" Rasulullaah ﷺ replied, "I am doing this only for your benefit because I see that the Arabs are attacking you from a united

(1) Ahmad, Tirmidhi and Haakim, narrating from reliable sources. Ibn Mardway has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه. A similar narration has also been reported from Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.297).

platform and are ravaging you from all sides. By engaging in this treaty, I wish to dilute their strength somewhat."

Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! These people and us had been ascribing partners to Allaah and worshipping idols. Neither did we worship Allaah nor did we recognise who He was. (During those times) These people had never entertained hopes of eating a single date from Madinah unless it was offered to them as a token of hospitality or they bought it. How can we now give them any portion of our wealth once Allaah has honoured us with Islaam, guided us to it and accorded us tremendous respect because of it. By Allaah! We have no need for this treaty. By Allaah! All that we are willing to give them are the strokes of our swords until the time arrives when Allaah passes judgement between us and them." Rasulullaah ﷺ said, **"You know best what you want." Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه then took hold of the script and erased whatever was written on it. He then said, "They may now do their best to try to harm us!"** (1)

The narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه concerning this consultation

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Haarith once approached Rasulullaah ﷺ and said, "If you do not give us half the produce of Madinah, we shall fill her with cavalry and infantry." Rasulullaah ﷺ replied by saying, **"Wait until I consult with the Sa'ds (referring to Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه)."** (When Rasulullaah ﷺ consulted with them,) They said, "By Allaah! Even during the Period of Ignorance we never gave in to such humiliation, why should we do so now when Allaah has blessed us with Islaam." Rasulullaah ﷺ then got back to Haarith and informed him accordingly. Haarith responded by scowling, "You have betrayed me, O Muhammad!" (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه also reports that Haarith from the Banu Ghitfaan tribe once approached Rasulullaah ﷺ with the demand, "Give us half the produce of Madinah." Rasulullaah ﷺ replied, "Not until I have consulted with the Sa'ds." **Rasulullaah ﷺ then sent for Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, Sa'd bin Rabee رضي الله تعالى عنه, Sa'd bin Khaythama رضي الله تعالى عنه and Sa'd bin Mas'ood رضي الله تعالى عنه. Rasulullaah ﷺ then addressed them saying,** "I know that the Arabs are attacking you from a united platform. However, Haarith has come with a request that they be given half the produce of Madinah (in exchange of making peace with you). If you wish, you may give him half of this year's crop and then see what you decide for the forthcoming years."

They responded by saying, "If it is revelation from the heavens, then we are prepared to accept the command of Allaah and if it is your wish and what you desire, then we are prepared to support your wishes. However, if you are doing

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.104).
(2) Bazzaar.

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this out of compassion for us, then by Allaah, there was a time when they and us were on an equal footing. They were then unable to take a single date from us unless it was bought or given as a token of hospitality." Rasulullaah ﷺ then said to them, "It is as you say (I am doing this out of compassion for you)." Rasulullaah ﷺ then addressed Haarith (and those with him) and said, "You have heard what they have to say." Haarith (and the others) glowered, "You have betrayed us, O Muhammad!" (1)

Hadhrat Musaddad reports from Hadhrat Umar رضي الله تعالى عنه that he would also be present when Rasulullaah ﷺ would spend nights discussing the affairs of the Muslims with Hadhrat Abu Bakr رضي الله تعالى عنه. (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with Men of knowledge

Hadhrat Abu Bakr رضي الله تعالى عنه Consults with Men of Knowledge and Insight who Constituted the Consultative Assembly During his Period and the Period of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qaasim narrates that whenever a matter arose and Hadhrat Abu Bakr رضي الله تعالى عنه needed to consult with men of knowledge and wisdom, he would summon certain men from the Muhaajireen and the Ansaar. **They included Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه.** These men used to issue Fataawaa (rulings) during his period and people would go to them for rulings. The period of Hadhrat Abu Bakr رضي الله تعالى عنه passed like this, and when Hadhrat Umar رضي الله تعالى عنه became the Khalifah afterwards, he also used to summon these men. **When Hadhrat Umar رضي الله تعالى عنه was the Khalifah, the task of issuing Fataawaa was entrusted to Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ubay رضي الله تعالى عنه and Hadhrat Zaid رضي الله تعالى عنه.** (3)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Concerning the Demarcation of Land for Certain Sahabah رضي الله تعالى عنهم

Hadhrat Ubaydah reports that Uyayna bin Hisn and Aqra bin Haabis once approached Hadhrat Abu Bakr رضي الله تعالى عنه saying, "O successor of Rasulullaah ﷺ! There is a barren piece of land in our area that bears no grass and is useless. If you see it fit, do make it over to us so that we may work on it and cultivate it." Hadhrat Abu Bakr رضي الله تعالى عنه decided to make it over to them and had the title deed written in their favour. He appointed Hadhrat Umar رضي الله تعالى عنه as witness to the

(1) Tabraani. *Haythami* (Vol.6 Pg.132) has commented on the chain of narrators.
(2) *Kanzul Ummaal* (Vol.4 Pg.45).
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

deed, but because Hadhrat Umar رضي الله تعالى عنه was not present there, the two men had to take the deed to him so that he may be witness to it.

When Hadhrat Umar رضي الله تعالى عنه heard what the deed contained, he took it from the two men, spat on it and thereby erased what was written on it. The two men were infuriated and addressed him with harsh words. Hadhrat Umar رضي الله تعالى عنه said, "Rasulullaah ﷺ used to appease you (by granting you properties) at a time when Islaam was weak. Allaah has now strengthened Islaam (and there is no need to appease you), so you may go and do whatever you can against me. May Allaah offer you no protection even if you ask for it!" The two men stormed back to Hadhrat Abu Bakr رضي الله تعالى عنه in a fury and said, "By Allaah! We do not know whether the Khalifah is yourself or Umar!" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "In fact he could have been the Khalifah if he chose to."

Hadhrat Umar رضي الله تعالى عنه then arrived in a rage and when he stood before Hadhrat Abu Bakr رضي الله تعالى عنه, he asked, "Tell me about this land that you handed over to these two men. Does it belong to you or is it the public property of the Muslims?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "It is the public property of the Muslims." "Then why did you give it to these two men rather than anyone else from amongst the Muslims?" Hadhrat Umar رضي الله تعالى عنه demanded to know. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "I had consulted with these people around me and they indicated that I do so." Hadhrat Umar رضي الله تعالى عنه said, "Although you consulted with those around you, did you obtain the opinion and consent of every Muslim?" (Because it is not possible to seek the opinion of every person in every matter,) Hadhrat Abu Bakr رضي الله تعالى عنه (chose not to reply to Hadhrat Umar رضي الله تعالى عنه and rather) said, "I did tell you that you are more capable of Khilaafah than I am, but you overpowered me (and forced me to assume the task instead)." (1)

The Question of the Kharaaj from Bahrain

Hadhrat Atiyya bin Bilaal and Hadhrat Sahm bin Minjaab both narrate that Aqra and Zabarqaan approached Hadhrat Abu Bakr رضي الله تعالى عنه and said, "Hand over to us the Kharaaj from Bahrain and we shall give you the guarantee that no one from our tribe will ever leave Islaam." Hadhrat Abu Bakr رضي الله تعالى عنه acceded to the request and wrote a declaration to the effect. Amongst the witnesses appointed was Hadhrat Umar رضي الله تعالى عنه. Since the agreement was facilitated by Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه, it was he who brought the written agreement to Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه looked at it, he refused to be a witness and exclaimed, "There is no need to honour (appease) people anymore!" He then erased the content and tore it up. Hadhrat Talha رضي الله تعالى عنه became extremely angry and returned to Hadhrat Abu Bakr رضي الله تعالى عنه saying, **"Are you the Ameer or Umar?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He is the Ameer although it is me who has to be obeyed."** Upon hearing this, Hadhrat Talha رضي الله تعالى عنه was silent (because while his remark was such that it would have led to disunity, the

(1) Ibn Abi Shayba, Bukhari in his *Taareekh*, Ibn Asaakir, Bayhaqi and Ya'qoob bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.189). The author of *Isaaba* (Vol.3 Pg.55) and (Vol.1 Pg.59) has commented on the chain of narrators. Abdur Razzaaq has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.80).

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reply of Hadhrat Abu Bakr رضي الله تعالى عنه was one that engendered unity). (1)

Consultation with the Sahabah رضي الله تعالى عنهم in Battle

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه saying, "Rasulullaah ﷺ used to consult in matters of war, so ensure that you do the same." (2)

A narration of Hadhrat Abdullaah bin Abi Awfa رضي الله تعالى عنه has already passed discussing the consultation of Hadhrat Abu Bakr رضي الله تعالى عنه with men of knowledge before engaging the Romans in battle. (3)

Hadhrat Umar رضي الله تعالى عنه Consults with Men of knowledge

Hadhrat Umar رضي الله تعالى عنه Informs his Consultative Assembly about his Proposal to the Daughter of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abu Ja'far narrates that Hadhrat Umar رضي الله تعالى عنه requested Hadhrat Ali رضي الله تعالى عنه for his daughter Ummu Kulthoom's hand in marriage. Hadhrat Ali رضي الله تعالى عنه said, "I had intended to marry all my daughters only to the sons of Ja'far." To this, Hadhrat Umar رضي الله تعالى عنه said, "O Ali! Marry her to me because I swear by Allaah that there is no other person on earth who anticipates as much as I do by treating her well (this he explains later)." Hadhrat Ali رضي الله تعالى عنه then agreed to let Hadhrat Umar رضي الله تعالى عنه marry his daughter. Hadhrat Umar رضي الله تعالى عنه then approached the gathering of Muhaajireen who always sat in the Masjid between the grave of Rasulullaah ﷺ and the pulpit. They included Hadhrat Ali رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Zubayr رضي الله تعالى عنه, Talha رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Whenever any matter presented itself to him from far off places, Hadhrat Umar رضي الله تعالى عنه would always inform the members of this gathering and then seek their opinions about the matter.

This time he came to them and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ﷺ said, **'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a companion of Rasulullaah ﷺ and now I wish to become his relative as well."** (4)

(1) Sayf and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.390).

(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.5 Pg.319). BAzzaar and Uqayli have also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

(3) This narration is found under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله تعالى عنهم About Fighting the Romans" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Senior Sahabah رضي الله تعالى عنهم Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard".

(4) Ibn Sa'd, Sa'eed bin Mansoor and Ibn Rahway in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Consult with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and the Good Comments that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه made about him

Hadhrat Ataa bin Yasaar reports that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه used to call for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and consult with him along with those Sahabah رضي الله تعالى عنهم who participated in the Battle of Badr (the senior Sahabah رضي الله تعالى عنهم). During the periods of **Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to issue Fataawaa (rulings) and did so until he passed away.**

Hadhrat Ya'qoob bin Zaid narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to consult with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about every matter of importance and would say to him, "Dive into the matter, dear diver (because he was capable of reaching the essence of the problem at hand)."

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رضي الله تعالى عنه. I have seen Umar رضي الله تعالى عنه summon him to solve intricate problems and say, 'An intricate problem has presented itself to you.' Umar رضي الله تعالى عنه would then do only what Abdullaah bin Abbaas رضي الله تعالى عنه proposed even though he was surrounded by Muhaajireen and Ansaar who had participated in the Battle of Badr." (1)

Hadhrat Ibn Shihaab reports that whenever an intricate problem presented itself before Hadhrat Umar رضي الله تعالى عنه, he would summon some young men to consult and choose to act according to the sharpness of their intellect. (2)

Another narration states that Hadhrat Umar bin Khattaab رضي الله تعالى عنه would engage in so much consultation that he would even consult women (when the need arose). In fact, there were several occasions when he liked the opinions that they expressed and acted on it. (3)

A Remarkable Lecture of Hadhrat Umar رضي الله تعالى عنه Concerning Consultation

Hadhrat Muhammad, Talha and Ziyaad all report that Hadhrat Umar رضي الله تعالى عنه once left Madinah and dismounted at an oasis called Siraar (3 miles from Madinah) where he instructed that the army comes to a halt. The soldiers did not know whether he intended to camp there or proceed further. Whenever the Muslims intended to know something from Hadhrat Umar رضي الله تعالى عنه, they always sent either Hadhrat Uthmaan رضي الله تعالى عنه or Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. In fact, during the period of Hadhrat Umar رضي الله تعالى عنه's Khilaafah, Hadhrat Uthmaan رضي الله تعالى عنه

Haakim has also reported the narration claiming that it is authentic, but Dhahabi has commented on the chain of narrators.

(1) Ibn Sa'd.

(2) Bayhaqi and Ibn Sam'aani.

(3) Bayhaqi and Ibn Seereen, as quoted in *Kanzul Ummaal* (Vol.2 Pg.163).

was known as "Radeef". According to the Arabs, a "Radeef" is a person who is regarded as the leader's second-in-command and the term is coined for the one whom the people popularly see as the leader's successor. However, whenever these two men were unable to extract from Hadhrat Umar رضي الله تعالى عنه the information the people required, they would then send Hadhrat Abbaas رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه then asked Hadhrat Umar رضي الله تعالى عنه, "Has any intelligence reached you? What do you intend doing?" Hadhrat Umar رضي الله تعالى عنه then announced that the people should gather as they do for salaah and when they had assembled around him, he informed them of the latest intelligence. He then waited for their response. Majority of the people echoed that Hadhrat Umar رضي الله تعالى عنه should march ahead with them in tow. Hadhrat Umar رضي الله تعالى عنه commended this opinion for he did not like to disregard their opinion. He chose to rather dissuade them in a kind manner. He therefore said, "Prepare yourselves and prepare others. I shall continue with you unless I receive an opinion that is more appropriate."

Hadhrat Umar رضي الله تعالى عنه then sent for men of insight and the cream of Rasulullaah ﷺ's companions and the most prominent Arab leaders gathered together. Hadhrat Umar رضي الله تعالى عنه said to them, "I feel that I should proceed with the army, but I wish you to give me your opinion on the matter." The men gathered for discussion and unanimously agreed that another companion of Rasulullaah ﷺ should be sent (as commander of the army) while Hadhrat Umar رضي الله تعالى عنه stayed behind (in Madinah) to dispatch reinforcements. They felt that if victory is achieved, the result would be what everyone desired and if not, another commander and another army could always be sent. In this manner (they said), the Kuffaar would be further enraged, the Muslims would guard against making mistakes and Allaah's assistance would arrive according to His promise.

Hadhrat Umar رضي الله تعالى عنه then again announced that the people should gather as they do for salaah and they did. Hadhrat Umar رضي الله تعالى عنه also sent for **Hadhrat Ali رضي الله تعالى عنه whom he had appointed as his deputy in Madinah and for Hadhrat Talha رضي الله تعالى عنه whom he had sent ahead with the scouting party.** At the same time, he also sent for Hadhrat Zubayr رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, whom he had appointed as commanders of the two flanks of the army. (When everyone was present,) Hadhrat Umar رضي الله تعالى عنه then stood amongst the people and said:

"Verily Allaah has gathered the Muslims around Islaam, has created love between their hearts and made them brothers in Islaam. The Muslims are therefore like a single body in their relationship with each other. No part is free from pain when another part is suffering. It is therefore incumbent on the Muslims that their matters be decided by mutual consultation between their men of insight (the consultative assembly). The masses need to follow the one who is their leader and are also bound by the decision of the consultative assembly. The people will have to adopt the course that these men plan. In fact, even the Ameer is bound by the decision that the consultative assembly make. People are also

bound to follow the battle strategies that these men outline and approve of. O people! I was also a man like the rest of you (marching in Jihaad) until the men of knowledge and insight amongst you stopped me from proceeding ahead. I am now also of the opinion that I should rather stay behind (in Madinah) and send someone else (as commander of the army). I have already presented this matter to all whom I have sent ahead and all who have been left behind."

Although Hadhrat Umar رضي الله تعالى عنه has appointed Hadhrat Ali رضي الله تعالى عنه as his deputy in Madinah and had made Hadhrat Talha رضي الله تعالى عنه the commander of the scouting group that had already reached a place called Ahwas, he ensured that even they were present to make the decision. (1)

Hadhrat Umar bin Abdul Azeez رحمه الله تعالى narrates that when Hadhrat Umar رضي الله تعالى عنه was informed about the martyrdom of Hadhrat Abu Ubaydah bin Mas'ood and that the Persians had rallied around a common leader from the house of the Kisra, he summoned the Muhaajireen and the Ansaar and marched until they reached a place called Siraar. The rest of the narration is similar to the one mentioned above. (2)

The Letter that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Sa'd رضي الله تعالى عنه

Hadhrat Muhammad bin Sallaam Baykindi narrates that even during the Period of Ignorance Hadhrat Amr bin Ma'diyakrib رضي الله تعالى عنه had achieved many feats. He became a Muslim after arriving with a delegation to meet Rasulullaah ﷺ. Hadhrat Umar bin Khattaab رضي الله تعالى عنه sent him to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه (who was commanding the Muslim army) in Qaadisiyyah, where he (his military genius) was being put to the test. Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Sa'd رضي الله تعالى عنه saying, "I am reinforcing you with two thousand men. They are Amr bin Ma'diyakrib رضي الله تعالى عنه and Tulayha bin Khuwaylid (Asadi) رضي الله تعالى عنه. Consult with them in military matters but do not appoint them to posts of command (because their daunting courage would place the lives of others at risk)." (3)

Appointing an Ameer

The First Commander Appointed in Islaam

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates, "When Rasulullaah ﷺ arrived in Madinah, the Juhayna tribe approached him with the request, 'Now that you have arrived in our midst, do make a treaty with us so that we may bring our people to you.' After Rasulullaah ﷺ had made the treaty with them, they accepted Islaam. Rasulullaah ﷺ then dispatched us during the month of Rajab with instructions to attack the Banu Kinaana tribe, who lived close to where the Juhayna tribe lived. We were not even a hundred men when we attacked them,

(1) Ibn Jareer.
(2) Ibn Jareer.
(3) Tabraani. *Haythami* (Vol.5 Pg.319) has commented on the chain of narrators.

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whereas they were greater in number. When we sought assistance from the Juhayna tribe, they refused to render any saying, 'Why are you fighting during a sacred month.' We told them that we were only fighting people who had exiled us from a sacred place (Makkah) during a sacred month[1]."

"We then asked each other what to do. While some of us felt that we should report the matter to Rasulullaah ﷺ, others were of the opinion that we should remain where we were. Me and a few others opted to rather attack a caravan of the Quraysh. During those times, the practice was that whoever took anything as booty from the enemy, the possessions became his own property. So while we proceeded to attack the caravan, our companions went back to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ's face became red with anger and he stood up saying, **'You left me as a united group and return separated!** It was this very disunity that destroyed the nations before you. I shall now appoint as your commander a man who may not be the best of you but who is certainly the most enduring through hunger and thirst.' **Rasulullaah ﷺ then appointed Abdullaah bin Jahash Asadi رضي الله تعالى عنه as our commander, who was the first commander appointed in Islaam."** [2]

Appointing an Ameer over Ten Persons

Hadhrat Shihaab Ambari narrates, "I was the first to set alight the gates of Tustar when Hadhrat Ash'ari رضي الله تعالى عنه was struck down by an arrow. When the city was conquered, **Hadhrat Ash'ari رضي الله تعالى عنه appointed me as Ameer over ten members of my tribe."** [3]

Appointing an Ameer for a Journey

Hadhrat Umar رضي الله تعالى عنه once said, **"When there are three person travelling, they should appoint one of them as Ameer. This appointment has been commanded by Rasulullaah ﷺ."** [4]

Who Qualifies to be an Ameer?

Those who Know Most Qur'aan Qualify to be Ameer

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched an exceptionally large expedition. Rasulullaah ﷺ made each one of them recite whatever portion of the Qur'aan he knew. When Rasulullaah ﷺ came to a man who was one of the youngest and asked him what portion of the Qur'aan he knew, he named several Surahs that he knew including Surah Baqara. **"Do you**

(1) The Arabs considered the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab as sacred months in which fighting was forbidden.

(2) Ahmad. Ibn Abi Shayba has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.60), as did Baghawi, as quoted in Isaaba (Vol.2 Pg.278). Bayhaqi has also reported the narration in his Dalaa'il with the following difference: They asked, "Why are you fighting during a sacred month." We said to them, "In this sacred month we are only fighting people who had exiled us from a sacred place (Makkah)." This is reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.248). *Haythami* (Vol.6 Pg.66) has commented on the chain of narrators.

(3) Ibn Abi Shayba, as quoted in *Isaaba* (Vol.2 Pg.159).

(4) Bazzaar, Ibn Khuzayma, Daar Qutni and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.344).

know Surah Baqara?" Rasulullaah ﷺ enquired. When the man replied in the affirmative, Rasulullaah ﷺ said, "Go ahead! You are now their Ameer." One of the prominent persons amongst them said, "The only thing that prevented me from learning Surah Baqara was the fear that I would be unable to recite it in Tahajjud salaah." Rasulullaah ﷺ said, "Learn the Qur'aan and recite it because the example of a person who learns the Qur'aan and recites it is like a bag full of musk, from which fragrance emanates and spreads in every direction. On the other hand, the example of a person who learns the Qur'aan and then sleeps with it in his heart is like a bag of musk, the mouth of which has been sealed." (1)

The Narration of Hadhrat Uthmaan رضي الله تعالى عنه about those Knowing the Most Qur'aan to be the Most qualified for the Post of Ameer

Hadhrat Uthmaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched an expedition towards Yemen and appointed as their Ameer someone who was the youngest amongst them. However, a few days had passed and they had not yet left. Rasulullaah ﷺ met one of the men and addressing him by his name asked, "What is the matter? Why have you not yet left?" He replied, "O Rasulullaah ﷺ! Our Ameer has a problem with his leg." Rasulullaah ﷺ then went to the man and seven times recited:

"بِسْمِ اللّٰهِ وَبِاللّٰهِ اَعُوْذُ بِاللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّمَا فِيْهَا"

"I commence in the name of Allaah, I seek refuge in Allaah, in the power of the bad in all things *(in it)*"

Thereafter, Rasulullaah ﷺ blew on him and he was cured. An elderly person (belonging to the expedition) said, "O Rasulullaah ﷺ! How can you appoint him as our Ameer when he is the youngest of us all?" When Rasulullaah ﷺ mentioned the man's knowledge of the Qur'aan, the elderly person said, "O Rasulullaah ﷺ! I would have certainly learnt the Qur'aan had I not feared that I would be complacent and not recite it in the Tahajjud salaah." Rasulullaah ﷺ then mentioned, "The example of the Qur'aan is like a bag that you fill with musk. Such is the example of the Qur'aan when the Qur'aan is in your heart and you recite it." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Refuses to give Authority/ Leadership to the Veterans of Badr and the Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abu Bakr bin Muhammad Ansaari reports that it was once said to Hadhrat Abu Bakr رضي الله تعالى عنه, "O successor of Rasulullaah ﷺ! Why do you not give command to the veterans of Badr?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "I certainly acknowledge their high status, but (I do not give them command because) I do

(1) Tirmidhi, Ibn Majah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.12).
(2) Tabraani. *Haythami* (Vol.7 Pg.161) has commented on the chain of narrators.

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not like to taint them with this world." (1)

Hadhrat Imraan bin Abdullaah reports that Hadhrat Ubay bin Ka'b رضي الله تعالى عنه once asked Hadhrat Umar رضي الله تعالى عنه, "What is it that you do not give me command?" Hadhrat Umar رضي الله تعالى عنه replied, "I do not like to taint your Deen." (2)

The letter of Hadhrat Umar رضي الله تعالى عنه Concerning the Appointment of Commanders and his description of an Ameer

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to them:

I have sent Ammaar bin Yaasir رضي الله تعالى عنه as your Ameer and Abdullaah bin Mas'ood رضي الله تعالى عنه as your teacher and minister. They are both amongst the chosen companions of Rasulullaah ﷺ and veterans of Badr. Learn from them and follow their example. By sending Abdullah to you, I have actually sacrificed my own need for him. I have also sent Uthmaan bin Hunayf رضي الله تعالى عنه as to survey the rural areas of Iraq. I have stipulated that their wages should be a goat every day. Half the goat and its innards should be given to Ammaar رضي الله تعالى عنه (because as the Ameer, he would naturally have guests to feed) and the other half should be shared between the other three men (i.e. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Uthmaan bin Hunayf رضي الله تعالى عنه and Hadhrat Hudhayfa bin Yamaan رضي الله تعالى عنه, who was sent as an assistant surveyor)." (3)

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله تعالى عنه once asked, "Tell me who I should appoint to take charge of a public matter that is of great concern to me?" When the name of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was suggested, Hadhrat Umar رضي الله تعالى عنه noted that he was not up to the task. When another name was suggested, Hadhrat Umar رضي الله تعالى عنه said, "I have no need for him." When Hadhrat Umar رضي الله تعالى عنه was asked who it was that he required, he replied, "Someone who will be like one of the people when he becomes the Ameer (because of his humility) and when he is not the Ameer, he appears to be the Ameer (because of his high sense of responsibility)." The people (with Hadhrat Umar رضي الله تعالى عنه) then said, "We know of none suitable besides Rabee bin Ziyaad Haarithi." "That is true," confirmed Hadhrat Umar رضي الله تعالى عنه. (4)

Who will be Successful as an Ameer

Hadhrat Abu Waa'il Shaqeeq bin Salama reports that Hadhrat Umar رضي الله تعالى عنه once appointed Hadhrat Bishr bin Aasim رضي الله تعالى عنه to collect the Zakaah of the Hawaazin tribe. However, when Hadhrat Bishr رضي الله تعالى عنه failed to do so, Hadhrat Umar رضي الله تعالى عنه met him and asked, "What has kept you back? Is it not necessary to listen to me

(1) Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.146).

(2) Ibn Sa'd (Vol.3 Pg.60).

(3) Ibn Sa'd, Haakim and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.314). Tabraani has also reported the narration without the part mentioning Hadhrat Uthmaan bin Hunayf رضي الله تعالى عنه. *Haythami* (Vol.9 Pg.291) has commented on the chain of narrators and Bayhaqi (Vol.9 Pg.136) has also reported the narration in detail with another chain of narrators.

(4) Abu Ahmad Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

and to obey me?" "Of course," replied Hadhrat Bishr رضي الله تعالى عنه, "but I have heard Rasulullaah ﷺ say, **'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'"**

Hadhrat Umar رضي الله تعالى عنه left in a very distressed and worried state. Hadhrat Abu Dharr رضي الله تعالى عنه then met him and asked, "Why do I see you so distressed and worried?" Hadhrat Umar رضي الله تعالى عنه replied, "Why should I not be distressed and worried when I have heard Bishr bin Aasim say, "I have heard Rasulullaah ﷺ say, 'Whoever is appointed to carry out a public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam.'" Hadhrat Abu Dharr رضي الله تعالى عنه asked, "Did you not hear Rasulullaah ﷺ say this?" When Hadhrat Umar رضي الله تعالى عنه said that he had not, Hadhrat Abu Dharr رضي الله تعالى عنه said, "I testify that I had certainly heard Rasulullaah ﷺ state, "Whoever is appointed to carry out any public task shall be brought forward on the Day of Qiyaamah and made to stand on the bridge spanning Jahannam. If he carried out the task well, he will be saved, but if he did not fulfil the responsibility, the bridge will shatter and he will fall for seventy years into Jahannam, and Jahannam is extremely black and dark.' Now which of these two narrations instils more fear in your heart?" Hadhrat Umar رضي الله تعالى عنه replied, "They have both instilled great fear in my heart. Who will then be able to accept the responsibility and do justice to it?"

Hadhrat Abu Dharr رضي الله تعالى عنه replied, "The person whose nose Allaah intends cutting and whose cheek Allaah wishes to bring to the ground (whom Allaah wishes to disgrace). However, we know only good of your Khilaafah. Then again, it is possible that if you hand over the post to someone who does not exercise justice, you will also not be saved from the sin (of his injustice)." (1)

Refusing to be an Ameer

Hadhrat Miqaad bin Aswad رضي الله تعالى عنه Refuses to be an Ameer and the Statement of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once appointed Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه as Ameer of a troop of cavalrymen. When he returned from the expedition, Rasulullaah ﷺ asked him what he thought about being

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.44). Haythami (Vol.5 Pg.205) has commented on the chain of narrators. Abdur Razzaaq, Abu Nu'aym, Abu Sa'eed Naqqaash, Baghawi and Daar Qutni have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163). Ibn Abi Shayba and Ibn Mandah have also reported it with another chain of narrators, as quoted in *Isaaba* (Vol.1 Pg.152).

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an Ameer. He replied, "I was helped to sit and to stand (the men gave me great honour) to the extent that I feel as if I am no longer myself (my humility has been diminished)." Rasulullaah ﷺ commented, "Leadership it like that (it does that to a person)." Hadhrat Miqdaad رضي الله تعالى عنه then said, "I swear by the Being Who has sent you with the truth that I shall never again assume any post of leadership." Thereafter, Hadhrat Miqdaad رضي الله تعالى عنه would even decline when people asked him to lead them in salaah. (1)

Another narration from Hadhrat Anas رضي الله تعالى عنه quotes that Hadhrat Miqdaad رضي الله تعالى عنه said, "I was helped on to my conveyance and helped to dismount until I felt as if I was superior to the others." Rasulullaah ﷺ then told him, "Such is leadership. You may therefore either accept it or reject it." Hadhrat Miqdaad رضي الله تعالى عنه then swore, "I swear by the Being Who has sent you with the truth that I shall never again assume command of even two persons." (2)

The Narration of Tabraani about the Incident of Hadhrat Miqdaad رضي الله تعالى عنه

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه says, "Rasulullaah ﷺ sent me on an expedition. When we returned, he asked me, 'How do you find yourself?' I replied, 'I gradually started to think that the others were my servants. I swear by Allaah that after this I shall never again take command of even two persons." (3)

It is reported that Rasulullaah ﷺ once appointed someone to lead an expedition. When the man had completed his duties and returned, Rasulullaah ﷺ asked him, "How was it to be the Ameer?" The man replied, "Although I behaved like one of them, they all mounted when I did and dismounted when I did." Rasulullaah ﷺ commented, "Leaders stand at the door of oppression (are prone to oppress) except for those whom Allaah saves (from committing oppression)." The man then said, "I swear by Allaah that I shall never again accept command from you or from anybody else." Rasulullaah ﷺ then smiled broadly until even his back teeth were visible. (4)

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Raafi Taa'I About Being an Ameer

Hadhrat Raafi Taa'i رضي الله تعالى عنه narrates that he accompanied Hadhrat Abu Bakr رضي الله تعالى عنه on an expedition and when they were returning, he asked Hadhrat Abu Bakr رضي الله تعالى عنه for some advice. Hadhrat Abu Bakr رضي الله تعالى عنه said, "Establish the Fardh salaah at its fixed hours, pay the Zakaah due on your wealth with the pleasure of your heart, fast during the month of Ramadhaan and perform pilgrimage to the House of Allaah (Hajj). Remember well that Hijrah in Islaam is an excellent virtue, and to make Jihaad in Hijrah is very good. Also remember that you should never

(1) Bazzaar, *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.174). A similar narration has also been reported from Hadhrat Miqdaad رضي الله تعالى عنه himself, albeit briefly.
(3) Tabraani. *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.
(4) Tabraani. *Haythami* (Vol.5 Pg.201) has commented on the chain of narrators.

become an Ameer. This post of leadership that appears to be so pleasurable today will soon become so widespread that people who are not fit for it will have it. The person who becomes an **Ameer shall be amongst those to experience the longest reckoning (on the Day of Qiyaamah) and also the harshest of punishment (for failing in his duties).** On the other hand, the person who does not become an Ameer will be amongst those to experience the shortest reckoning and the lightest of punishment. This is because **leaders are most prone to oppress the Mu'mineen** and whoever oppresses the Mu'mineen has breached his pledge with Allaah since the Mu'mineen are Allaah's neighbours and His slaves. By Allaah! If even the goat or camel of your neighbour has to come to some harm, you would spend the night with swollen veins (in anger) repeatedly saying, 'My neighbour's goat!' or 'My neighbour's camel!' (More than this) Allaah has a greater right to get angry for the sake of His neighbours." [1]

The Incident that Occurred between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Raafi رضي الله تعالى عنه Concerning Leadership

Hadhrat Raafi رضي الله تعالى عنه narrates that Rasulullaah ﷺ dispatched Hadhrat Amr bin Al Aas رضي الله تعالى عنه as commander of the army that marched to the Battle of Dhaatus Salaasil. Together with him in the army Rasulullaah ﷺ also sent Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and other leading Sahabah رضي الله تعالى عنهم. The army proceeded until they set up camp at the two mountains of the Tay tribe. When Hadhrat Umar رضي الله تعالى عنه suggested that they find a guide to show them the road, the others said that the only guide can be Raafi bin Amr because he had been a 'rabeel'. The narrator of the Hadith says that he asked his teacher Hadhrat Taariq what a 'rabeel' was and he was informed that a 'rabeel' was a robber who single-handedly tackles a group of people and robs them all.

Hadhrat Raafi رضي الله تعالى عنه narrates further, "When we had completed the expedition and returned to the place from where we had left, I had already judged Abu Bakr رضي الله تعالى عنه to be an excellent man, so I approached him and said, 'O man of Halaal! From amongst all your companions, I have judged you to be the best, so tell me something that will make me part of your people and just like you if I remember it.' Abu Bakr رضي الله تعالى عنه said, **'Can you remember your five fingers?'** When I replied in the affirmative he said, 'Testify that there is none worthy of worship but Allaah the One Who has no partner, that Muhammad ﷺ is the Rasul of Allaah, establish salaah, pay Zakaah if you have wealth, perform the pilgrimage to the Kabah and fast during Ramadhaan. Can you remember this?' 'Of course,' I replied. He then added, 'And there is also something else, that you should never become the Ameer of even two persons.' I said, 'Can anyone be given command other than you veterans of Badr?' He replied, 'This post will soon spread until it reaches you and even people whose status is inferior to yours.'

Abu Bakr رضي الله تعالى عنه then continued, 'Verily when Allaah sent His messenger, people

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

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started entering the fold of Islaam. Amongst them were those whom Allaah had guided and who (gladly) entered Islaam. Others were those whom the sword had compelled (to accept Islaam). All these people have sought Allaah's protection and are Allaah's neighbours in his custody. **When a man becomes the Ameer and the people (under his command) oppress each other, Allaah will take revenge from him if he does not give back to the oppressed what the oppressors had taken from them.** This is just like the case when your neighbour's goat is taken away and you spend the entire day with swollen veins out of feeling for your neighbour. In the same way, Allaah also lends his support to His neighbours.'"

Hadhrat Raafi رضي الله تعالى عنه reports further, "It was a year later that Abu Bakr رضي الله تعالى عنه was made the Khalifah. I then rode off to meet him. I introduced myself as Raafi and reminded him where I had been his guide. When he confirmed that he remembered who I was, I said, 'You used to prevent me from becoming an Ameer and now you have mounted a much greater task as the Ameer of the entire Ummah of Muhammad ﷺ.' He replied, 'Indeed, because the one who does not enforce the Book of Allaah amongst the people shall earn the curse of Allaah." (1)

The Sahabah رضي الله تعالى عنهم Prefer Fighting Rather than Taking Command

Hadhrat Sa'eed bin Amr bin Sa'eed bin Al Aas narrates that his uncles Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه, Hadhrat Abaan bin Sa'eed bin Al Aas رضي الله تعالى عنه and Hadhrat Amr bin Sa'eed bin Al Aas رضي الله تعالى عنه all returned to Madinah from their posts (as governors of various districts) when they heard about the demise of Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله تعالى عنه said to them, "None are more qualified to be governors than those whom Rasulullaah ﷺ himself appointed (you should therefore return to your posts)." However, they replied, "We shall not command for anyone." They then returned to Shaam where all of them were martyred." (2)

The Incident that Occurred between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abaan bin Sa'eed رضي الله تعالى عنه Concerning an Appointment to Command and Hadhrat Umar رضي الله تعالى عنه Dispatches Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه to Bahrain

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo narrates that when Hadhrat Abaan bin Sa'eed رضي الله تعالى عنه returned to Madinah, Hadhrat Umar رضي الله تعالى عنه said to him, "You have no right to come here and leave your post without the permission of your leader, especially under the present circumstances (when people are revolting and the enemy is ready to pounce on us). It however seems that you have no fear." Hadhrat Abaan رضي الله تعالى عنه replied, "I swear by Allaah that I shall never accept command from anyone after Rasulullaah ﷺ. If I were to accept

(1) Tabraani. *Haythami* (Vol.5 Pg.202) has commented on the chain of narrators.
(2) Haakim, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

command from anyone after Rasulullaah ﷺ, I would accept a post from Abu Bakr رضي الله تعالى عنه because of his virtue and his early entry into Islaam. However, I would still not want to accept any post of command from anyone after Rasulullaah ﷺ."

When Hadhrat Abu Bakr رضي الله تعالى عنه consulted with the Sahabah رضي الله تعالى عنهم about whom to send to Bahrain, Hadhrat Uthmaan رضي الله تعالى عنه said, "Send the person whom **Rasulullaah ﷺ had sent to them (the people of Bahrain), the one who made them Muslims and subservient. Someone whom they will recognise, who recognises them and who knows their land."** Hadhrat Uthmaan رضي الله تعالى عنه **was referring to Hadhrat Alaa bin Hadhrami** رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه however, refused to accept the proposal and said, "Force Abaan bin Sa'eed bin Al Aas to return because he is a man who has been there several times." Hadhrat Abu Bakr رضي الله تعالى عنه refused to force him saying, "I shall not do it. I cannot force a person who says that he will not accept a post of command from anyone after Rasulullaah ﷺ." Hadhrat Abu Bakr رضي الله تعالى عنه then confirmed that Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه would be sent to Bahrain. (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Refuses to Accept an Appointment as Ameer

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once summoned him to accept a post as governor, but he refused to accept the post. Hadhrat Umar رضي الله تعالى عنه said, "You dislike an appointment to a post when someone better than you actually asked for it." When Hadhrat Abu Hurayran رضي الله تعالى عنه asked who it was that asked for a post, Hadhrat Umar رضي الله تعالى عنه replied, "Yusuf bin Ya'qoob عليه السلام." Hadhrat Abu Hurayrah رضي الله تعالى عنه then said, "Yusuf عليه السلام was the Nabi of Allaah and the son of a Nabi, while I am merely Abu Hurayrah the son of Umayma. **I fear three and two things (equalling five)." "Why don't you just say 'five things'?" enquired Hadhrat Umar** رضي الله تعالى عنه. **Hadhrat Abu Hurayrah** رضي الله تعالى عنه **replied, "I fear that I should say anything without knowledge, pass wrong judgement (as a governor, because of which I would) have my back lashed, have my wealth taken away and my reputation insulted."** (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Refuses to be Appointed as judge

Hadhrat Abdullaah bin Mowhab reports that Hadhrat Uthmaan رضي الله تعالى عنه once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Go and pass judgement between the people." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه requested, "Will you not excuse me, O Ameerul Mu'mineen?" Hadhrat Uthmaan رضي الله تعالى عنه emphatically said, "Never! I have sworn that you must be the judge." "Do not be hasty," Hadhrat Abdullaah bin Umar رضي الله تعالى عنه spoke, "have you heard Rasulullaah ﷺ say, 'The person who

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.380). Abu Moosa has also reported the narration in his *Dhayl*, but the author of *Isaaba* (Vol.4 Pg.241) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.59) has also reported the narration with some additions at the beginning.

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seeks protection from Allaah has sought a great source of protection.'" When Hadhrat Uthmaan رضي الله تعالى عنه confirmed that he had heard the Hadith, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I then seek Allaah's protection from being a judge."

Hadhrat Uthmaan رضي الله تعالى عنه then asked, "What prevents you when your father was a judge?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I have heard **Rasulullaah ﷺ say, 'The person who is a judge and passes judgement in ignorance shall be one of the inmates of Jahannam. As for the one who is a knowledgeable judge and passes correct and just judgement, he will plead (before Allaah on the Day of Qiyaamah) for an acquittal (that he should neither receive any rewards nor any sin).'** What have I to hope for after this?"[1] A narration of Ahmad adds that after this, Hadhrat Uthmaan رضي الله تعالى عنه excused Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and told him not to inform anyone else about it. (otherwise none would be prepared to act as judge and society would suffer).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Uthmaan رضي الله تعالى عنه wanted him to act as judge, but he refused saying, "I have heard Rasulullaah ﷺ say, 'Judges are of three types; one will attain salvation while two will end up in Jahannam. Those who pass judgement unjustly or by the dictates of their desires shall be destroyed while the one who passes judgement with the truth will attain salvation." [2]

The Incident that Occurred Between Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Ummul Mu'mineen Hadhrat Hafsah رضي الله تعالى عنها Concerning Dowmatul Jandal

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates, "It was on the day that Hadhrat Ali رضي الله تعالى عنه[3] and Hadhrat Mu'aawiya رضي الله تعالى عنه gathered at Dowmatul Jandal (to reconcile their differences) that (my sister) Ummul Mu'mineen Hafsa رضي الله تعالى عنها said to me, 'It is really not nice that you refrain from participating in a reconciliation that Allaah has brought about between the Ummah of Muhammad ﷺ since you are the brother-in-law of Rasulullaah ﷺ and the son of Umar bin Khattaab رضي الله تعالى عنه.'" That day, Hadhrat Mu'aawiya رضي الله تعالى عنه arrived on a huge Bactrian camel and announced, "Who is desirous of Khilaafah? Who is willing to risk his neck for it?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its

(1) Tabraani in his *Kabeer* and *Awsat*, Bazaar and Ahmad narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.193).

(2) Tabraani in his *Kabeer* and *Awsat*, narrating from reliable sources in his *Kabeer*, as confirmed by *Haythami* (Vol.4 Pg.193). Abu Ya'la has reported a similar narration and Ibn Sa'd (Vol.4 Pg.108) as well, but in more detail.

(3) According to *Haythami* (Vol.4 Pg.208), it was actually Hadhrat Hasan bin Ali رضي الله تعالى عنه and not Hadhrat Ali رضي الله تعالى عنه. One of the narrators had erred.

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bounties and refrained from saying it." (1)

A narration of Abu Husayn states that Hadhrat Mu'aawiya رضي الله تعالى عنه said, "Who is more worthy than us of this post (of Khilaafah)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck (to bring you into Islaam).' However, I then thought about the bounties of Jannah and feared that I would be spoiling them (by saying this)." (2)

A narration of Imaam Zuhri states that when Hadhrat (Hasan bin) Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه got together, Hadhrat Mu'aawiya رضي الله تعالى عنه announced, **"Who is most worthy of the post of Khilaafah then me?"** Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I wanted to say, 'More worthy than you is the one who hit your neck and your father's neck because of your Kufr (myself).' However, I feared that (if I said this) thoughts would be entertained about me that are not true (people would think that I desired to be the Khalifah which was not true)."

Imraan bin Husayn رضي الله تعالى عنه Refuses to be an Ameer

Hadhrat Abdullaah bin Saamit رضي الله تعالى عنه reports that when Ziyaad wanted to dispatch Hadhrat Imraan bin Husayn رضي الله تعالى عنه as governor of Khurasan, he refused to accept the post. His friends asked, "Are you forsaking the opportunity to be governor of Khurasan?" He replied, "It does not please me at all that I should suffer the heat of Khurasan (do the hard work of governing) while they (Ziyaad and his followers) enjoy its coolness (by using the income from the region). I fear that if I am ever facing the enemy in battle and then a letter would come to me from Ziyaad, which if I obey will result in my destruction and if I ignore it, will result in my execution (at the hands of Ziyaad)."

Ziyaad then appointed Hadhrat Hakam bin Amr Ghifaari رضي الله تعالى عنه as governor of Khurasan and Hadhrat Hakam رضي الله تعالى عنه accepted the post. Hadhrat Imraan رضي الله تعالى عنه then asked someone to summon Hadhrat Hakam رضي الله تعالى عنه to him. A messenger went to Hadhrat Hakam رضي الله تعالى عنه and when he arrived, Hadhrat Imraan رضي الله تعالى عنه said to him, "Did you hear Rasulullaah ﷺ say that no person should be obeyed when it (obedience to the person) entails disobedience to Allaah?" When Hadhrat Hakam رضي الله تعالى عنه confirmed that he had heard this from Rasulullaah ﷺ, Hadhrat Imraan exclaimed, "Alhamdu Lillaah!" or "Allaahu Akbar!"

Another narration from Hadhrat Hasan states that when Ziyaad appointed Hadhrat (Hakam) Ghifaari رضي الله تعالى عنه as commander of the army, Hadhrat Imraan bin Husayn رضي الله تعالى عنه went to see him. Hadhrat Imraan رضي الله تعالى عنه met him in public and asked, "Do you know why I have come to you?" When Hadhrat Hakam رضي الله تعالى عنه asked why he had come, Hadhrat Imraan رضي الله تعالى عنه said, "Do you remember what Rasulullaah ﷺ said to the person whose Ameer told him to throw himself into the fire and he was then stopped and prevented (by others from doing what he was commanded). When the incident was reported to Rasulullaah ﷺ, he

(1) Tabraani in his *Kabeer*, narrating from reliable sources, as confirmed by *Haythami* (Vol.4 Pg.208). Ibn Sa'd (Vol.4 Pg.134) has reported a similar narration.

(2) Ibn Sa'd.

said to the person, 'Had he fallen into the fire, both of them would have entered Jahannam. There is no obedience (to anyone) when it entails disobeying Allaah." Hadhrat Hakam رضي الله تعالى عنه confirmed that he remembered the Hadith. Hadhrat Imraan رضي الله تعالى عنه then said, "I only wished to remind you of this Hadith."(1)

Respecting the Khalifahs and Ameers and Obeying their Commands

The Incident that occurred between Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Ammaar رضي الله تعالى عنه During an Expedition

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed bin Mughiera Makhzoomi on expedition. With him was Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه. The expedition left and finally drew close to the people whom they intended to ambush early in the morning. They set up camp there late at night. However, someone warned the people (about the presence of the Sahabah رضي الله تعالى عنهم) and they all fled to a place of safety. One of the men amongst them who had accepted Islaam together with his family stayed behind. He instructed his family to load their goods and then told them to wait until he returned.

He then proceeded to meet Hadhrat Ammaar رضي الله تعالى عنه and said, "O Abu Yaqdhaan! My family and I have accepted Islaam. Will this help me if I stay behind (in the town) because all my people had fled when they heard about your arrival?" Hadhrat Ammaar رضي الله تعالى عنه said to him, "You may stay behind, for you are safe." The man and his family then went back. When Hadhrat Khaalid رضي الله تعالى عنه launched the attack the next morning, he found that the people had all fled. He then captured the man and his family. Hadhrat Ammaar رضي الله تعالى عنه said, "You can do nothing to a man who has accepted Islaam." Hadhrat Khaalid رضي الله تعالى عنه said, "What have you to do with this? When I am the Ameer, how could you grant a person amnesty without my permission?" Hadhrat Ammaar رضي الله تعالى عنه replied, "I can indeed grant amnesty without your permission even though you are the Ameer. This man has accepted Imaan and if he wished to, he could have left with the others. Because he has Imaan, I instructed him to stay behind." The two Sahabah رضي الله تعالى عنهم then argued until they started abusing each other.

When they returned to Madinah, they both went to Rasulullaah ﷺ and Hadhrat Ammaar رضي الله تعالى عنه told him about the man and what he had done. **Rasulullaah ﷺ then authorised the amnesty that Hadhrat Ammaar رضي الله تعالى عنه had granted but at the same time also forbade people from granting amnesty to others without the permission of the Ameer.** The two Sahabah رضي الله تعالى عنهم then again

(1) Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.226). Tabraani has also reported the narration and according to some of his narrations, Rasulullaah ﷺ said, "There is no obedience to the creation when it entails disobeying the Creator."

started arguing in the presence of Rasulullaah ﷺ. To this, Hadhrat Khaalid رضي الله تعالى عنه remarked, "O Rasulullaah ﷺ! This slave is insulting me in your presence! I swear by Allaah that had you not been here, he would have never used such terms for me." Rasulullaah ﷺ said, "O Khaalid! Do not harass Ammaar because Allaah dislikes anyone who dislikes Ammaar and Allaah curses anyone who curses Ammaar." Hadhrat Ammaar رضي الله تعالى عنه then stood up and left. Hadhrat Khaalid رضي الله تعالى عنه followed him, grabbed hold of his clothing and continuously made attempts to please Hadhrat Ammaar رضي الله تعالى عنه until Hadhrat Ammaar رضي الله تعالى عنه was pleased with him.

Another narration states that it was then that Allaah revealed the verse:

﴿اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ اُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝﴾

(سورة نساء آيت ٥٩)

Obey Allaah, obey the Rasool ﷺ and those in command among you *(your military commanders)*. If you dispute regarding any matter, then refer it to Allaah and the Rasool ﷺ *(so that Allaah and His Rasool ﷺ may pass judgement in the matter i.e. find the solution in the Qur'aan or in the Ahaadeeth)* if you believe in Allaah and the Last Day, This is best *(for all)* and gives the best result *(because you will then not be basing your decisions on your personal opinions)*. {Surah Nisaa, verse 59}[1]

The Incident that occurred Between Hadhrat Auf bin Maalik رضي الله تعالى عنه and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه

Hadhrat Auf bin Maalik Ashja'ee رضي الله تعالى عنه reports that he was amongst those Muslims who marched with Zaid bin Haaritha رضي الله تعالى عنه for the Battle of Mu'ta. His companion was a man who had come with reinforcements from Yemen. He had nothing but his sword with him. When one of the Muslims slaughtered a camel, the man (from Yemen) asked him for a piece of the leather, which he gladly gave. The man made the piece of leather into a shield for himself and we then proceeded. When we faced the large Roman army there was a man amongst them riding a red horse. His saddle and his weapons were gold plated and he attacked the Muslims very fiercely. The man from Yemen waited for him behind a boulder and when the Roman passed by, the Yemeni hamstrung his horse. As the Roman fell, the Yemeni attacked and killed him. He then took possession of the Roman's

(1) Ibn Jareer and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.242). Abu Ya'la, Ibn Asaakir, Nasa'ee, Tabraani and Haakim have reported the narration in detail from Hadhrat Khaalid رضي الله تعالى عنه, while Ibn Abi Shaybah, Ahmad and Nasa'ee have also reported it briefly, as quoted in *Kanzul Ummaal* (Vol.7 Pg.73). Haakim (Vol.3 Pg.390) has attested to its authenticity, as confirmed by Dhahabi. *Haythami* (Vol.9 Pg.294) mentions that Tabraani has also reported the narration both in detail and in brief, similar to the narration of Ahmad and with reliable chains of narrators.

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belongings. After Allaah had granted victory to the Muslims, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه (who was made the commander after the other commanders had been martyred) sent for the Yemeni and took away the belongings he had taken from the Roman.

Hadhrat Auf bin Maalik رضي الله تعالى عنه approached Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and said, "O Khaalid! Don't you know that Rasulullaah ﷺ has decreed that the one who kills an enemy soldier should take all his possessions?" Hadhrat Khaalid رضي الله تعالى عنه replied, "Certainly, but I think that these possessions are too much." Hadhrat Auf رضي الله تعالى عنه objected by saying, "You must return it to him otherwise I shall definitely expose you before Rasulullaah ﷺ." Hadhrat Khaalid رضي الله تعالى عنه still refused to return it.

Hadhrat Auf رضي الله تعالى عنه narrated further that when they both got to Rasulullaah ﷺ, he related to Rasulullaah ﷺ the entire story of the Yemeni and how Hadhrat Khaalid رضي الله تعالى عنه had treated him. When Rasulullaah ﷺ asked Hadhrat Khaalid رضي الله تعالى عنه the reason for his action, he replied, "O Rasulullaah ﷺ! I thought that the possessions were too much." Rasulullaah ﷺ then instructed Hadhrat Khaalid رضي الله تعالى عنه to return the goods to the Yemeni. At this, Hadhrat Auf رضي الله تعالى عنه commented, "So there! Did I not tell you that I would do this (complain about you to Rasulullaah ﷺ and have you punished)?" "What was that all about?" Rasulullaah ﷺ enquired. When Hadhrat Auf رضي الله تعالى عنه informed Rasulullaah ﷺ (about his threat to Hadhrat Khaalid رضي الله تعالى عنه), Rasulullaah ﷺ became extremely angry and said, "Do not return the goods Khaalid! Will you people not leave my commanders alone for my sake (will you not show them respect)?! You people (under their command) receive the benefit of the good they command while they suffer the consequences of their improper commands." (1)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Concerning Respect for a Leader

Hadhrat Raashid bin Sa'd reports that some wealth once came to Hadhrat Umar رضي الله تعالى عنه and he was distributing it amongst the people when they started crowding around him. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه arrived and forced his way through the crowd until he reached Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه lifted up his whip over Hadhrat Sa'd رضي الله تعالى عنه and said, **"You came here as if you have no fear for Allaah's commander on earth! I wish to teach you that Allaah's commander on earth also has no fear for you."** (2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Abdullaah bin Yazeed narrates that Rasulullaah ﷺ once dispatched Hadhrat Amr bin Al Aas رضي الله تعالى عنه as commander of a military expedition that

(1) Ahmad, Muslim and Abu Dawood, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249). Bayhaqi (Vol.6 Pg.310) has also reported a similar narration.

(2) Ibn Sa'd (Vol.3 Pg.206)

included Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. When they reached the place where the battle was to be fought, Hadhrat Amr bin Al Aas رضي الله تعالى عنه issued the command that no fires were to be lit. This angered Hadhrat Umar رضي الله تعالى عنه and he was about to object when Hadhrat Abu Bakr رضي الله تعالى عنه stopped him and said to him, "Rasulullaah ﷺ has made him your commander because of his knowledge of warfare." Hadhrat Umar رضي الله تعالى عنه then simmered down. (1)

The Narration of Hadhrat Ayaad bin Ghanam رضي الله تعالى عنه Concerning Respect for the Ameer

Hadhrat Jubayr bin Nufayr رضي الله تعالى عنه reports that Hadhrat Ayaadh bin Ghanam Ash'ari رضي الله تعالى عنه severely punished the governor of Daaraa when the Muslims conquered the place. Hadhrat Hishaam bin Hakeem رضي الله تعالى عنه came to him and harshly reprimanded him (for this act). After a few days, Hadhrat Hishaam رضي الله تعالى عنه apologetically came back to Hadhrat Ayaadh رضي الله تعالى عنه and said, "Do you not know that Rasulullaah ﷺ said, 'The people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world'?"

Hadhrat Ayaadh رضي الله تعالى عنه responded by saying, "O Hishaam! We have heard what you heard, we have seen what you have seen and we have been in the company of Rasulullaah ﷺ just as you have been. O Hishaam! Did you not hear Rasulullaah ﷺ say, **'Whoever wishes to advise their leader should never address it to him in public. He should rather take him by the hand and address him in private. If the leader accepts it, he accepts it. Otherwise, the advisor has discharged the obligation and the right he owes to his leader.'** However, O Hishaam, you have been very bold against Allaah's commander. Do you not fear that Allaah's commander would have you killed and you would be known as one whom the commander had executed?"(2)

The Statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Drawing Weapons Against the Ameer

Hadhrat Zaid bin Wahab reports that during the time of Hadhrat Hudhayfah رضي الله تعالى عنه, some people complained to him about the Ameer. A man then entered the large (Jaami) Masjid and weaved his way through the people until he reached Hadhrat Hudhayfah رضي الله تعالى عنه. He stood by the head of Hadhrat Hudhayfah رضي الله تعالى عنه and said, "O companion of Rasulullaah ﷺ! Will you not enjoin good and forbid evil?" Knowing what the man meant (that Hadhrat Hudhayfah رضي الله تعالى عنه ought to

(1) Bayhaqi (Vol.9 Pg.41). Haakim has reported the narration from Hadhrat Abdullaah bin Buraydah who narrates from his father that Rasulullaah ﷺ had dispatched Hadhrat Amr bin Al Aas رضي الله تعالى عنه as commander of the expedition that fought the Battle of Dhaatus Salaasil. The rest of the report is the same. The chain of narrators are reliable, as confirmed by Imaam Dhahabi.

(2) Haakim (Vol.3 Pg.290), but Dhahabi has commented on the chain of narrators. Bayhaqi (Vol.8 Pg.164) has reported the narration from the same narrators. The narration also appears in *Majma'uz Zawaa'id* (Vol.5 Pg.229) with confirmation of its reliability. A narration of Ahmad states that when Daaraa was conquered, Hadhrat Ayaadh رضي الله تعالى عنه had its leader lashed, after which Hadhrat Hishaam رضي الله تعالى عنه harshly reprimanded him. The rest of the narration is similar as the above. *Haythami* (Vol.5 Pg.229) has commented on the chain of narrators.

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oppose the Ameer), Hadhrat Hudhayfah رضي الله تعالى عنه looked up and said to him, "Undoubtedly, enjoining good and forbidding evil is an excellent deed. However, drawing weapons against your Ameer is certainly not a Sunnah practice." (1)

A Narration of Hadhrat Abu Bakrah رضي الله تعالى عنه Concerning Respect for an Ameer

Hadhrat Ziyaad bin Kusayb Adawi reports that Abdullaah bin Aamir used to deliver lectures to the people while wearing fine clothing and with well groomed hair. After leading the salaah one day and entering his room, Mirdaas Abu Bilaal commented, "Would you look at the people's Ameer and leader! He wears fine clothes and adopts the appearance of the sinners!" Hadhrat Abu Bakrah رضي الله تعالى عنه was sitting next to the pulpit. When he heard this, he told his son Usayli to call Abu Bilaal. When Abu Bilaal arrived, Hadhrat Abu Bakrah رضي الله تعالى عنه said to him, "I have heard the comment you have just made about the Ameer. I have heard Rasulullaah ﷺ say, **'Allaah will honour the person who honours His Ameer and will disgrace the person who disgraces Allaah's Ameer."** (2)

The Ameer is Obeyed only when he Instructs what is Right

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه reports that Rasulullaah ﷺ once appointed a Sahabi form the Ansaar as commander of an expedition. Rasulullaah ﷺ dispatched the expedition with instructions to listen to and to obey their commander. However, the others happened to aggravate their commander in some way and he ordered them to gather firewood. When they did as they were ordered, he instructed them to light a fire. After they had lit the fire, he said to them, "Did Rasulullaah ﷺ not instruct you listen to me and to obey me?" When they acknowledged the instruction, he said, "Then enter this fire." The men started looking at each other saying, "It was the fire (of Jahannam) that we were escaping from when we went to Rasulullaah ﷺ." In the meantime, the commander's anger abated and the fire died off.

When the men returned and reported the incident to Rasulullaah ﷺ, he said, "Had they entered it, they would have never emerged from it (because after death they would have entered the fire of Jahannam). **Obedience is only in matters of good."** (3)

(1) Bazzaar. *Haythami* (Vol.5 Pg.224) has commented on the chain of narrators.

(2) Bayhaqi (Vol.8 Pg.163).

(3) Bukhari and Muslim. Bukhari and Muslim have also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.226). Ibn Jareer has also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما while Ibn Abi Shaybah has reported it from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه. According to a narration in *Kanzul Ummaal* (Vol.3 Pg.170), Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه has named the Ansaari commander as Hadhrat Abdullaah bin Hudhaafa Sahmi رضي الله تعالى عنه. As quoted in *Isaaba* (Vol.2 Pg.296), Bukhari has also given the same name in the narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما.

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning Respecting the Ameer

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once with a group of the Sahabah رضي الله تعالى عنهم when he turned to them and said, "Do you not know that I am verily the Rasul of Allaah sent to you?" The Sahabah رضي الله تعالى عنهم replied, "But of course. We testify that you are certainly the Rasul of Allaah." Rasulullaah ﷺ then asked them, "Do you not know that whoever obeys me obeys Allaah and obedience to me is part of obedience to Allaah?" The Sahabah رضي الله تعالى عنهم responded by saying, "But of course. We testify that whoever obeys you obeys Allaah and obedience to you is part of obedience to Allaah." Rasulullaah ﷺ went on to say, "For you to obey me is part of obedience to Allaah and for you to obey your leaders is part of obedience to me. In fact, even if they perform salaah sitting down, you should also perform salaah sitting down." (1)

The Advice Rasulullaah ﷺ gave to Hadhrat Abu Dharr رضي الله تعالى عنه Concerning Showing Respect to the Ameer

Hadhrat Asmaa bint Yazeed رضي الله تعالى عنها reports that Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه used to serve Rasulullaah ﷺ and would return to the Masjid after he had completed. The Masjid was his home where he used to lie down (to sleep). Rasulullaah ﷺ happened to enter the Masjid one night where he found Hadhrat Abu Dharr رضي الله تعالى عنه sleeping on the ground. Rasulullaah ﷺ prodded him gently with his foot until Hadhrat Abu Dharr رضي الله تعالى عنه sat upright. Rasulullaah ﷺ then said to him, "Did I not see you sleeping in the Masjid?" "Where should I sleep?" asked Hadhrat Abu Dharr رضي الله تعالى عنه, "I have no home besides this."

Rasulullaah ﷺ then sat with him and said, "What will you do when the people expel you from the Masjid?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "I shall then go to Shaam, which is the place of migration (of the previous Ambiyaa), the place where mankind will be resurrected and the land of many Ambiyaa. I shall then become one of its people." Rasulullaah ﷺ asked further, "What will you then do if they exile you from Shaam?" "I shall then return (to Madinah), which will be my home and place of residence." Rasulullaah ﷺ again enquired, "And what if they exile you from here for the second time?" Hadhrat Abu Dharr رضي الله تعالى عنه resolved, "I shall then take up my sword and fight until I die."

Rasulullaah ﷺ smiled at him and placed his hand on him saying, "Should I rather guide you to something that is better than that?" Hadhrat Abu Dharr رضي الله تعالى عنه exclaimed, "Why not, O Rasulullaah ﷺ? May my parents be sacrificed for you!" Rasulullaah ﷺ said, "Follow them wherever they lead you and go along to wherever they drive you until you eventually meet me in that condition."(2)

(1) Abu Ya'la and Ibn Asaakir, both narrating from reliable sources, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168). Ahmad has also reported the narration but *Haythami* (Vol.5 Pg.223) has commented on the chain of narrators.

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Another narration from Hadhrat Abu Dharr رضي الله تعالى عنه states that Rasulullaah ﷺ asked, "What will you then do when you are removed from there (Madinah)?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "I shall take my sword and strike anyone who wants to remove me." Rasulullaah ﷺ then placed his hand on the shoulder of Hadhrat Abu Dharr t and said, "Overlook (what they do) O Abu Dharr. You should rather follow them wherever they lead you and go along to wherever they drive you even though you have to adopt this attitude even with an Abyssinian slave."

Hadhrat Abu Dharr رضي الله تعالى عنه says, "When I settled in Rabdha (on the instruction of Ameerul Mu'mineen Hadhrat Uthmaan رضي الله تعالى عنه), it once occurred that the Iqaamah (for salaah) was already called out and an Abyssinian man who had been appointed to collect Zakaah went forward (to lead the salaah). However, when he saw me, he started going back and putting me forward. I said to him, 'Stay where you are, for I am obeying the command of Rasulullaah ﷺ.'"[1]

Another narration states that when Hadhrat Abu Dharr رضي الله تعالى عنه went to Rabdha, he once found an Abyssinian slave of Hadhrat Uthmaan رضي الله تعالى عنه there. The man called out the Adhaan and the Iqaamah and then asked Hadhrat Abu Dharr رضي الله تعالى عنه to go forward (to lead the salaah). Hadhrat Abu Dharr رضي الله تعالى عنه said, "No. Rasulullaah ﷺ instructed me to listen and to obey even an Abyssinian slave." The slave then went forward and Hadhrat Abu Dharr رضي الله تعالى عنه performed salaah behind him. [2]

Hadhrat Umar رضي الله تعالى عنه said, "Listen and obey (your Ameer) even though the person appointed as your Ameer is an Abyssinian slave with mutilated lim bs. Exercise patience if he harms you and if he gives you an instruction, carry it out. Also exercise patience if he deprives you and even if he oppresses you. However, if he ever intends to diminish your Deen, then tell him, 'You may have my blood but not my Deen!' Also ensure that you never separate from the Jamaa'ah." [3]

The Narration of Hadhrat Umar رضي الله تعالى عنه Concerning Showing Respect for the Ameer and his Incident with Hadhrat Alqama in this Regard

Hadhrat Hasan narrates that Hadhrat Alqama bin Alaatha once met Hadhrat Umar رضي الله تعالى عنه late at night. Because Hadhrat Umar رضي الله تعالى عنه resembled Hadhrat Khaalid bin Waleed رضي الله تعالى عنه (Hadhrat Alqama mistook him as Hadhrat Khaalid رضي الله تعالى عنه) and said, "O Khaalid! That man (Hadhrat Umar رضي الله تعالى عنه) has dismissed you from your post (as commanding officer)! It is all because of his narrow sightedness. In fact, my cousin and I were about to ask him for something but we shall now never ask him anything because he has dismissed you." Hadhrat Umar رضي الله تعالى عنه said to him, "Is there anything else you wish to say?" Hadhrat Alqama continued, "Nevertheless, our leaders are people who have a right over us (that we have to obey them in all conditions). We shall have our rewards with Allaah

(1) Ibn Jareer.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

(3) Ibn Abi Shaybah, Ibn Jareer, Bayhaqi, Nu'aym bin Hammaad and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

when we fulfil the rights we owe to them."

The next morning, Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Khaalid bin Waleed رضي الله تعالى عنه, "What has Alqama said to you since last night?" Hadhrat Khaalid رضي الله تعالى عنه replied, "By Allaah! He has not said anything to me!" Hadhrat Umar رضي الله تعالى عنه said, "And you are even swearing in Allaah's name about it." The narration of Hadhrat Abu Nadhrah adds that Hadhrat Alqama then said to Hadhrat Khaalid رضي الله تعالى عنه, "Be quiet, O Khaalid (Do not deny it)." Another narration[1] concludes with the words of Hadhrat Umar رضي الله تعالى عنه who said, "You are both speaking the truth." The narration of Zubayr bin Bakkaar states that Hadhrat Umar رضي الله تعالى عنه then granted Hadhrat Alqama what he wanted and thus satisfied his need. This narration also adds that (during the night conversation) when Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Alqama what he had to say, Hadhrat Alqama replied, "All I can advocate is that we listen and obey. Hadhrat Umar رضي الله تعالى عنه later said (to Hadhrat Alqama) that if everyone else shared his attitude, it would be more precious to him (Hadhrat Umar رضي الله تعالى عنه) than all the wealth in the world. [2]

An Incident of a Leper Concerning Respect for the Ameer

Hadhrat Ibn Abi Mulaykah says that Hadhrat Umar رضي الله تعالى عنه once passed by a lady suffering from leprosy as she was busy performing Tawaaf. He said to her, "O servant of Allaah! Do not cause difficulty to the people (because they are afraid to perform Tawaaf with you here). It would be best for you to remain at home." She then remained at home (and stopped going to the Masjidul Haraam). It later occurred that a man passing by her said to her, "The person who had prevented you has passed away. You may now come out." She responded by saying, "It is not befitting of me to obey him while he was alive and then disobey him after his death." [3]

The Consequences of Disobeying the Ameer

Hadhrat Shamar narrates from a man who had been the chief of an area during the Khilaafah of Hadhrat Ali رضي الله تعالى عنه that Hadhrat Ali رضي الله تعالى عنه once issued an order to them and then asked, "Will you do as you have been ordered?" When the said that they would not, Hadhrat Ali رضي الله تعالى عنه said, "I swear by Allaah that you must do as you have been commanded otherwise the Jews and the Christians will definitely mount you necks." [4]

Co-operation between Leaders

The Incident Between Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent

(1) From Sayf bin Amr, also narrating from Hadhrat Hasan.
(2) Ya'qoob bin Sufyaan and Zubayr bin Bakkaar, as quoted in *Isaaba* (Vol.2 Pg.504).
(3) Maalik, as quoted in *Kanzul Ummaal* (Vol.5 Pg.192).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.167).

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Hadhrat Amr bin Al Aas رضي الله تعالى عنه (as Ameer) on a military expedition to the rural towns of Shaam, where the Battle of Dhaatus Salaasil was fought. The towns were those of the Banu Baliy tribe, the Banu Abdullaah tribe and the Banu Qudaa'ah tribe next to them. It was from the Banu Baliy tribe that the maternal uncles of Aas bin Waa'il hailed (Aas bin Waa'il was the father of Hadhrat Amr bin Al Aas رضي الله تعالى عنه). When Hadhrat Amr bin Al Aas رضي الله تعالى عنه arrived at the place, he was apprehensive of the large numbers of the enemy and sent a message to Rasulullaah ﷺ asking for reinforcements.

Rasulullaah ﷺ prepared the early Muhaajireen for the task and amongst the most senior Muhaajireen who got ready for the task were Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه as their Ameer and when they met Hadhrat Amr bin Al Aas رضي الله تعالى عنه, he said to them, "I am your Ameer now for I had sent the message to Rasulullaah ﷺ asking for you to come here as reinforcements. However, the group of Muhaajireen said, "You may be the Ameer of your army, but our Ameer is Abu Ubaydah رضي الله تعالى عنه." Hadhrat Amr bin Al Aas رضي الله تعالى عنه reiterated what he said by saying, "You are only the reinforcements that I had requested."

Hadhrat Abu Ubaydah رضي الله تعالى عنه was a man of excellent character and very soft-hearted. When he saw what was happening, he said, "You ought to know O Amr that the parting instruction Rasulullaah ﷺ gave to me was, **'When you reach your companion, co-operate with him.' I shall therefore obey you even if you wish to disobey me." With this, Hadhrat Abu Ubaydah رضي الله تعالى عنه handed over the commend to Hadhrat Amr رضي الله تعالى عنه.** (1)

Another narration from Zuhri states that Rasulullaah ﷺ dispatched two expeditions against the Banu Kalb tribe, the Ghassaan tribe and other Kuffaar tribes located in the rural towns of Shaam. Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه as Ameer of one expedition and Hadhrat Amr bin Al Aas رضي الله تعالى عنه as Ameer of the other. Marching in the army of Hadhrat Abu Ubaydah رضي الله تعالى عنه was Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. When the two armies were about to leave, Rasulullaah ﷺ called for Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Amr رضي الله تعالى عنه and said to them, "Never oppose each other."

When the two armies had left (Madinah), Hadhrat Abu Ubaydah رضي الله تعالى عنه took Hadhrat Amr رضي الله تعالى عنه aside and said to him, "Rasulullaah ﷺ had emphatically advised us never to oppose each other. It is either you who will obey me or I that will obey you." Hadhrat Amr رضي الله تعالى عنه replied, "I'd rather that you obey me." Hadhrat Abu Ubaydah رضي الله تعالى عنه then accepted to be under the command of Hadhrat Amr رضي الله تعالى عنه, who became the commander of both armies.

Hadhrat Umar رضي الله تعالى عنه became angry at this arrangement and said (to Hadhrat Abu Ubaydah رضي الله تعالى عنه), "You have chosen to be under the command of Naabigha's son and have made him your Ameer, the Ameer of Abu Bakr رضي الله تعالى عنه and our Ameer?!" What sort of idea is this?" Hadhrat Abu Ubaydah رضي الله تعالى عنه pacified Hadhrat Umar رضي الله تعالى عنه by saying, "Dear brother! Rasulullaah ﷺ emphatically

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.273), as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Ibn Asaakir has also reported the narration but instead of the saying "the rural towns of Shaam" he mentions "the east of Shaam".

advised me and Amr never to oppose each other. I therefore feared that if I do not obey him, I would be disobeying Rasulullaah ﷺ. In this way, more people would be the cause of spoiling my relationship with Rasulullaah ﷺ. I swear by Allaah that I shall now obey him until we return." When they returned from the expedition, Hadhrat Umar رضي الله تعالى عنه complained about this to Rasulullaah ﷺ. Rasulullaah ﷺ said, "After this, I shall appoint only someone from yourselves (senior Muhaajireen) as your Ameer." (1)

The Rights that Subjects Owe to their Ameer

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Salama bin Shihaab Abdi reports that Hadhrat Umar رضي الله تعالى عنه once said, "O citizens! We (leaders) have a right that you owe to us. It is that you always wish well for us even in our absence and that you assist us in all good works. Take note that there is nothing more beloved to Allaah and which has a more widespread benefit than the tolerance and compassion of an Ameer towards his subjects. **On the contrary, there is nothing more detested by Allaah than the foolishness of an Ameer and his harshness.**" (2)

Another narration from Hadhrat Abdullaah bin Akeem states that Hadhrat Umar رضي الله تعالى عنه said, "There is no tolerance more loved by Allaah than the tolerance and compassion of an Ameer (towards his subjects). There is also no foolishness that is more detested by Allaah than the foolishness and harshness of an Ameer. Those who overlook things that happen to him will receive health and safety and those who exercise justice between people even when it concerns himself shall be granted success in his affairs. **Suffering disgrace when being obedient is closer to goodness than winning honour through sin.**" (3)

Prohibition from Speaking ill of the Ameer

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه narrates, "The senior companions of Rasulullaah ﷺ used to prevent us from certain misdeeds. They would say, **'Never speak ill of your leaders, never betray them and never disobey them.** Fear Allaah and exercise patience because the event (Qiyaamah/death) is close by." (4)

Refraining from Speaking the Truth Before Leaders

In this Regard, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Tells Hadhrat Urwa رضي الله تعالى عنه that they used to consider this as an act of Hypocrisy

Hadhrat Urwa رضي الله تعالى عنه narrates that he once approached Hadhrat Abdullaah bin

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.319).
(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). Tabari (Vol.5 Pg.32) has reported a similar narration.
(3) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.168).

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Umar bin Khattaab رضي الله تعالى عنه and said, "O Abu Abdur Rahmaan! Sometimes we sit with these leaders of ours and we confirm what they say even though we know that it is not true. Even when they make unjust decisions, we still support them and make it seem credible to them. What do you think about this?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Dear nephew! During the time we were with Rasulullaah ﷺ we regarded this to be an act of hypocrisy but I do not know what you regard it to be." (1)

Another narration from the father of Hadhrat Aasim bin Muhammad states that someone once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "When we are with our leaders, we say things that are quite the opposite of what we say when we leave them." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه commented, "We used to regard this as an act of hypocrisy." (2) Bukhari has reported a similar narration from Hadhrat Muhammad bin Zaid but adds that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "During the time of Rasulullaah ﷺ, we regarded this to be an act of hypocrisy."

Hadhrat Mujaahid reports that when a man came to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, the latter asked him, "How is the relationship between you people and Abu Unays (the Ameer)?" The man replied, "Our relationship is that when we meet with him, we tell him what he likes to hear and sing a different tune when we go away from him." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه commented, "When we were with Rasulullaah ﷺ, this is the thing we regarded as hypocrisy." (3)

Hadhrat Sha'bi reports that they once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "When we enter the courts of these people (our leaders), we say the things they like to hear but then say the opposite when we leave their presence." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "During the time of Rasulullaah ﷺ, we used to regard this as an act of hypocrisy." (4)

The Narration of Hadhrat Alqama bin Waqqaas Concerning the Prohibition of Laughing and Jesting in the Presence of the Ameer

Hadhrat Alqama bin Waqqaas narrates that there was a useless man who used to enter the courts of the governors and make them laugh. Hadhrat Alqama's grandfather said to the man, "Shame on you! Why do you enter the courts of these people and make them laugh?! I have heard from Bilaal bin Haarith رضي الله تعالى عنه who was a companion of Rasulullaah ﷺ that Rasulullaah ﷺ said, 'A servant (of Allaah) may utter a word that pleases Allaah without him realising its true potential and because of it, Allaah becomes pleased with him until the day he meets Allaah. On the contrary, a servant (of Allaah) may utter a word that displeases Allaah without him realising its true potential and because of it, Allaah becomes displeased with him until the day he meets Allaah.'" (5)

Another narration from Hadhrat Alqama states that Hadhrat Bilaal bin Haarith

(1) Bayhaqi (Vol.8 Pg.165).
(2) Bayhaqi (Vol.8 Pg.164), as quoted in Targheeb wat Tarheeb (Vol.4 Pg.382).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.93).
(4) Abu Nu'aym in his *Hilya* (Vol.4 Pg.332).
(5) Bayhaqi (Vol.8 Pg.165).

Muzani ﷺ said to him, "I see that you enter the courts of these governors and overwhelm them. Do check what you are saying to them because I have heard Rasulullaah ﷺ say, " A servant (of Allaah) may utter a word..." The rest of the narration is like the one mentioned above.

The Statement of Hadhrat Hudhayfa ﷺ that the Doors of the Rulers are Dens of Evil

Hadhrat Hudhayfa ﷺ once said, "Beware of the dens of evil!" "What are the dens of evil, O Abu Abdullaah?" someone enquired from him. He replied, "The doors of the rulers. A person enters the court of a ruler and then confirms the lies he speaks and praises him for qualities he does not possess." (1)

The Advice Hadhrat Abbaas ﷺ gave his Son in this Regard

Hadhrat Abdullaah bin Abbaas ﷺ narrates that his father (Hadhrat Abbaas ﷺ) once said to him, "Dear son! I notice that the Ameerul Mu'mineen calls for you, allows you to be close to him and even consults with you together with the Sahabah ﷺ of Rasulullaah ﷺ. Now remember these three things that I am telling you. Fear Allaah and never let him encounter any lies from you (never tell him a lie). You should also never disclose any of his secrets and never backbite about anyone in his presence." One of the narrators by the name of Aamir says that he said to Hadhrat Abdullaah bin Abbaas ﷺ, "Each one of these advices are better than a thousand." Hadhrat Abdullaah bin Abbaas ﷺ in turn said, "Each one of them is better than ten thousand." (2)

Hadhrat Sha'bi reports that Hadhrat Abbaas ﷺ once said to his son Hadhrat Abdullaah ﷺ, "I notice that that great man (referring to Hadhrat Umar ﷺ) allows you to sit close to him and includes you amongst people with whom you do not belong (the veterans of Badr). You should therefore remember three things that I shall tell you. Never let him encounter any lies from you (never tell him a lie), never disclose any of his secrets and never backbite about anyone in his presence." (3)

Speaking the Truth to the Ameer and Rejecting his Command if it Conflicts with the Commands of Allaah

The Incident between Hadhrat Ubay ﷺ and Hadhrat Umar ﷺ and his Statement that there is no Good in an Ameer in whose Presence The Truth Cannot be Spoken

Hadhrat Hasan ﷺ narrates that Hadhrat Umar ﷺ once refused to

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.227).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.318). Tabraani has also reported the narration but *Haythami* (Vol.4 Pg.221) has commented on the chain of narrators..

(3) Bayhaqi (Vol.8 Pg.197).

accept a verse of the Qur'aan from Hadhrat Ubay رضي الله تعالى عنه (saying that it is either not in the Qur'aan or not as Hadhrat Ubay رضي الله تعالى عنه said it appeared). Hadhrat Ubay رضي الله تعالى عنه said, "I had heard it from Rasulullaah ﷺ at a time when you were preoccupied with trade in Baqee." Hadhrat Umar رضي الله تعالى عنه then said, "You have spoken the truth. (I knew that the verse is in the Qur'aan but I refused to accept it because) I only wanted to test whether there are people amongst you who would speak the truth (before the Ameer). **There is no good in an Ameer in whose presence the truth cannot be spoken and who does not speak the truth."** (1)

Hadhrat Abu Mijlaz reports that Hadhrat Umar رضي الله تعالى عنه accused Hadhrat Ubay رضي الله تعالى عنه of lying when he recited the verse(2):

"مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ"

Hadhrat Ubay رضي الله تعالى عنه retorted by saying, "Your lie is worse!" Someone reprimanded Hadhrat Ubay رضي الله تعالى عنه by saying, "Are you calling the Ameerul Mu'mineen a liar?" Hadhrat Ubay رضي الله تعالى عنه replied, "I have more respect for the rights of the Ameerul Mu'mineen than you have. However, I have falsified him only to confirm the truth of Allaah's Book and I can never confirm what the Ameerul Mu'mineen says when it entails falsifying the Book of Allaah." Hadhrat Umar رضي الله تعالى عنه then said, "He has spoken the truth." (3)

Hadhrat Basheer bin Sa'd Says to Hadhrat Umar رضي الله تعالى عنه: "If you do that, we will Set you Straight as an Arrow is Straightened "

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه reports that in a gathering of Muhaajireen and Ansaar, Hadhrat Umar رضي الله تعالى عنه once asked, "What will you people do if I were permissive in certain matters?" When everyone remained silent, Hadhrat Umar رضي الله تعالى عنه repeated the question for a second and then a third time. Hadhrat Basheer bin Sa'd then responded by saying, **"If you do that, we will set you straight as an arrow is straightened."** Hadhrat Umar رضي الله تعالى عنه commented, **"You are then certainly the ones (capable of being with me)! You are then certainly the ones!"** (4)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه in this Regard

Hadhrat Moosa bin Abu Isa narrates that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه went to the pond of the Banu Haaritha, he met Hadhrat Muhammad bin Maslama رضي الله تعالى عنه there. Hadhrat Umar رضي الله تعالى عنه asked him, "What do you think of me?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه replied, "I swear by Allaah that in my opinion you are as I like to see you and as anyone who likes good likes to see you. I see that you are meticulous in collecting wealth, are also abstinent from it

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.2).
(2) Surah Maa'idah, verse 107.
(3) Abd bin Humayd, Ibn Jareer and Ibn Adi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.285).
(4) Ibn Asaakir and Abu Dharr Harawi in his *Majaami*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

and distribute it justly. If however, you stray, we shall straighten you just as arrows are straightened with weights." Hadhrat Umar رضي الله تعالى عنه then said "Excellent! (You say,) 'If however, you stray, we shall straighten you just as arrows are straightened with weights'. All praise belongs to Allaah Who has placed me amongst people who will rectify me when I stray." (1)

Hadhrat Mu'aawiya رضي الله تعالى عنه tells someone who Objected to his words, "This Man has Given me Life, May Allaah give him Life"

Hadhrat Abu Qabeel narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه once ascended the pulpit on the day of Jumu'ah and said in his lecture, "The wealth is all ours and the spoils of war are all ours. We shall give it to whom we will and refuse whoever we will." Since no one responded to this statement, Hadhrat Mu'aawiya رضي الله تعالى عنه repeated it the following Jumu'ah. When no one objected this time as well, he again repeated it on the third Jumu'ah. On that occasion, a man in the Masjid stood up and said, "Never! The wealth is ours and the spoils of war are ours. If anyone poses an obstacle between us and it, we shall have him dealt with by Allaah or by our swords."

After Hadhrat Mu'aawiya رضي الله تعالى عنه descended from the pulpit, he sent for the man, who was allowed in his court. "He is destroyed!" the people commented. However, when the people entered the court of Hadhrat Mu'aawiya رضي الله تعالى عنه, they found the man sitting with Hadhrat Mu'aawiya رضي الله تعالى عنه on his bed. Hadhrat Mu'aawiya رضي الله تعالى عنه then said to the people, "This man has given me life, may Allaah give him life. I have heard Rasulullaah صلى الله عليه وسلم say, 'Soon after me there shall come rulers who will say (wrong) things and no one would object to them. They will fall over each other in Jahannam just as monkeys (jumping from a tree) fall over each other.' When no one objected to what I said on the first Jumu'ah, I feared that I would be amongst these rulers. When no one objected on the second Jumu'ah, I said to myself that I must be from amongst them. However, when I spoke on the third Jumu'ah, this man objected. He has given me life, may Allaah give him life." (2)

The Incident of Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه in this Regard

Hadhrat Khaalid bin Hakeem bin Hizaam reports that when Hadhrat Abu Ubaydah رضي الله تعالى عنه was governor of Shaam, he punished some of the local (Kuffaar) persons (for not paying the Jizya(3)). Hadhrat Khaalid bin Waleed رضي الله تعالى عنه stood up and spoke to him (about the error of his act). The people commented, "You have made the Ameer angry." Hadhrat Khaalid bin Waleed رضي الله تعالى عنه said, "I had never intended to make him angry but I have heard Rasulullaah صلى الله عليه وسلم say that

(1) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).

(2) Tabraani in his *Kabeer* and *Awsat* and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.236).

(3) According to a narration of Baawardi.

the people who will be most severely punished on the Day of Qiyaamah will be those who punished people most severely in this world." (1)

The Narration of Hadhrat Hasan رضي الله تعالى عنه in this Regard

Hadhrat Hasan reports that when Ziyaad dispatched Hadhrat Hakam bin Amr Ghifaari رضي الله تعالى عنه as governor of Khurasan, the Muslims there managed to win a large amount of booty. Ziyaad then wrote to Hadhrat Hakam رضي الله تعالى عنه saying, "The Ameerul Mu'mineen (Hadhrat Mu'aawiya رضي الله تعالى عنه) has written to say that all the gold and silver should be reserved for him and should therefore not be distributed amongst the Muslims." Hadhrat Hakam رضي الله تعالى عنه wrote back to Ziyaad saying, "You have written to me about the letter of the Ameerul Mu'mineen. However, I have received the Book of Allaah before the letter of the Ameerul Mu'mineen (I shall therefore not obey his command which contradicts that of the Qur'aan). I swear by Allaah that even if the skies and earth have to close up on a person, Allaah will create an escape for him between them and give him peace if he is one who fears Allaah."

Hadhrat Hakam رضي الله تعالى عنه then had an announcer announce to the people that they should present themselves for the booty by the morning. He then distributed the booty (including the gold and silver) amongst the people. When he did this, Hadhrat Mu'aawiya رضي الله تعالى عنه sent some people to arrest Hadhrat Hakam رضي الله تعالى عنه and place him in shackles. Hadhrat Hakam رضي الله تعالى عنه passed away in these shackles and was buried in Khurasan. He said, "I shall contest (my case against Mu'aawiya رضي الله تعالى عنه in the court of Allaah)." (2)

Another narration adds that after Hadhrat Hakam رضي الله تعالى عنه had distributed the booty amongst the people, he prayed, "O Allaah! If You have any good for me with You, then raise me to You." He then passed away in the town of Maroo in Khurasan. (3) Isaaba (Vol.1 Pg.347) states that it was actually when Hadhrat Hakam رضي الله تعالى عنه received the letter of Ziyaad noting his displeasure, he prayed to Allaah (for a swift death), after which he passed away.

The Way that Hadhrat Imraan bin Husayn رضي الله تعالى عنه Dealt with the Zakaah Monies

Hadhrat Ataa reports that Ziyaad or his son once sent Hadhrat Imraan bin Husayn رضي الله تعالى عنه to collect Zakaah. When Hadhrat Imraan رضي الله تعالى عنه returned, he brought nothing back. "Where is the money?" asked Ziyaad (or his son). "Did you send me to bring back any money?" Hadhrat Imraan رضي الله تعالى عنه asked, "I collected it as we used to do during the time of Rasulullaah ﷺ and used it in the avenues we used it during the time of Rasulullaah ﷺ (I distributed it amongst the needy of the area)." (4)

(1) Ibn Abi Aasim, Baghawi, Ahmad, Bukhari in his *Taareekh*, Baawardi and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.403). *Haythami* (Vol.5 Pg.234) has commented on the chain of narrators.

(2) Haakim (Vol.3 Pg.442).

(3) Isti'aab (Vol.1 Pg.316).

(4) Haakim (Vol.3 Pg.471), narrating from reliable sources, as confirmed by Dhahabi.

The Rights that the Ameer Owes to his Subjects

Hadhrat Umar رضي الله تعالى عنه Enquires from Delegations about the Qualities of Their Governors

Hadhrat Aswad bin Yazeed narrates that whenever a delegation came to Hadhrat Umar رضي الله تعالى عنه, he would ask them about their governor. He would ask, "Does he visit the ill? Does he respond to the pleas of slaves? How does he treat those who stand at his door (to have a need fulfilled)?" If the delegates had to give a negative answer to any of the questions, Hadhrat Umar رضي الله تعالى عنه would dismiss the governor. (1)

Hadhrat Ibraheem reports that when Hadhrat Umar رضي الله تعالى عنه appointed a governor to an area and a delegation had to come to him from the same area, he would ask them, "How is your governor? Does he visit the slaves? Does he follow funeral processions? How is his door (is he accessible)? Is it welcoming?" If the people replied that the governor's door was welcoming and that he visited the slaves, Hadhrat Umar رضي الله تعالى عنه would leave the man in his post. Otherwise, he would send a messenger to dismiss him. (2)

The Conditions Hadhrat Umar رضي الله تعالى عنه Made with his Governors

Hadhrat Aasim bin Abi Nujood states that whenever Hadhrat Umar رضي الله تعالى عنه dispatched governors, he would make the conditions with them that they should never ride Turkish horses, should not eat refined white flour, should not wear fine clothing and should not lock their doors to those who were in need. He made it clear to them that if they were ever to do any of this, they would be liable for punishment. It was only after making these conditions that he saw them off (walked a distance with them). When he was about to return, he would further tell them, "I am not sending you to give you sovereignty over the blood of people, over their skins, over their honour and over their wealth. I am sending you to ensure that the people establish salaah, to distribute the spoils of war amongst them and to judge between them with justice. If you encounter any difficulties, do refer it to me. Beware that you never hit an Arab for this would humiliate them. Never prevent them from returning to their homelands because this would place them in great difficulty and never level false accusations against them because you would then be depriving them (of their rights). Also ensure that you keep the (words of the) Qur'aan separate (from the Ahadeeth and from commentaries so that these are not confused as part of the Qur'aan)." (3)

Another similar narration states that Hadhrat Umar رضي الله تعالى عنه said, "Keep the Qur'aan separate and report fewer narrations from Rasulullaah صلى الله عليه وسلم. I shall also join you in doing this." Hadhrat Umar رضي الله تعالى عنه would also enforce the necessary

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166). Tabari (Vol.5 Pg.33) has also reported a similar narration.

(2) Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

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punishment on his governors (when they deserved it) and whenever a complaint was brought to him about any governor, he would gather the complainant and the governor in one place. Thereafter, if the complaint was proven to be valid and the governor needed to be taken to task, Hadhrat Umar رضي الله تعالى عنه would take him to task. (1)

Hadhrat Abu Khuzayma bin Thaabit رضي الله تعالى عنه reports that whenever Hadhrat Umar رضي الله تعالى عنه appointed someone as governor, he would make a group of the Ansaar and some others witness (to the appointment) and say (to the new governor), "I am not sending you to give you sovereignty over the blood of people..." The rest of the narration is similar to the one quoted earlier. (2)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning the Duties of an Ameer

Hadhrat Abdur Rahmaan bin Saabit reports that Hadhrat Umar رضي الله تعالى عنه once sent for Hadhrat Sa'eed bin Aamir Jumhi رضي الله تعالى عنه and said to him, "We wish to appoint you in command of this regiment whom you should lead into enemy territory to wage war with them." Hadhrat Sa'eed رضي الله تعالى عنه said, "O Umar! Please do not try me." Hadhrat Umar رضي الله تعالى عنه resolved "I shall never leave you. You people have cast this responsibility (of Khilaafah) on my neck and now you wish to leave me all alone! I am sending you with a group of people from whom you are not the best. I am not sending you to whip them or to humiliate them but only to lead them in Jihaad against their enemies and to distribute their booty amongst them." (3)

The Statement of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه in this Regard

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once addressed the people saying, "The Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه has sent me here to teach you the Book of your Rabb, the Sunnah of your Nabi ﷺ and to administrate over municipal affairs." (4)

Condemning Rulers who Live Lives Above the Standards of the Common People and who Veil Themselves from people in Need

An Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Amr bin Al Aas رضي الله تعالى عنه in this Regard

Hadhrat Abu Saalih Ghifaari narrates that Hadhrat Amr bin Al Aas رضي الله تعالى عنه (while in Egypt) once wrote to Hadhrat Umar رضي الله تعالى عنه stating: "We have reserved a house

(1) Tabari (Vol.5 Pg.19).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149).
(4) Ibn Asaakir and Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149), narrating from reliable sources, as confirmed by *Haythami* (Vol.5 Pg.213).

for you here next to the Jaami Masjid." Hadhrat Umar رضي الله تعالى عنه wrote back saying, "Why should a man living in Hijaaz have a house in Egypt?" Hadhrat Umar رضي الله تعالى عنه then ordered that the area be converted into a marketplace for the Muslims. (1)

Hadhrat Umar رضي الله تعالى عنه Writes to Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Demolish a Pulpit

Hadhrat Tameem Jayshani رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه:

"The news has reached me that you have had a pulpit made by which you climb high above the people's necks (when delivering a sermon). Is it not sufficient for you to remain standing with the Muslims beneath your heels. I command you in the name of Allaah that you should demolish it." (2)

The Letter of Hadhrat Umar رضي الله تعالى عنه to Hadhrat Utba bin Farqad about not Raising his Standards above that of the Public

Hadhrat Abu Uthmaan reports that Hadhrat Umar رضي الله تعالى عنه wrote a letter to them when they were in Azerbaijan. He wrote:

"O Utba bin Farqad! Your position and wealth has not been the fruits of your efforts, nor the fruits of your father's or mother's efforts. Feed the people in their homes with that which you feed yourself in your home. Guard yourself against indulging in luxuries, from imitating the appearance of the Mushrikeen and from wearing silk clothing." (3)

Hadhrat Umar رضي الله تعالى عنه Takes the Ameer of Hims to Task for Constructing a Lofty Residence

Hadhrat Urwa bin Ruwaym narrates that Hadhrat Umar رضي الله تعالى عنه was inquiring about the condition of the people (during the Hajj) when some people from Hims passed by him. "How is your Ameer?" asked Hadhrat Umar رضي الله تعالى عنه. They replied, "He is the best of Ameers except for the fact that he had built a lofty residence in which he lives.

Hadhrat Umar رضي الله تعالى عنه then wrote a letter, which he sent with a messenger with instructions to burn the building down. When the messenger reached Hims, he gathered firewood and set fire to the door. When the Ameer was informed about it, he said, "Leave him alone because he has been sent (by the Ameerul Mu'mineen)." The messenger then handed the letter over to the Ameer. (After reading the letter) The Ameer did not even put the letter down when he rode off to Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه saw him arrive, he told the Ameer to meet him at Harra where the Zakaah camels were kept.

(When he met him there) Hadhrat Umar رضي الله تعالى عنه asked him to remove his clothes and then gave him a garment of camel hide to wear. Hadhrat Umar رضي الله تعالى عنه then

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
(2) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.458).

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instructed him to fetch water from the well to give the camels to drink. The man continued going in and out of the well until he was exhausted. Hadhrat Umar رضي الله تعالى عنه then asked him, "How much longer will you be in this world?" "For only a short while," came the reply. Hadhrat Umar رضي الله تعالى عنه commented, "Then is it for this short while that you have built the mansion and adopted a standard of living that exceeds those of the poor, the widows and orphans? Go back to your post and never repeat yourself." (1)

Hadhrat Umar رضي الله تعالى عنه Takes Hadhrat Sa'd رضي الله تعالى عنه to task for Building a Mansion

Hadhrat Attaab bin Rifaa'ah narrates that Hadhrat Umar رضي الله تعالى عنه once received the news that Hadhrat Sa'd رضي الله تعالى عنه had built a mansion and had a door put on it, saying that the noise from the marketplace has now been cut off (form entering the mansion). Hadhrat Umar رضي الله تعالى عنه then dispatched Hadhrat Muhammad bin Maslama رضي الله تعالى عنه, whom he always sent when he needed a task done exactly as he wanted. The instructions he gave Hadhrat Muhammad bin Maslama رضي الله تعالى عنه was to bring Hadhrat Sa'd رضي الله تعالى عنه to him and to burn down the door.

(When Hadhrat Muhammad bin Maslama رضي الله تعالى عنه arrived in Kufa) Someone came to Hadhrat Sa'd رضي الله تعالى عنه and informed him (about the arrival) and when the features (of Hadhrat Muhammad bin Maslama رضي الله تعالى عنه) were described to Hadhrat Sa'd رضي الله تعالى عنه, he recognised him. Hadhrat Sa'd رضي الله تعالى عنه then went to meet Hadhrat Muhammad bin Maslama رضي الله تعالى عنه, who said to him, "The news has reached the Ameerul Mu'mineen that you commented about the noise being cut off." When Hadhrat Sa'd رضي الله تعالى عنه swore that he never made such a statement, Hadhrat Muhammad bin Maslama رضي الله تعالى عنه said, "We shall do as we have been commanded while you will have to convey what you said (to the Ameerul Mu'mineen)."

When Hadhrat Sa'd رضي الله تعالى عنه offered to provide Hadhrat Muhammad bin Maslama رضي الله تعالى عنه with provisions for the journey, he refused to take any and rode off until he reached Madinah. When Hadhrat Umar رضي الله تعالى عنه saw him, he said, "If I did not have a good opinion of you, I would have thought that you did not fulfil the task." Hadhrat Muhammad bin Maslama رضي الله تعالى عنه informed Hadhrat Umar رضي الله تعالى عنه that he had hurried back and assured Hadhrat Umar رضي الله تعالى عنه, "I have fulfilled the task. However, Sa'd رضي الله تعالى عنه excuses himself and swears that he had never made the statement."

Hadhrat Umar رضي الله تعالى عنه asked, "Did he give you any provisions for the journey?" Hadhrat Muhammad bin Maslama رضي الله تعالى عنه replied, "No, but what prevented you from giving me provisions?" Hadhrat Umar رضي الله تعالى عنه said, "I disliked giving you any provisions because although you would have had ease, I would have had to suffer for it (in the Aakhirah) since hunger is killing the people around me in Madinah. Have you not heard Rasulullaah ﷺ say that a Mu'min should not fill his belly while his neighbour goes hungry?"(2)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

(2) Ibn Mubaarak, Ibn Raahway and Musaddad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). The

Another narration from Hadhrat Abu Bakrah and Hadhrat Abu Hurayrah states that the news that reached Hadhrat Umar stated that Hadhrat Sa'd kept aloof from the people and locked them out of his house. Hadhrat Umar then dispatched Hadhrat Ammaar bin Yaasir with instructions to go to Hadhrat Sa'd and if he found the door locked, he was to burn it down. (1)

The Incident Between Hadhrat Umar and a group of Sahabah in Shaam

Hadhrat Abu Dardaa once sought permission from Hadhrat Umar to go to Shaam. Hadhrat Umar told him that he would be allowed to go there only on condition that he became a governor of one of the areas. When Hadhrat Abu Dardaa refused to be a governor, Hadhrat Umar refused to grant the permission. Hadhrat Abu Dardaa then said, **"I shall go there to teach people the Sunnah of their Nabi and lead them in salaah." Hadhrat Umar then granted him permission.**

Hadhrat Umar later visited Shaam and when he drew close to where the Sahabah were staying, he stopped until evening fell. When the night cast its veil over him, he called to his slave saying, "O Yarfa! Let us go to Yazeed bin Abi Sufyaan . You will see that he has story-tellers with him, lanterns will be burning and rugs of silk(2) and velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Yazeed bin Abi Sufyaan . Hadhrat Umar greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Yazeed replied, "Wa Alaykumus Salaam." When Hadhrat Umar asked whether he could enter, Hadhrat Yazeed first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar then opened the door and found story-tellers there, lanterns burning and rugs of silk and velvet. Hadhrat Umar urgently instructed Yarfa to shut the door and struck Hadhrat Yazeed with his whip right between the ears. Hadhrat Umar then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

Hadhrat Umar and Yarfa then left Hadhrat Yazeed . Hadhrat Umar

entire narration is reported in *Isaaba* (Vol.3 Pg.384) except that the narrator's name appears as Abaaya bin Rifaa'ah instead of Attaab bin Rifaa'ah. *Haythami* (Vol.8 Pg.167) has commented on the chain of narrators.

(1) Tabraani. *Haythami* (Vol.8 Pg.168) has commented on the chain of narrators.

(2) These rugs may not have been pure silk, but a mixture of silk and more of another fabric. There were also some Sahabah who were of the opinion that although wearing clothing of silk is Haraam, there was nothing wrong with sitting on silk rugs. It is also possible that the rugs were being used by the governors of the Byzantine Empire who were the former rulers of the region and the Sahabah were only temporarily using the quarters of these rulers until they could consolidate their own quarters.

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رضي الله تعالى عنه said, "O Yarfa! Come with me to Amr bin Al Aas رضي الله تعالى عنه. You will see that he has story-tellers with him, lanterns will be burning and rugs of velvet will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Amr رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Amr رضي الله تعالى عنه first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه then opened the door and found story-tellers there, lanterns burning and rugs of velvet. Hadhrat Umar رضي الله تعالى عنه urgently instructed Yarfa to shut the door and struck Hadhrat Amr رضي الله تعالى عنه with his whip right between the ears. Hadhrat Umar رضي الله تعالى عنه then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

After leaving Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "O Yarfa! Let us go to Abu Moosa Ash'ari رضي الله تعالى عنه. You will see that he has story-tellers with him, lanterns will be burning and rugs of wool will be spread out, which have been taken from the booty belonging to the Muslims. You will greet him and he will reply, after which you will ask permission to enter and he will not grant permission until he enquires who you are."

The two men proceeded until they reached the door of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Moosa رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Abu Moosa رضي الله تعالى عنه first asked, "Who are you?" To this Yarfa replied, "This is the one who is about to spoil your fun. This is the Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه then opened the door and found story-tellers there, lanterns burning and rugs of wool spread out. Hadhrat Umar رضي الله تعالى عنه struck Hadhrat Abu Moosa رضي الله تعالى عنه with his whip right between the ears and then said, "You too, O Abu Moosa (have you also changed since leaving Madinah)?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "O Ameerul Mu'mineen! This is what I have (which is less than the others) You have already seen what my companions are doing whereas I had also received what they have received (but have not gone to the extent they have)." Hadhrat Umar رضي الله تعالى عنه asked, "Then what is all this about?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "The people of the city believe that this is the only way by which to rule." Hadhrat Umar رضي الله تعالى عنه then folded up all the goods and placed it at the centre of the room. He then issued the command that no one should move until he returned.

When the two had left Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "O Yarfa! Come with me to my brother (Hadhrat Abu Dardaa رضي الله تعالى عنه). You will see that he has no story-tellers with him, no lanterns will be burning and his

door will be unlocked. You will greet him and he will reply, after which you will ask permission to enter and he will grant you permission without enquiring who you are."

The two men proceeded until they reached the door of Hadhrat Abu Dardaa رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه greeted by saying, "As Salaamu Alaykum!" to which Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "Wa Alaykumus Salaam." When Hadhrat Umar رضي الله تعالى عنه asked whether he could enter, Hadhrat Abu Dardaa رضي الله تعالى عنه granted permission. As Hadhrat Umar رضي الله تعالى عنه pushed open the door, he found that it had no lock. The two men entered the dark room and Hadhrat Umar رضي الله تعالى عنه had to feel his way around until he found Hadhrat Abu Dardaa رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه felt the pillow of Hadhrat Abu Dardaa رضي الله تعالى عنه, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa رضي الله تعالى عنه, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa رضي الله تعالى عنه asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar رضي الله تعالى عنه confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "You are late. We had been waiting for you all year." Hadhrat Umar رضي الله تعالى عنه said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa رضي الله تعالى عنه said, "O Umar! Do you not remember a Hadith that Rasulullaah ﷺ mentioned to us?" "Which Hadith?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "(The Hadith in which Rasulullaah ﷺ said,) **'The limit of a person's possessions in this world should be like the provisions of a traveller.'**" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah رضي الله تعالى عنهم then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived. (1)

Enquiring about the Condition of the Citizens

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abu Saalih Ghifaari narrates that there was an extremely old blind lady living on the outskirts of Madinah whom Hadhrat Umar رضي الله تعالى عنه used to regularly visit at night. He would go there to fetch water for her (from the well) and do other chores for her. However, whenever he got to her, he would find that someone else had beat him there and had already seen to her needs. He went to her many times only to find that he was not the first to get there. (One day) He sat in wait for the person (who always beat him) and found that the person was Hadhrat Abu Bakr رضي الله تعالى عنه. **Hadhrat Abu Bakr رضي الله تعالى عنه would tend to the old lady even though he was the Khalifah. Hadhrat Umar رضي الله تعالى عنه exclaimed, "By my life! It could only be you!"** (2)

(1) Ibn Asaakir and Yashkari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.77).

(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.4 Pg.347).

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Hadhrat Awzaa'ee reports that Hadhrat Talha رضي الله تعالى عنه once spotted Hadhrat Umar رضي الله تعالى عنه coming out (of his house) late at night. Hadhrat Umar رضي الله تعالى عنه entered a house and then another house. The following morning, Hadhrat Talha رضي الله تعالى عنه went to the house, where he found an old woman who was blind and crippled. Hadhrat Talha رضي الله تعالى عنه asked her, "Why does that man come to you?" She then informed Hadhrat Talha رضي الله تعالى عنه that Hadhrat Umar رضي الله تعالى عنه had been frequently coming to her for many years to see to her needs and remove all the filth from her house. Hadhrat Talha رضي الله تعالى عنه then said to himself, "Shame on you, O Talha! Were you searching for faults in Umar?!" (1)

Passing Judgement by what is Apparent

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Utba bin Mas'ood says that he heard Hadhrat Umar رضي الله تعالى عنه say, "People would be taken to task by means of revelation during the time of Rasulullaah ﷺ (when Allaah would send revelation to disclose the secrets of some people). **However, revelation has been terminated and now we are able to take you people to task by your apparent actions.** Therefore, we will trust and bring close to us only those people whose apparent actions appear good to us because we have no knowledge of his inner self. Allaah is the One Who will take him to task for his inner condition. On the other hand, we cannot trust and cannot believe those whose apparent actions appear evil to us even though he may claim that his inner condition is good." (2)

Hadhrat Hasan states that in the first lecture that Hadhrat Umar رضي الله تعالى عنه delivered (after becoming the Khalifah), he first praised Allaah and then said:

"(Now that I have become Khalifah) I am being tested through you people and you will be tested through me. I have been made the Khalifah after my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه). We shall therefore deal directly with those in our presence and to deal with those who are not in our presence, we shall appoint over them people who are capable and trustworthy. We shall treat well those people who do good and punish those who do evil. May Allaah forgive you and I." (3)

Inspecting the Performance of those Appointed to Posts

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Tawoos narrates that Hadhrat Umar رضي الله تعالى عنه once asked (the people), "Tell me whether I would be discharging my responsibility if I appoint over you a person who is the best of you in my knowledge and then I command him to be just?" "Most certainly," came the reply. Hadhrat Umar رضي الله تعالى عنه then said, "No (I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.48).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147). Bayhaqi (Vol.8 Pg.201) has also reported a similar narration and states that Bukhari has also reported it in his *Sahech*.

(3) Ibn Sa'd (Vol.3 Pg.196) and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

would still not have discharged my responsibility), unless I inspect whether or not he is doing what I have commanded him to do." (1)

Continuously dispatching Troops

The Statement of Hadhrat Abdullaah bin Ka'b bin Maalik رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Ka'b bin Maalik Ansaari رضي الله تعالى عنه that a regiment of the Ansaar were posted to Persian territory with their Ameer. Although Hadhrat Umar رضي الله تعالى عنه would continuously dispatch troops every year (to relieve others), he happened to be preoccupied (with other tasks) and failed to relieve the particular regiment. When their term expired, the troops posted at that border (the regiment of Ansaar) returned. Hadhrat Umar رضي الله تعالى عنه became very angry and threatened action against them (because he had not yet sent anyone in their place). They all happened to be Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ and they said, "O Umar! You were too preoccupied to worry about us and failed to implement the command of Rasulullaah ﷺ to continuously dispatch troops." (2)

The Consideration the Ameer ought to Give to the people when they are Faced with a Problem

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Ubaydah رضي الله تعالى عنه During the Plague of Amwaas

Hadhrat Abu Moosa رضي الله تعالى عنه narrates that as soon as the Ameerul Mu'mineen (Hadhrat Umar رضي الله تعالى عنه) heard about the plague that was affecting the people in Shaam, he wrote the following letter to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه: "I require you to fulfil a need I have and I cannot do so without you having it fulfilled. If this letter of mine reaches you at night, I emphatically command you not to let the morning arrive without you riding off to me (in Madinah). If this letter of mine reaches you in the morning, I emphatically command you not to let the evening arrive without you riding off to me."

(After reading the letter) Hadhrat Abu Ubaydah رضي الله تعالى عنه remarked, "I know well what need has presented itself to the Ameerul Mu'mineen. He wishes to preserve someone who cannot remain living (he wants me to escape the plague by returning to Madinah)." Hadhrat Abu Ubaydah رضي الله تعالى عنه then wrote back to Hadhrat Umar رضي الله تعالى عنه saying:

"I am part of a Muslim army. I am not prepared to leave them to save my own life. I am well aware of the need that has presented itself to you. You wish to preserve someone who cannot remain living. When this letter of mine reaches

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).
(2) Abu Dawood and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).

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you, do absolve me of your command and permit me to remain here."

When Hadhrat Umar رضي الله تعالى عنه read this letter, his eyes welled with tears and he began to weep. The people with him asked, "O Ameerul Mu'mineen! Has Abu Ubaydah رضي الله تعالى عنه passed away?" "No," replied, Hadhrat Umar رضي الله تعالى عنه, "but it is as if he already has." Hadhrat Umar رضي الله تعالى عنه then wrote back to Hadhrat Abu Ubaydah t saying:

"Indeed the entire land of Jordan has been affected by the epidemic whereas the region of Jaabiya is free from it. You should therefore take the Muhaajireen there."

When Hadhrat Abu Ubaydah t had read the letter, he said, "We shall certainly listen to and obey this command of the Ameerul Mu'mineen." Hadhrat Abu Moosa رضي الله تعالى عنه reports further, "Abu Ubaydah رضي الله تعالى عنه then ordered me to mount my animal and to keep the people in their living quarters. In the meantime, my wife also got affected by the plague. When I reported this to Abu Ubaydah رضي الله تعالى عنه, he personally proceeded to confine the people to their quarters, after which he was also afflicted and passed away. The plague then came to an end."

Hadhrat Abul Muwajjih says, "It is believed that Hadhrat Abu Ubaydah رضي الله تعالى عنه was part of an army of thirty six thousand people. Every one of them save six thousand died." (1)

Another narration states that (when he read the letter from Hadhrat Umar رضي الله تعالى عنه) Hadhrat Abu Ubaydah رضي الله تعالى عنه said, "May Allaah forgive the Ameerul Mu'mineen. He wishes to preserve the lives of people who cannot remain living (forever)." Hadhrat Abu Ubaydah رضي الله تعالى عنه then wrote back to Hadhrat Umar رضي الله تعالى عنه saying, "Verily, I am with an army from amongst the armies of the Muslims whom I am not prepared to leave to save my own life from that which had afflicted them." (2)

Yet another narration states that Hadhrat Abu Ubaydah رضي الله تعالى عنه wrote to Hadhrat Umar رضي الله تعالى عنه saying:

"O Ameerul Mu'mineen! I knew well your need from me. However, I am part of a Muslim army that I do not wish to leave to save my own life. I have no desire to leave them until Allaah passes His decree concerning me and concerning them. O Ameerul Mu'mineen! Do release me from your command (to return to Madinah) and leave me with my army." (3)

Compassion of the Ameer

The Hadith of Hadhrat Abu Usayd رضي الله تعالى عنه in this Regard

Hadhrat Abu Ja'far reports that Hadhrat Abu Usayd رضي الله تعالى عنه once brought to Rasulullaah ﷺ some captives from Bahrain. Looking at a woman from amongst them weeping, Rasulullaah ﷺ asked, "What is the matter?" She replied, "He has sold my son." "Have you sold her son?" Rasulullaah ﷺ asked.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.324).

(2) Haakim, narrating from reliable sources, as confirmed by Dhahabi.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.78). Tabari (Vol.4 Pg.201) has also reported the narration.

"Yes," replied Hadhrat Abu Usayd رضي الله تعالى عنه. "To which tribe?" Rasulullaah ﷺ asked further. Hadhrat Abu Usayd رضي الله تعالى عنه replied, "To the Banu Abs tribe." Rasulullaah ﷺ then instructed Hadhrat Abu Usayd رضي الله تعالى عنه saying, "Ride to them and bring him back yourself." (1)

The Lecture of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Buraydah رضي الله تعالى عنه narrates that he was sitting with Hadhrat Umar رضي الله تعالى عنه one day when he heard a scream. Hadhrat Umar رضي الله تعالى عنه instructed his slave Yarfa to see where the noise was coming from. After checking, Yarfa reported, "The mother of a girl from the Quraysh is being sold (as a slave, because of which the child is screaming)." Hadhrat Umar رضي الله تعالى عنه then instructed him to summon the Muhaajireen and the Ansaar. After a short while, the room and the entire house was filled. After praising Allaah, Hadhrat Umar رضي الله تعالى عنه then said: "Do you people know whether the severing of family ties was amongst the teachings that Rasulullaah ﷺ brought?" When they replied in the negative, Hadhrat Umar رضي الله تعالى عنه continued, "Because it has started to spread rapidly amongst you." He then recited the following verse of the Qur'aan:

﴿فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝﴾

(سورة محمد آيت ٢٢)

It is possible that if you are given authority *(to rule over others)*, you would spread corruption on earth and *(let alone harming others, you would even)* sever family ties. {Surah Muhammad ﷺ, verse 22}

Hadhrat Umar رضي الله تعالى عنه continued, "What form of severing family ties is worse than selling the mother of a girl from amongst you when Allaah has given you abundance?" The Sahabah رضي الله تعالى عنهم said, "Do as you see fit." Hadhrat Umar رضي الله تعالى عنه then wrote to all the regions (of the Islaamic Empire) instructing that the mother of no free woman should be sold (as a slave) because it entails severing family ties which is not permissible. (2)

A Hadith of Abu Uthmaan Nahdi in this Regard

Hadhrat Abu Uthmaan Nahdi reports that after Hadhrat Umar رضي الله تعالى عنه had appointed a man from the Banu Asad tribe as governor, the man came to him to collect the certificate of appointment. In the meantime, one of Hadhrat Umar رضي الله تعالى عنه's children was brought to him and he started kissing the child. The man from the Banu Asad tribe asked, "Do you kiss children, O Ameerul Mu'mineen? By Allaah! I have never kissed a child to this day." Hadhrat Umar رضي الله تعالى عنه then said, "In that case, I swear by Allaah that you will be even less compassionate towards people. Give the certificate of appointment back. You should never act as governor for me ever again." Hadhrat Umar رضي الله تعالى عنه then cancelled his appointment. (3)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.229).
(2) Ibn Mundhir, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.226).
(3) Bayhaqi (Vol.9 Pg.41) and Hannaad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165).

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A narration of Hadhrat Muhammad bin Sallaam states that Hadhrat Umar رضي الله تعالى عنه said (to the man), "What crime is it of mine that mercy has been extracted from your heart? Allaah has mercy only on those servants of his who show mercy." Hadhrat Umar رضي الله تعالى عنه then removed him from the post and said, "If you have no mercy for your own children, how will you have mercy on the masses?"(1)

The Justice and Equity that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Practised

The Incident of the Makhzoomiyyah Woman and the Lecture Rasulullaah ﷺ Gave

Hadhrat Urwa رضي الله تعالى عنه narrates that in the time of Rasulullaah ﷺ a woman stole during the conquest of Makkah. The members of her tribe (the Banu Makhzoom) hurried to Hadhrat Usaama bin Zaid رضي الله تعالى عنه to ask him to intercede (on her behalf before Rasulullaah ﷺ so that her hand should not be cut off). When Hadhrat Usaama رضي الله تعالى عنه spoke about it to Rasulullaah ﷺ, Rasulullaah ﷺ's face turned red (with anger) and he said, "Are you talking to me about (waiving) a penalty that Allaah has imposed?" Hadhrat Usaama رضي الله تعالى عنه cowered and said, "Seek Allaah's forgiveness for me, O Rasulullaah ﷺ!" That evening, Rasulullaah ﷺ stood up to deliver a lecture. After duly praising Allaah, he said: "The nations before you were destroyed because whenever a noble person amongst them stole, they let it be. However, when a weak person (from a family holding no status) stole, they imposed the penalty on him. I swear by the Being Who controls my life that even if Faatima رضي الله تعالى عنها the daughter of Muhammad ﷺ has to steal, I would cut off her hand."

Rasulullaah ﷺ then issued the necessary instructions and the woman's hand was cut off. She then repented sincerely to Allaah and even got married. Hadhrat Aa'isha رضي الله تعالى عنها says, "Thereafter, she used to come to me and I would present her needs to Rasulullaah ﷺ." (2)

The Narration of Hadhrat Abu Qataadah رضي الله تعالى عنه in this Regard

Hadhrat Abu Qataadah رضي الله تعالى عنه reports, "After we had left with Rasulullaah ﷺ for the Battle of Hunayn and met with the enemy, we suffered a temporary defeat. When I saw a man from the Mushrikeen overpowering one of the Muslims, I used my sword to strike his subclavian vein (on the shoulder) from behind. My blow cut through his armour and he turned to me. He then grabbed hold of me and started squeezing me so hard that I could get the smell of death. Fortunately, (because he had lost a lot of blood,) death overcame him and he let go of me. I then met Hadhrat Umar رضي الله تعالى عنه and asked, 'What has happened to the people

(1) Daynowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

(2) Bukhari in two instances, as well as Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.418). The other four books of the Sihaah Sitta have also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.26).

(Why did the Muslims suddenly flee)?' He replied, 'It was the command of Allaah.' (However, the Muslims then regrouped and fought back to defeat the Mushrikeen). When the Muslims returned (from the battlefield,) Rasulullaah ﷺ sat down and said, **'Whoever killed someone and has a witness to testify shall have the possessions of the dead man.'** I stood up and asked, 'Who will testify for me?' (When I received no response) I sat down again. When Rasulullaah ﷺ repeated the announcement, I again stood up and asked, 'Who will testify for me?' (When I again received no response) I sat down. Rasulullaah ﷺ repeated the announcement and again I stood up and asked, 'Who will testify for me?' (When I received no response this time) I sat down yet again. When Rasulullaah ﷺ again repeated the announcement, I stood up. Rasulullaah ﷺ asked, 'What is the matter, O Abu Qataadah?' After I had informed him of the incident, someone said, 'He had spoken the truth and the dead man's possessions are with me. O Rasulullaah ﷺ! Satisfy him on my behalf (give him something else so that I may keep the possessions).' Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'Never! By Allaah! In that case, whenever one of the lions of Allaah fight for Allaah and His Rasool ﷺ, should he give you what is taken from the enemy?' Rasulullaah ﷺ confirmed what was said by saying, 'He is right. Hand over the possessions.' The man handed me the possessions and with it I bought an orchard in the Banu Salma district. This was the first time that I had received any wealth as a Muslim."

The Incident of Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه with a Jew

Hadhrat Abdullaah bin Abu Hadrad Aslami رضي الله تعالى عنه narrates that he owed four Dirhams to a Jewish man, who then complained about him (to Rasulullaah ﷺ) saying, "O Muhammad ﷺ! That man owes me four Dirhams but he keeps overpowering me (refuses to pay whenever I ask him). Rasulullaah ﷺ said to Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه, "Pay this man his dues." Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه replied, "I swear by the Being Who has sent you with the truth that I cannot pay him." "Pay this man his dues," Rasulullaah ﷺ repeated. Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه pleaded, "I swear by the Being Who controls my life that I am unable to pay him. I have already informed him that you would soon send us to Khaybar from where I hope to return with some spoils of war that you give us. I would then be able to pay him back with this." However, Rasulullaah ﷺ again instructed, "Pay the man his dues." It was the habit of Rasulullaah ﷺ that he never repeated anything after the third time (saying something three times meant that it was final).

Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه then proceeded to the marketplace. He was wearing a turban on his head and a shawl as his lower garment. He **removed the turban from his head and used it as a lower garment.** He then removed the shawl and said (to the Jew), "Buy this shawl from me." The Jew bought it from him for four Dirhams. An old woman then passed by and asked,

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"What is the matter, O companion of Rasulullaah ﷺ?" when Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه related the incident to her, she took off a shawl she was wearing and threw it over him saying, "Take this shawl." (1)

The Incident of Two Men from the Ansaar in this Regard

Hadhrat Ummu Salama رضي الله تعالى عنها reports that two men from the Ansaar brought to Rasulullaah ﷺ their dispute concerning some inheritance for which they could produce no evidence nor any witnesses. Rasulullaah ﷺ said to them, "You are bringing your dispute to me when I can pass judgement only by my estimation in matters concerning which no revelation has come to me. Therefore, if I decide in the favour of someone because of his stronger case, thereby severing any right of his brother, he should not accept it. In that case, I would be apportioning for him a part of Jahannam. On the Day of Qiyaamah he will come with it as a yoke around his neck."

The two men started weeping and each one of them said, "O Rasulullaah ﷺ! I hand over my right to him." Rasulullaah ﷺ said, "Since you want it that way, go and ponder about the right, divide it between yourselves and draw lots (to decide who should have which share). Each one of you should then permit his share for the other (so that none stands responsible for taking the right of the other)." (2)

An Incident of a Bedouin in this Regard

Hadhrat Abu Sa'eed رضي الله تعالى عنه reports that a Bedouin once came to Rasulullaah ﷺ to demand payment of a debt Rasulullaah ﷺ owed to him. He behaved very harshly with Rasulullaah ﷺ saying, "I shall continue plaguing you until you pay the debt!" The companions of Rasulullaah ﷺ admonished the man saying, "Shame on you! Do you know with whom you are talking?!" The man said, "I am only asking for my right." Rasulullaah ﷺ said to them, "Why are you not defending the one who has a right?"

Rasulullaah ﷺ then sent for Hadhrat Khowla bint Qais رضي الله تعالى عنها and asked her, "Borrow me some dates if you have any and I shall pay you back when I receive some dates." She said, "Most certainly! May my parents be sacrificed for you, O Rasulullaah ﷺ!" She then borrowed the dates to Rasulullaah ﷺ, with which he paid the Bedouin off together with something extra. The man then said, "You have given me full payment, may Allaah give you in full." Rasulullaah ﷺ then said, **"They are the best of people (who support those with a right). There is no good in a nation whose weak people cannot claim their right without hesitation."** (3)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.181). Ahmad has reported a similar narration, as quoted in *Isaaba* (Vol.2 Pg.295).

(2) Ibn Abi Shaybah and Abu Sa'eed Naqqaash, as quoted in *Kanzul Ummaal* (Vol.3 Pg.182).

(3) Ibn Maajah, Bazzaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.271).

The Narration of Hadhrat Khowla bint Qais رضي الله تعالى عنها in this Regard

Hadhrat Khowla bint Qais رضي الله تعالى عنها who was the wife of Hadhrat Hamza bin Abdul Muttalib رضي الله تعالى عنه narrates, "Rasulullaah ﷺ owed a Wasaq[1] of dates to a man from the Banu Saa'idah tribe. When the man came to claim repayment, Rasulullaah ﷺ instructed someone from the Ansaar to pay it. When the Ansaari paid the man in dates which were of an inferior quality, he refused to accept it. The Ansaari said, "Are you refusing Rasulullaah ﷺ?" The man said, "Yes. Who is more worthy of exercising justice than Rasulullaah ﷺ?" Rasulullaah ﷺ's eyes welled with tears as he said, "He is right. Who is more worthy of exercising justice than me? May Allaah not bless a nation whose weak ones cannot claim their rights from their powerful ones and cannot demand them either." Rasulullaah ﷺ then said, **"O Khowla! Count and settle his debt because when a creditor is satisfied when he leaves his debtor, all creatures on earth and fish in the oceans pray for him (the debtor).** However, when a debtor delays in paying when he has the means to pay, Allaah records a sin in his records for every day and night that passes (without him paying)." [2]

The Justice of Hadhrat Abu Bakr رضي الله تعالى عنه

The Narration of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه stood up one Friday and announced, "Bring the Zakaah camels tomorrow morning so that we may distribute them. Remember that none should come to see us without permission." A woman said to her husband, "Take this rein (to be given with the camels to the poor). Perhaps Allaah shall make it a means of providing a camel for us." The man arrived at a time when Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were with the camels and entered (the enclosure) with them. Hadhrat Abu Bakr رضي الله تعالى عنه turned around and asked, "Who allowed you to come here?" Hadhrat Abu Bakr رضي الله تعالى عنه then took the rein from the man and hit him with it. After he had completed distributing the camels, Hadhrat Abu Bakr رضي الله تعالى عنه summoned the man and handing him the rein, said, "Take your revenge." Hadhrat Umar رضي الله تعالى عنه quickly intervened and said, "By Allaah! He should not take revenge from you. You should not make this a custom (that people should take revenge from an Ameer who needs to teach a lesson to people)." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Then who will defend me in Allaah's court on the Day of Qiyaamah?" Hadhrat Umar رضي الله تعالى عنه replied, "Compensate him somehow." Hadhrat Abu Bakr رضي الله تعالى عنه then instructed his slave to give the man a riding camel together with its carriage and blanket. In addition to this, he also

(1) A unit weight equal to approximately 25 kg.

(2) Tabraani and Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.270), narrating from reliable sources.

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gave him five Dinaars (gold coins). In this manner, Hadhrat Abu Bakr رضي الله تعالى عنه secured the man's pardon. (1)

The Justice of Hadhrat Umar Farooq رضي الله تعالى عنه

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه

Hadhrat Sha'bi reports that a dispute arose between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "Appoint someone to decide the matter between us." They then agreed to appoint Hadhrat Zaid bin Thaabit رضي الله تعالى عنه (to settle the matter) between them. When the two men came to Hadhrat Zaid رضي الله تعالى عنه, he made place at the head side of his bedding saying, "Sit here, O Ameerul Mu'mineen." Hadhrat Umar رضي الله تعالى عنه said, "That is the first wrong you have committed in your decision-making procedure. I shall rather sit with my contestant." The two men then sat in front of Hadhrat Zaid رضي الله تعالى عنه. Hadhrat Ubay رضي الله تعالى عنه made his claim and Hadhrat Umar رضي الله تعالى عنه refuted it. Hadhrat Zaid رضي الله تعالى عنه then said to Hadhrat Ubay رضي الله تعالى عنه, "Absolve the Ameerul Mu'mineen (from taking an oath, which is the next step of the procedure since no witnesses were presented). I would not have asked for this concession for anyone else besides the Ameerul Mu'mineen." However, Hadhrat Umar رضي الله تعالى عنه still took the oath and then said, "Zaid will be unable to judge unless he treats Umar as a man from the ranks of the common Muslims." (2)

The narration of Ibn Asaakir states that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه disputed about the harvesting of a date crop. With tears in his eyes, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Is this how it will be under your rule, O Umar?" Hadhrat Umar رضي الله تعالى عنه said, "Then appoint someone to decide between us." When Hadhrat Ubay رضي الله تعالى عنه suggested the name of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه accepted and the two of them went to him. The rest of the narration is like the one above. (3)

The Dispute Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه Concerning the Expansion of the Masjidun Nabawi

Hadhrat Zaid bin Aslam reports that Hadhrat Abbaas رضي الله تعالى عنه had a house next to the Masjid of Madinah. Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abbaas رضي الله تعالى عنه to sell the house to him because he intended adding it to the Masjid. However, Hadhrat Abbaas رضي الله تعالى عنه refused to sell it. When Hadhrat Umar رضي الله تعالى عنه requested him to give it as a gift, Hadhrat Abbaas رضي الله تعالى عنه refused this as well. Hadhrat Umar رضي الله تعالى عنه said, "You have no option but to accept one of the two proposals." When Hadhrat Abbaas رضي الله تعالى عنه still refused, Hadhrat Umar رضي الله تعالى عنه told him to appoint someone (to decides the matter between them). Hadhrat Abbaas رضي الله تعالى عنه appointed

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).
(2) Ibn Asaakir, Sa'eed bin Mansoor and Bayhaqi.
(3) *Kanzul Ummaal* (Vol.3 Pg.174) and (Vol.3 Pg.181).

Hadhrat Ubay رضي الله تعالى عنه and the two men took their case to him.

(After hearing the case,) Hadhrat Ubay رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, "I do not see any way in which you can remove him from his house without his consent." Hadhrat Umar رضي الله تعالى عنه asked, "Tell me whether you found this judgement in the Book of Allaah or in a Hadith of Rasulullaah ﷺ?" "It is in a Hadith of Rasulullaah ﷺ," replied Hadhrat Ubay رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه asked for substantiation, Hadhrat Ubay رضي الله تعالى عنه said, "I have heard Rasulullaah ﷺ say that while Hadhrat Sulaymaan عليه السلام the son of Hadhrat Dawood عليه السلام was constructing Baytul Maqdas, he found the walls destroyed every morning after he had them built. Allaah then sent revelation telling him that he would be unable to build anything on the land of another person without the person's consent."

Hadhrat Umar رضي الله تعالى عنه then left Hadhrat Abbaas رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه himself included it in the Masjid at a later stage. (1)

A Narration of Hadhrat Sa'eed bin Musayyib in this Regard

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله تعالى عنه once intended to take the house of Hadhrat Abbaas رضي الله تعالى عنه to include it in the Masjid. However, Hadhrat Abbaas رضي الله تعالى عنه refused to hand the house over. When Hadhrat Umar رضي الله تعالى عنه resolved that he would certainly have possession of the house, Hadhrat Abbaas رضي الله تعالى عنه proposed that they appoint Hadhrat Ubay bin Ka'b رضي الله تعالى عنه to pass judgement between them. Hadhrat Umar رضي الله تعالى عنه agreed and they both approached Hadhrat Ubay رضي الله تعالى عنه. After they had related the matter to him, Hadhrat Ubay رضي الله تعالى عنه said, "Allaah sent revelation to Hadhrat Sulaymaan bin Dawood instructing him to construct the Baytul Maqdas. The land belonged to a man whom Hadhrat Sulaymaan عليه السلام approached to buy it from him. However, when Hadhrat Sulaymaan عليه السلام handed over the money to the man, he asked, 'Is this price that you are paying better or is that which you are taking from me better?' Hadhrat Sulaymaan عليه السلام replied, 'Certainly that which I am taking from you is better.' 'In that case,' said the man, 'I shall not accept it.'

Hadhrat Sulaymaan عليه السلام then gave the man a higher price. The man then did the same thing two or three times until Hadhrat Sulaymaan عليه السلام made a condition with him, 'I am buying this land from you at the price you fix. You may therefore not ask me which of the two is better.' Hadhrat Sulaymaan عليه السلام took the purchased land from him at the price he fixed, which happened to be twelve thousand Qintaar of gold (one Qintaar equals four thousand gold coins). Hadhrat Sulaymaan عليه السلام then felt that the amount was too big to give the man. Allaah then sent revelation to him saying, 'If you are paying him from something that is your own, then you know best (what you have to do). However, if you are paying him from what We have provided for you, then give him whatever he is pleased with.' Hadhrat Sulaymaan عليه السلام then paid the amount."

(1) Abdur Razzaaq.

Hadhrat Ubay رضي الله تعالى عنه continued, "I feel that Abbaas رضي الله تعالى عنه has a greater right to his house, which cannot be taken from him until he is pleased." Hadhrat Abbaas رضي الله تعالى عنه then said, "Since you have made the decision in my favour, I wish to make it Sadaqah for the Muslims." (1)

The Incident of Hadhrat Abdur Rahmaan bin Umar bin Khattaab and Abu Saroo'ah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that his brother Abdur Rahmaan and Abu Saroo'ah both drank some wine while they were in Egypt during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. They were both intoxicated and the following morning they approached Hadhrat Amr bin Al Aas رضي الله تعالى عنه who was the Ameer of Egypt. They said to him, "Purify us (by imposing the penalty) because we had both become intoxicated with what we drank."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "When my brother mentioned to me that he had become intoxicated, I said to him, 'Come into the house and I will purify you.' I did not know then that he had already been to Hadhrat Amr bin Al Aas رضي الله تعالى عنه. When my brother told me that he had already informed the Ameer of Egypt, I said, 'Your head will not be shaved in front of all the people today. Go into the house and I will myself shave your head.' The practice of governors in those days was that they shaved the heads of criminals together with imposing the penalty. The two men then entered the house. I shaved my brother's head with my own hand and then Hadhrat Amr رضي الله تعالى عنه had them lashed."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه continues, "When Hadhrat Umar رضي الله تعالى عنه heard about this, he wrote to Hadhrat Amr رضي الله تعالى عنه with instructions to send Abdur Rahmaan to him on a carriage. Hadhrat Amr رضي الله تعالى عنه complied and when Abdur Rahmaan reached (his father) Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه lashed him and punished him further because of his relationship with him. Hadhrat Umar رضي الله تعالى عنه then let him go and he lived hail and healthily for a month after which his predestination caught up with him and he passed away. Although people commonly believe that he died because of the lashing he received from Hadhrat Umar رضي الله تعالى عنه, it is evident that he did not die because of this lashing." (2)

The Incident of Hadhrat Umar رضي الله تعالى عنه and a Woman whose Husband was Missing

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once sent for a woman whose husband had gone missing. Hadhrat Umar رضي الله تعالى عنه objected to the fact that

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260). Ibn Sa'd (Vol.4 Pg.13) has reported a similar narration. Ibn Asaakir has also reported a similar narration in great detail from Saalim Abu Nadhar and the chain of narrators are reliable save for the fact that Saalim was not a contemporary of Hadhrat Umar رضي الله تعالى عنه. Bayhaqi and Ya'qoob bin Sufyaan have reported the narration briefly from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with a reliable chain of narrators, as quoted in *Kanzul Ummaal* (Vol.7 Pg.65). In this narration, Hadhrat Hudhayfa رضي الله تعالى عنه is mentioned instead of Hadhrat Ubay رضي الله تعالى عنه.

(2) Abdur Razzaaq and Bayhaqi, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.422), narrating from reliable sources. Ibn Sa'd has also reported the narration in detail from Aslam who narrates from Hadhrat Amr bin Al Aas رضي الله تعالى عنه, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

people used to frequently visit her. When she was summoned, it was said to her, "Respond to the call of Umar." She bemoaned, "Alas! I am destroyed! What does Umar want with me?!" (She was pregnant and) As she was still on her way, she became so frightened that labour pains struck. She entered a house where the child was born. However, the child screamed only twice and then it died.

When Hadhrat Umar رضي الله تعالى عنه consulted with the Sahabah رضي الله تعالى عنهم (he felt responsible for the death of the child who was born prematurely because the mother's fear for him), some of them told him that nothing was due from him because he was after all the ruler and therefore had a right to reprimand people (summon them when they do wrong). Hadhrat Ali رضي الله تعالى عنه however, remained silent. Hadhrat Umar رضي الله تعالى عنه then turned to Hadhrat Ali رضي الله تعالى عنه and asked him what his opinion was. He said, "If they are speaking their opinions (without proof), then their opinions are wrong. If however, they are speaking from their baser desires, then they have not advised you well. I think that you are responsible for paying the Diyah (blood money) because it was you who frightened her. She miscarried the child because of you." Hadhrat Ali رضي الله تعالى عنه then instructed that payment of the blood money should be divided amongst the Quraysh, meaning that the money would be taken from the entire Quraysh tribe because the death was a mistake (not intentional). (1)

The Practice of Hadhrat Umar رضي الله تعالى عنه During the Hajj season to Ensure Justice Between the people

Hadhrat Ataa reports that Hadhrat Umar رضي الله تعالى عنه used to command all his governors to meet with him during the Hajj season. When they gathered before him, he would say (to the masses), "O people! I have not appointed my governors over you to take your skins, your wealth and your honour. I have appointed them to prevent oppression between you and to distribute the spoils of war amongst you. Therefore, if anything besides this has been done to any of you, he should stand up (and report it)."

(On one occasion) No one stood up but one man. He said, "O Ameerul Mu'mineen! That governor of yours had whipped me a hundred lashes." Hadhrat Umar رضي الله تعالى عنه turned to the governor and said, "Why did you lash him?" He then instructed the man to take his revenge. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then stood up and said, "O Ameerul Mu'mineen! If you do this, you will have plenty of complaints coming to you and this (practice of people taking revenge from their governors) would become routine amongst those after you (and every Ameer will not be able to continue the practice)."

Hadhrat Umar رضي الله تعالى عنه said, "How can I not have revenge taken (from my governors) when I had seen Rasulullaah ﷺ have people take revenge from himself." Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "Then do permit us to satisfy the man." When Hadhrat Umar رضي الله تعالى عنه granted them the permission, they compensated the man by giving him two Dinaars for every lash, equalling the

(1) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.300).

sum of two hundred Dinaars. (1)

The Incident of Hadhrat Amr bin Al Aas رضي الله تعالى عنه and an Egyptian

Hadhrat Anas رضي الله تعالى عنه narrates that an Egyptian man once came to Hadhrat Umar bin Khattaab رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! I have come to seek refuge with you from oppression." Hadhrat Umar رضي الله تعالى عنه replied, "You have sought refuge with one who will certainly grant it." The man said, "I had a race with the son of Amr bin Al Aas رضي الله تعالى عنه and I beat him. He then started whippinp me as he said, 'I am the son of honourable men!'" Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه instructing him to come (to Madinah) with his son.

When they arrived, Hadhrat Umar رضي الله تعالى عنه called for the Egyptian and (when he came) said, "Take this whip and hit." As the Egyptian whipped the son of Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "Whip the son of disgraceful people!" Hadhrat Anas رضي الله تعالى عنه says, "By Allaah! The man whipped well just as we liked him to do and then stopped whipping just when we felt that he should stop." Hadhrat Umar رضي الله تعالى عنه then said to the Egyptian, "Now put a lash across Amr's head." (Hadhrat Umar رضي الله تعالى عنه wanted to caution Hadhrat Amr رضي الله تعالى عنه for not teaching his son well enough) The Egyptian said, "O Ameerul Mu'mineen! It was his son who hit me and I have already had my revenge." Hadhrat Umar رضي الله تعالى عنه then said to Hadhrat Amr bin Al Aas رضي الله تعالى عنه, "Since when have you been enslaving people when their mothers had given them birth as free people." Hadhrat Amr bin Al Aas رضي الله تعالى عنه pleaded, "O Ameerul Mu'mineen! I did not know about this, neither did the man complain to me (otherwise I would have dealt with my son)." (2)

Hadhrat Umar رضي الله تعالى عنه takes the Governor of Bahrain to Task

Hadhrat Yazeed bin Abu Mansoor narrates that it was brought to the attention of Hadhrat Umar رضي الله تعالى عنه that the governor of Bahrain whose name was Ibnul Jaarood or Ibn Abu Jaarood executed a man called Adiryaas. When Adiryaas was brought before the governor, the evidence against him was a letter allegedly written by him and addressed to the enemy, stating that he intended defecting to their ranks. As he was being executed, he called out, "Save me, O Umar! Save me, O Umar!" Hadhrat Umar رضي الله تعالى عنه wrote a letter to the governor, ordering him to come to him (in Madinah).

When he arrived, Hadhrat Umar رضي الله تعالى عنه sat in wait for him with a spear in his hand. As he entered the room, Hadhrat Umar رضي الله تعالى عنه lifted the governor's beard with the spear as he said, "I am at you service, O Adiryaas! I am at your service, O Adiryaas!" Jaarood started pleading, "O Ameerul Mu'mineen! He wrote about confidential information of the Muslims and had intended to defect." Hadhrat

(1) Ibn Sa'd (Vol.3 Pg.211) and Ibn Raahway, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.419).
(2) Ibn Abdul Hakam, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.420).

Umar رضي الله تعالى عنه said, "You killed him because of his intentions! Which of us does not make intentions (to do evil)? Had it not been for the fear that it would become routine, I would have killed you for (killing) him." (1)

The Hadith of Zaid bin Wahab in this Regard

Hadhrat Zaid bin Wahab narrates that Hadhrat Umar رضي الله تعالى عنه once emerged from his home with his fingers in his ears and saying, "If only I could have been at your service! If only I could have been at your service!" When the people asked what the matter was, Hadhrat Umar رضي الله تعالى عنه informed them that a messenger had come to him from one of his governors stating that a river presented an obstacle to the progress of their army and they could not find a boat to cross over. The Ameer of the army instructed the others to find a man who knew how to gauge the depth of a river. They brought an old man who pleaded to the Ameer saying, "I fear the cold." Although it was winter, the Ameer forced him to go into the river and it was not long before the cold overcame him and the last thing he shouted before he drowned was, "Help me, O Umar!"

Hadhrat Umar رضي الله تعالى عنه wrote to the Ameer (to come to Madinah) and when he arrived, Hadhrat Umar رضي الله تعالى عنه ignored him for a few days. Hadhrat Umar رضي الله تعالى عنه usually did this when he was angry with someone. Hadhrat Umar رضي الله تعالى عنه then asked him, "What wrong was done by the man you killed?" The Ameer said, "O Ameerul Mu'mineen! I never intended to kill him. Because we could find nothing with which to cross over, we only wanted to ascertain the depth of the water." He then went on to enumerate the many territories they had conquered. However, Hadhrat Umar رضي الله تعالى عنه said, **"A single Muslim is more valuable to me than all your achievements. Had I not feared that it would become a common practice, I would have executed you. Pay the Diyah to his family and go somewhere where I would not see you again."** (2)

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and another man and the Letter Hadhrat Umar رضي الله تعالى عنه Wrote in this Regard

Hadhrat Jareer narrates that a man who was with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه (in a battle) managed to gain a large booty. Although Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه gave the man some share of the booty, it was not the complete share. The man refused to accept anything less than his complete share. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه then gave the man twenty lashes and shaved off his hair. The man collected his hair and went to Hadhrat Umar رضي الله تعالى عنه. He then took out the hair from his pocket and thrust it on Hadhrat Umar رضي الله تعالى عنه's chest. "What is the matter?" asked Hadhrat Umar رضي الله تعالى عنه. After the man recounted the incident to Hadhrat Umar رضي الله تعالى عنه, the Khalifah wrote a letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. After greeting Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Umar

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

رضي الله تعالى عنه wrote the name of the person who had informed him of the incident and also wrote the details of what he heard. Thereafter, he wrote:

"I order you in the name of Allaah that if you had carried out the act in public, you should sit in public and allow him to have his revenge from you. If you had done so in private, then you should sit in private and allow him to have his revenge."

When this letter reached Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, he sat down for the man to take his revenge, but the man said, "I have forgiven him for the pleasure of Allaah." (1)

The Incident of Hadhrat Fayrooz Daylami رضي الله تعالى عنه and a Youngster from the Quraysh

Hadhrat Hirmaazi reports that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Fayrooz Daylami رضي الله تعالى عنه:

"The news has reached me that you are very occupied with eating refined bread with honey. When this letter of mine reaches you, come to me in the name of Allaah and fight in the way of Allaah."

When Hadhrat Fayrooz Daylami رضي الله تعالى عنه arrived (in Madinah), he sought permission to see Hadhrat Umar رضي الله تعالى عنه and permission was granted. Just then, (as he was about to enter) a youngster from the Quraysh also rushed in and jostled Hadhrat Fayrooz رضي الله تعالى عنه. Hadhrat Fayrooz رضي الله تعالى عنه lifted his hand and slapped the Qurayshi on the nose. The Qurayshi entered the presence of Hadhrat Umar رضي الله تعالى عنه with a bleeding nose and Hadhrat Umar رضي الله تعالى عنه asked him, "Who did this to you?" "Fayrooz," came the reply. Hadhrat Fayrooz رضي الله تعالى عنه was still standing at the door and then entered after Hadhrat Umar رضي الله تعالى عنه gave him permission to do so.

Hadhrat Umar رضي الله تعالى عنه then asked, "What is this, O Fayrooz?" he replied, "O Ameerul Mu'mineen! It was just recently that we had been kings. You had written to me (to come here) but did not write to him. You had also permitted me to enter and did not permit him. However, he wanted to enter before me with the permission I had been granted. I then did what he has informed you about." Hadhrat Umar رضي الله تعالى عنه said, "Retribution!" "Does it have to be?" asked Hadhrat Fayrooz رضي الله تعالى عنه. "It will have to be," Hadhrat Umar رضي الله تعالى عنه confirmed. Hadhrat Fayrooz رضي الله تعالى عنه then knelt on his knees and the youngster stood ready to have his revenge. Hadhrat Umar رضي الله تعالى عنه interrupted by saying, "Hold it boy until I inform you about what I heard Rasulullaah صلى الله عليه وسلم say one morning. He said, **'Last night Aswad Anasi the great liar (who claimed to be a Nabi) was killed last night. It was the pious servant Fayrooz Daylami who killed him.'** Can you see yourself taking revenge from him after hearing this from Rasulullaah صلى الله عليه وسلم?" The youngster said, "I have forgiven him after you have informed me about this statement of Rasulullaah صلى الله عليه وسلم."

Hadhrat Fayrooz رضي الله تعالى عنه then asked Hadhrat Umar رضي الله تعالى عنه, "Tell me whether my

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

admission to guilt and his pardoning me without duress would save me (from punishment in the Aakhirah)?" "Certainly," replied Hadhrat Umar رضي الله تعالى عنه. "In that case," said Hadhrat Fayrooz رضي الله تعالى عنه, **"I make you the witness that I am giving my sword, my horse and thirty thousand of my wealth to this youngster as a gift."** Hadhrat Umar رضي الله تعالى عنه said to the youngster, "Your pardon has been rewarded (by Allaah in the Aakhirah), O brother of the Quraysh and you have also received plenty of wealth (in this world)." (1)

The Incident of a Slave Woman and the Justice of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that a slave woman once came to Hadhrat Umar رضي الله تعالى عنه and said, "My master has accused me of fornication and made me sit on a fire until my private organ was burnt." Hadhrat Umar رضي الله تعالى عنه asked her, "Did anyone witness you commit the act?" When she replied in the negative, he asked further, "Did you make any confession before him?" When she again said that she did not, Hadhrat Umar رضي الله تعالى عنه exclaimed, "I shall deal with him." When Hadhrat Umar رضي الله تعالى عنه saw the man, he asked, **"Do you punish with punishment that is reserved for Allaah (with fire)?!"** The man entreated, "O Ameerul Mu'mineen! I was suspicious of her." "Did you see her commit the act?" Hadhrat Umar رضي الله تعالى عنه demanded to know. "No," came the reply. Hadhrat Umar رضي الله تعالى عنه enquired further, "Did she then confess to you that she committed the act?" Again he said, "No."

Hadhrat Umar رضي الله تعالى عنه then exclaimed, "I swear by the Being Who controls my life that I would have definitely taken retribution from you had I not heard Rasulullaah صلى الله عليه وسلم say, 'Retribution cannot be taken from a master for anything he does to his slave and **also not from a father for anything he does to his child.'** Hadhrat Umar رضي الله تعالى عنه had the man lashed a hundred times and then said to the woman, "You may go because you are now freed for the pleasure of Allaah. You are now the freed slave of Allaah and His Rasool صلى الله عليه وسلم. I testify that I have heard Rasulullaah صلى الله عليه وسلم say, **'The person who is burnt by fire or disfigured by it is a free person and is the freed slave of Allaah and His Rasool صلى الله عليه وسلم.'"**(2)

The Incident Between a Farmer and Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and the Justice of Hadhrat Umar رضي الله تعالى عنه in the Matter

Hadhrat Makhool narrates that Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه once called a non-Arab Christian farm labourer to hold his animal next to Baytul Maqdas. When the labourer refused, Hadhrat Ubaadah رضي الله تعالى عنه hit him so hard that his head was cut. The labourer sought help from Hadhrat Umar bin Khattaab رضي الله تعالى عنه, who then asked Hadhrat Ubaadah رضي الله تعالى عنه, "What made you do that to him?" Hadhrat Ubaadah رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! He refused to hold my

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.83).
(2) Tabraani in his Awsat, Ibn Asaakir and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.299).

animal when I asked him to do so, so I hit him because I am a short-tempered man." **Hadhrat Umar رضي الله تعالى عنه then instructed Hadhrat Ubaadah رضي الله تعالى عنه to sit down so that the labourer could have his revenge.** Just then, Hadhrat Zaid bin Thaabit رضي الله تعالى عنه interrupted by saying, "O Ameerul Mu'mineen! Will you allow your slave to take revenge from your brother?" Hadhrat Umar رضي الله تعالى عنه then left out the retribution and determined that Hadhrat Ubaadah رضي الله تعالى عنه should compensate the labourer in money. (1)

The Incident of Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه with a Jew and the Justice of Hadhrat Umar رضي الله تعالى عنه in this Matter

Hadhrat Suwayd bin Ghafala رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه once arrived in Shaam, a man belonging to the Ahlul Kitaab said to him, "O Ameerul Mu'mineen! A man from amongst the Mu'mineen did this to me." The man's head was cut and he had been beaten. Hadhrat Umar رضي الله تعالى عنه became extremely angry and then said to Hadhrat Suhayb رضي الله تعالى عنه, "Go and investigate who is responsible for this and then bring the culprit to me." Hadhrat Suhayb رضي الله تعالى عنه proceeded and discovered that the person responsible was Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه. Hadhrat Suhayb رضي الله تعالى عنه said to Hadhrat Awf bin Maalik رضي الله تعالى عنه, "The Ameerul Mu'mineen is extremely angry with you. Bring along Mu'aadh bin Jabal رضي الله تعالى عنه to speak to him because I fear that he will be very hasty in deciding your matter."

After Hadhrat Umar رضي الله تعالى عنه had completed his salaah, he called for Hadhrat Suhayb رضي الله تعالى عنه and asked him whether he had brought the person. "Yes," replied Hadhrat Suhayb رضي الله تعالى عنه. In the meanwhile, Hadhrat Awf bin Maalik رضي الله تعالى عنه had already approached Hadhrat Mu'aadh رضي الله تعالى عنه and narrated the incident to him. Hadhrat Mu'aadh رضي الله تعالى عنه then stood up and said, "O Ameerul Mu'mineen! The man is Awf bin Maalik رضي الله تعالى عنه. Please give him a hearing and do not be hasty with him." (Turning to Hadhrat Awf bin Maalik رضي الله تعالى عنه) Hadhrat Umar رضي الله تعالى عنه asked, "What has happened between you and this person?" Hadhrat Awf bin Maalik رضي الله تعالى عنه said, "O Ameerul Mu'mineen! I saw this man pushing along the donkey of a Muslim woman. He then poked the donkey so that it should throw her off, but it did not. **He then pushed the donkey and it dropped her. Thereafter, he fell on to her (and raped her. Unable to bear this, I then hit him).**"

Hadhrat Umar رضي الله تعالى عنه said, "Bring the woman to me so that she may confirm what you said." When Hadhrat Awf bin Maalik رضي الله تعالى عنه went to her, her father and her husband said, "What do you want with our woman? You have already disgraced us (by relating the story)." However, the woman said, **"By Allaah! I shall definitely go with him!"** Her father and husband then said, "We shall rather go and relate the incident on your behalf." The two men then went to Hadhrat Umar رضي الله تعالى عنه and related the story just as Hadhrat Awf bin Maalik رضي الله تعالى عنه had. Hadhrat Umar رضي الله تعالى عنه then had the **Jew crucified and said (to the Jewish**

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.303).

population), "This (type of behaviour) was not amongst the clauses of our treaty with you." He then said, "O people! Fear Allaah with regard to those under the guardianship of Muhammad ﷺ (the Dhimmis). However, there shall be no guardianship for those of them who do this (who rape Muslim women)."
Hadhrat Suwayd says that the Jew was the first person he had seen crucified in Islaam. (1)

The Incident of Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه with a Jew and the Justice of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdul Malik bin Ya'la Laythi narrates that Hadhrat Bakr bin Shaddaah Laythi رضي الله تعالى عنه used to serve Rasulullaah ﷺ when he was a child. After he came of age, he approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I used to go into the homes of your wives, but I have now reached the age of a man. Rasulullaah ﷺ then prayed for him saying, "O Allaah! Make his speech always truthful and grant him success."
It happened during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه that a Jew was found murdered. Hadhrat Umar رضي الله تعالى عنه regarded this to be a very serious matter and was very perturbed. He mounted the pulpit and said, "Will people be suddenly killed during the period in which Allaah has made me the Khalifah? In the name of Allaah do I beseech anyone with any knowledge (of the murder) to inform me likewise." Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه then stood up and said, "It was I who did it." Hadhrat Umar رضي الله تعالى عنه exclaimed, "Allaahu Akbar! You are confessing to the murder! Explain your excuse." "Certainly," said Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه, "When a certain Muslim left to fight in Jihaad, he appointed me to the task of caring for his family. I came one day and found this Jew in the (Muslim's) house saying:

"Islaam has deceived Ash'ath (the Muslim out in Jihaad)
so much that I have spent the entire night alone with his wife
I spent the night on her breasts
While she spent the night on bare-backed and lean camel
It appears that at the place where her thighs meet
Are waves crashing on to waves"

Hadhrat Umar رضي الله تعالى عنه believed Hadhrat Bakr bin Shaddaah رضي الله تعالى عنه because of the prayer of Rasulullaah ﷺ and acquitted him for the murder. (2)

The Letter that Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Abu Ubaydah رضي الله تعالى عنه Concerning the Murder of a Jew

Hadhrat Qaasim bin Abi Bazza reports that a Muslim once killed a Dhimmi in

(1) Abu Ubayd, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.299). Tabraani has reported a similar narration in brief from Hadhrat Awf bin Maalik رضي الله تعالى عنه. He has narrated from reliable sources, as confirmed by *Haythami* (Vol.6 Pg.13).
(2) Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.13). Ibn Abi Shaybah has also reported a similar narration from Imaam Sha'bi, as quoted in *Isaaba* (Vol.1 Pg.52).

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Shaam. The case was brought before Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, who then wrote to Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه wrote back with the instruction that if killing Dhimmis is a habitual practice of the Muslim, he should be executed. **However, if he did it in a fit of rage, he should pay a penalty of four thousand Dirhams.** (1)

Hadhrat Umar رضي الله تعالى عنه Writes to the Commander of an Army Forbidding the Killing of Mushrikeen (who surrender)

It is reported that Hadhrat Umar رضي الله تعالى عنه once wrote the following letter to one of the army commanders he had dispatched:

"The news has reached me that some of your men seek out the burly Mushrikeen soldiers and even if they flee to the mountains where they feel safe, your men tell them 'Matras' (a Persian word meaning 'Have no fear', used to assure the person that he would not be harmed). Thereafter, when they have the man in custody (after he had given himself up upon the assurance of safety) they kill him. I swear by the Being Who controls my life! If the news reaches me that any of you does this, I shall have him executed. (2)

Another narration from Abu Salama states that Hadhrat Umar رضي الله تعالى عنه said, **"I swear by the Being Who controls my life! If any of you points your finger towards the sky for any Mushrik (assuring him safety) and then kills him when he surrenders himself, I shall have him executed."** (3)

The Incident of Hurmuzaan and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "When we laid siege to the city of Tustar, (their leader) Hurmuzaan eventually surrendered on the verdict of Umar رضي الله تعالى عنه. I then brought him to Umar رضي الله تعالى عنه. When we arrived, Umar رضي الله تعالى عنه told Hurmuzaan to speak. Hurmuzaan asked, 'Should I speak like a dead man or like a living person?' Hadhrat Umar رضي الله تعالى عنه replied, 'You may speak, 'Laa Ba's' (without fear).' Hurmuzaan then said, 'O Arabs! As long as Allaah had left you and us to ourselves, we used to enslave you, kill you and usurp your wealth. However, since Allaah has been with you, we have no strength against you.'

'What have you to say?' Umar رضي الله تعالى عنه asked me. I said, 'O Ameerul Mu'mineen! I have left behind me a large enemy force who have tremendous strength. If you kill him, his people will lose hope in living and their strength will be even greater (so do not kill him).' Umar رضي الله تعالى عنه said, 'Can I allow the murderer of (great people like) Baraa bin Maalik رضي الله تعالى عنه (the brother of Hadhrat Anas رضي الله تعالى عنه) and Hajza bin Thowr رضي الله تعالى عنه to remain alive?' When I feared that Umar رضي الله تعالى عنه was going to kill Hurmuzaan, I said, 'You have no right to kill someone to whom you have sad, 'You may speak 'Laa Ba's' (because this is an assurance of amnesty).' Umar رضي الله تعالى عنه asked, 'Did you receive a bribe or anything else from him?' I replied, 'I

(1) Abdur Razzaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.298).
(2) Maalik.
(3) Ibn Saa'id and Laalka'ee, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

swear by Allaah that I neither received a bribe nor anything else from him.' Umar رضي الله تعالى عنه then warned, 'You will have to bring forth someone besides yourself to testify (that the words 'Laa Ba's' is an assurance of amnesty) otherwise I shall punish you first.'

I left and found Zubayr bin Awwaam رضي الله تعالى عنه, who testified on my behalf. Umar رضي الله تعالى عنه then restrained himself from killing Hurmuzaan. Hurmuzaan then accepted Islaam and Umar رضي الله تعالى عنه fixed an allowance for him from the public treasury." (1)

Hadhrat Umar رضي الله تعالى عنه Fixes an Allowance from the State Treasury for an Old Dhimmi

Hadhrat Abdullaah bin Abi Hadrad Aslami رضي الله تعالى عنه narrates that when they arrived with Hadhrat Umar رضي الله تعالى عنه in Jaabiya, they came across an old Dhimmi man begging for food. When Hadhrat Umar رضي الله تعالى عنه enquired about the man, he was informed that the man was a Dhimmi who had grown very old and weak and even had a family to support.Hadhrat Umar رضي الله تعالى عنه then absolved him of paying the Jizya he was obliged to pay and said, "You have made him pay the Jizya and when he eventually became weak, you left him to beg for food?" Hadhrat Umar رضي الله تعالى عنه then fixed an allowance of ten Dirhams for the man from the state treasury. (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه once passed by an old Dhimmi begging at the doors of the Masaajid. Hadhrat Umar رضي الله تعالى عنه said, "We have not treated you fairly. We had been taking Jizya from you when you were young and now that you are old, we have not cared for you." Hadhrat Umar رضي الله تعالى عنه then had an allowance given to him from the public treasury that was adequate for him. (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه and a Dhimmi

Hadhrat Yazeed bin Abi Maalik reports that Hadhrat Umar رضي الله تعالى عنه was with the Muslims of Jaabiya when a Dhimmi reported to him that people had ransacked his vineyard. Hadhrat Umar رضي الله تعالى عنه went to investigate and even found one of the Sahabah رضي الله تعالى عنهم carrying a shield full of grapes. "You also?" gaped Hadhrat Umar رضي الله تعالى عنه. The Sahabi رضي الله تعالى عنه said, "O Ameerul Mu'mineen! We are starving." Hadhrat Umar رضي الله تعالى عنه then left him and gave instructions that the owner of the vineyard should be paid (from the state treasury) for his grapes. (4)

Hadhrat Umar رضي الله تعالى عنه passes Judgement in Favour of a Jew Against a Muslim

Hadhrat Sa'eed bin Musayyib narrates that a Muslim and Jew once brought their

(1) Bayhaqi (Vol.9 Pg.96). Imaam Shaafi'ee has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298). Bayhaqi (Vol.9 Pg.96) has also reported the narration in more detail from Jubayr bin Hayya and another very detailed account appears in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.87).

(2) Ibn Asaakir and Waaqidi.

(3) Abu Ubayd, Ibn Zanjway and Uqayli, as quoted in *Kanzul Ummaal* (Vol.2 Pg.301,302).

(4) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.22 Pg.299).

dispute to Hadhrat Umar رضي الله تعالى عنه. Because Hadhrat Umar رضي الله تعالى عنه saw that the Jew was right, he passed judgement in his favour. The Jew then said to him, "By Allaah! You have judged by the truth!" Hadhrat Umar رضي الله تعالى عنه rapped him with a whip and asked, "How do you know?" The Jew replied, "By Allaah! We read in the Torah that whenever a judge resolves to pass judgement by the truth, there is an angel by his right and another by his left who continue guiding him aright and inspiring him. However, as soon as he forsakes the resolve to judge by the truth, they ascend (to the heavens) and leave him." (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Salama

Hadhrat Iyaas bin Salama narrates from his father (Hadhrat Salama), **"Hadhrat Umar رضي الله تعالى عنه once passed through the marketplace with a whip in his hand.** He lightly struck me with the whip which hit the edge of my clothes as he said, 'Move from the path.' The following day when he met me, he asked, 'O Salam! Do you intend performing Hajj?' When I replied in the affirmative, he led me by my hand to his house and gave me six hundred Dirhams. He then said, **'Use this to help you in your Hajj and you should know that it is in compensation for the lash that I gave you.' I said, "O Ameerul Mu'mineen! I do not even remember it.' He said, 'And I have never forgotten it.'"**(2)

The Justice of Hadhrat Uthmaan رضي الله تعالى عنه

An Incident that Transpired between him and his Slave

Hadhrat Abul Furaat narrates that Hadhrat Uthmaan رضي الله تعالى عنه once said to his slave, "I once twisted your ears and I want you to take retribution. When the slave took hold of his ears, Hadhrat Uthmaan رضي الله تعالى عنه told him to twist harder and said, **"How delightful is retribution in this world without any in the Aakhirah."** (3)

His Justice with a Bird

Hadhrat Naafi bin Abdul Haarith narrates, "Hadhrat Umar رضي الله تعالى عنه once arrived in Makkah where he went to the Daarun Nadwa(4) on a Friday. He intended to reach the Masjid earlier in this way. He hung his shawl on a peg in a room and a pigeon came to sit on it. When Hadhrat Umar رضي الله تعالى عنه chased the pigeon away, a snake attacked it and killed it. After he had led the Jumu'ah salaah, Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه and I came to him. He said, 'Do pass a verdict concerning something that I had done today. I had entered this room with the intention of reaching the Masjid earlier and hung my shawl on this peg. When a pigeon perched on top of it, I feared that it would mess the shawl with its

(1) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.455).
(2) Tabraani (Vol.5 Pg.32).
(3) Sammaan in his *Muwaafaqa*, as quoted in *Riyaadhun Nadhrah* (Vol.2 Pg.111) by Muhib Tabari.
(4) The place where the Quraysh used to convene before Islaam. It later became part of the Masjidul Haraam.

droppings and I therefore chased it off. It then perched on another peg where a snake attacked and killed it. It now occurs to me that it was I who had chased it away from a place of safety to one of danger (I had been the cause of its death).' I said to Hadhrat Uthmaan رضي الله تعالى عنه, 'What do you think about having the Ameerul Mu'mineen pay with a white goat three years of age?' Hadhrat Uthmaan رضي الله تعالى عنه said, 'I also feel that way.' Hadhrat Umar رضي الله تعالى عنه then had it paid." (1)

The Justice of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه Distributes the Booty Won at Isfahan

Hadhrat Kulayb narrates that when the booty won at Isfahan came to Hadhrat Ali رضي الله تعالى عنه, he divided it into seven shares. He found in it a loaf of bread and even divided that into seven parts, placing a piece of it on every one of the seven portions. He then summoned the commanders of the seven parts of the army and had them draw lots to decide which of them will be given their share first. (2)

The Incident of an Arab Woman and Her Freed Slave

The grandfather of Hadhrat Isa bin Abdullaah Haashimi narrates that two women came to ask from Hadhrat Ali رضي الله تعالى عنه. The one was an Arab woman and the other was her freed slave. Hadhrat Ali رضي الله تعالى عنه instructed that each of them be given a bag of grain and forty Dirhams. The freed slave took what she was given and left. The Arab woman said, "O Ameerul Mu'mineen! You have given me as much as you have given her whereas I am an Arab and she is a freed slave?" Hadhrat Ali رضي الله تعالى عنه replied, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Isma'eel عليه السلام (Arabs) should be given preference over the progeny of Is'haaq عليه السلام." (3)

An Incident that took place between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Ja'dah bin Hubayrah

Hadhrat Ali bin Rabee'ah reports that Hadhrat Ja'dah bin Hubayrah once said to Hadhrat Ali رضي الله تعالى عنه, "O Ameerul Mu'mineen! Two people will come to you (to judge their dispute). The one is more beloved to you than your own self (or he said "more beloved to you than your family and your wealth") while the other would readily slaughter you if he got the chance. You should therefore pass judgement in favour of the first rather than the second." Hadhrat Ali رضي الله تعالى عنه lightly hit him on the chest and said, "If this (passing judgement) was to please myself, I would have certainly done this. However, this is something that is done to please Allaah (and I shall therefore pass judgement according to the truth)." (4)

(1) Imaam Shafi'ee in his *Musnad* (pg.47).
(2) Bayhaqi (Vol.6 Pg.348), as quoted in *Kanzul Ummaal* (Vol.3 Pg.116). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.49).
(3) Bayhaqi (Vol.6 Pg.349)
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).

The Narration of Hadhrat Asbagh bin Nabaatah in this regard

Hadhrat Asbagh bin Nabaatah narrates that he once accompanied Hadhrat Ali رضي الله تعالى عنه to the marketplace. When Hadhrat Ali رضي الله تعالى عنه noticed that the traders had trespassed their boundaries, he asked, "What is this?" When the people confirmed that the traders had indeed trespassed their boundaries, Hadhrat Ali رضي الله تعالى عنه said, "They have no right to do that. **The Muslim marketplace is like the place where they perform salaah. Whoever arrives first at a place, it is his for the day unless he chooses to forfeit it."** (1)

The incident of Hadhrat Ali رضي الله تعالى عنه and a Jew has already passed in the chapter dealing with incidents about the character and actions of the Sahabah رضي الله تعالى عنهم that inspired people to accept Islaam.

The Justice of Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه

The Incident Concerning his Justice with the people of Khaybar

In a lengthy narration concerning the Mushrikeen in the Battle of Khaybar, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that Hadhrat Abdullaah bin Rawwaaha رضي الله تعالى عنه used to go to Khaybar every year to estimate their crop output and would then make them pay half the amount (according to the agreement they made with Rasulullaah ﷺ). The Jews complained to Rasulullaah ﷺ about the harshness of his estimations and even tried to bribe him. He however said to them, "O enemies of Allaah! Do you wish to feed me of food what is forbidden? By Allaah, I have come to you from someone whom I love most of all people while I detest each of you people more than apes and pigs. **However, my hatred for you and my love for him will not prompt me from being unjust towards you." The Jews then said, "It is because of this (such justice) that the skies and the earth remain in existence."** (2)

The Justice of Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه

The Narration of Hadhrat Haarith bin Suwayd in this Regard and the statement of Hadhrat Miqdaad رضي الله تعالى عنه who said, "I Shall die while Islaam is Dominant"

Hadhrat Haarith bin Suwayd narrates that Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه was once part of a military expedition that was surrounded by the enemy. The Ameer of the army gave explicit instructions that no one should take their

(1) Abu Ubayd in his Amwaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).
(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.199).

animals for grazing. However, the news did not reach one of the men and he grazed his animal. The Ameer therefore beat him for it. The man then returned saying, "Never before have I been treated as I have been treated today." Hadhrat Miqdaad رضي الله تعالى عنه happened to pass by and asked the man what the matter was. When the man related the incident, Hadhrat Miqdaad رضي الله تعالى عنه hung his sword around his neck and proceeded with the man to the Ameer. Hadhrat Miqdaad رضي الله تعالى عنه said (to the Ameer), "Allow him to take retribution from you." When the Ameer allowed the man to do so, the man forgave him. **Hadhrat Miqdaad رضي الله تعالى عنه then went back saying, "(Inshaa Allaah) I shall die while Islaam is dominant (when the weak are able to redress the wrong that the powerful do to them)."**(1)

The Fear that the Khulafaa had for Allaah

The Narration of Hadhrat Dahhaak about the fear that Hadhrat Abu Bakr رضي الله تعالى عنه had for Allaah

Hadhrat Dahhaak reports that Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه once saw a bird perched on a tree and said, "How fortunate you are, O bird! By Allaah! I wish I had been like you. You perch on trees, eat fruit and then fly off without (fear of) any reckoning or punishment. By Allaah! I wish that I was a shrub on the roadside that a passing camel takes into its mouth, chews and then swallows to eventually emerge as dung. I wish I had never been a human (with worries of reckoning and punishment)." (2)

Another narration also from Hadhrat Dahhaak bin Muzaahim states that Hadhrat Abu Bakr رضي الله تعالى عنه was once looking at a sparrow when he said, "How fortunate are you, O sparrow. You eat from the fruit, fly amongst the trees and have no (worries of) reckoning or punishment. By Allaah! I wish that I had been a sheep that some family fattens and when I eventually become as big and fat as I possibly can be, they slaughter me. Thereafter, they roast a part of me, dry parts of me and then eat me. They then dispose of me as excrement in the toilet. I wish that I was never created as a human being." (3)

Yet another narration quotes that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I wish that I had been a hair on the body of a Mu'min." (4)

A Narration of Dahhaak About the fear that Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Dahhaak narrates that Hadhrat Umar رضي الله تعالى عنه once said, "I wish that I had been the sheep of a family who fatten me up as much as they please. When I then become as fat as I can be, some of their loved ones pay them a visit and they roast a part of me, dry a part of me and then eat me. They then eventually

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.176).
(2) Ibn Abi Shaybah, Hannaad and Bayhaqi.
(3) Ibn Fathaway in his *Wajal.*
(4) Ahmad in his Zuhd, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.361).

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dispose of me as excrement. If only I had never been a human being." (1)

A Narration of Ibn Asaakir and Abu Nu'aym about the Fear that Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Aamir bin Rabee'ah reports that he once saw Hadhrat Umar رضي الله تعالى عنه pick up a twig from the ground and say, "I wish that I had been this twig. I wish that I had never been created. I wish that I had been nothing. I wish that my mother had never given birth to me. I wish that I had been something gone and forgotten." (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "If a caller from the heavens had to announce, 'O people! Each one of you shall enter Jannah besides one person' I would fear that the one person may be me. On the other hand, if the announcer had to announce, 'O people! Each one of you shall enter Jahannam besides one person' I would wish that the one person should be me." (3)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once met Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and asked him, "O Abu Moosa! Will it please you to have for yourself (the rewards for) all the good deeds you carried out during the time of Rasulullaah ﷺ and that (when it concerns the deeds you did after the demise of Rasulullaah ﷺ, especially during your term as Ameer) you should emerge with a clean sheet i.e. your good deeds should be cancelled out with your evil acts and your evil acts with your good deeds so that you neither have rewards (for your good deeds) nor punishment (for your evil acts)?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "No, O Ameerul Mu'mineen! By Allaah, when I arrived in Basrah, insolence was rife amongst its people. I then taught them the Qur'aan and the Sunnah and fought with them in the path of Allaah. I now aspire to reap the benefits of this." Hadhrat Umar رضي الله تعالى عنه then said, "However, I wish to emerge with a clean sheet, having my good deeds cancelled with my evils acts and my evil acts cancelled with my good deeds. All that I require to have for myself are the good deeds that I carried out during the time of Rasulullaah ﷺ." (4)

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Fear Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "After Hadhrat Umar رضي الله تعالى عنه was stabbed, I went to him and said, 'Glad tidings to you, O Ameerul Mu'mineen because it was through you that Allaah has populated cities, repulsed hypocrisy

(1) Hannaad, Abu Nu'aym in his *Hilya* (Vol.1 Pg.52) and Bayhaqi.
(2) Ibn Mubaarak, Ibn Sa'd, Ibn Abi Shaybah, Musaddad and Ibn Asaakir.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.53).
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

and made sustenance widespread.' Hadhrat Umar رضي الله تعالى عنه asked, 'Are you praising me for my leadership, O son of Abbaas?' 'For other reasons as well,' I replied. He then said, 'I swear by the Being Who controls my life that I wish to emerge from it just as I had entered into it without any rewards and without any sin." (1)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, "Accept the glad tidings of Jannah for you have been in the company of Rasulullaah ﷺ for a very long time. **Thereafter, when you became the Ameer of the Mu'mineen, you lent tremendous strength to them and fulfilled the trust placed on your shoulders."** Hadhrat Umar رضي الله تعالى عنه responded by saying, "As for the glad tidings of Jannah that you have given me, I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me. As for what you have said about my leadership over the Mu'mineen, I **swear by Allaah that I wish it were a clean sheet without any rewards in my favour nor any punishment.** As for what you have mentioned about my companionship with Rasulullaah ﷺ, this is something (precious, for which I can expect great rewards)." (2)

Hadhrat Abdullaah bin Ubayd bin Umayr narrates that a lengthy narration in which he states that Hadhrat Umar رضي الله تعالى عنه asked those around him to help him sit up. When they did this, he asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to repeat what he had said. When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه repeated his words, Hadhrat Umar رضي الله تعالى عنه asked, **"Will you testify to this before Allaah on the day you meet Him?"** "Certainly," replied Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then became very happy and was pleased. (3)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Miswar Concerning the Fear Hadhrat Umar رضي الله تعالى عنه had for Allaah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Umar رضي الله تعالى عنه's head was on my lap when he was suffering the illness that eventually claimed his life. 'Put my head on the ground,' he said to me. I said, 'What difference would it make if it is on my lap or on the ground?' However, he again ordered me to place it on the ground and I complied. He then said, 'My mother and I are destroyed if my Rabb does not have mercy on me!'"

Hadhrat Miswar reports that when Hadhrat Umar رضي الله تعالى عنه was stabbed, he said, "If I possessed enough gold to fill the earth, I would have given it to ransom myself from the punishment of Allaah before I can even see it." (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52). Tabraani has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in great detail, as has Abu Ya'la reported it from Abu Raafi, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.76). Ibn Sa'd (Vol.3 Pg.254) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

(2) Ibn Sa'd (Vol.3 Pg.256).

(3) Ibn Sa'd (Vol.3 Pg.257).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

Should an Ameer Fear Anybody's Criticism?

The Narration of Hadhrat Saa'eb bin Yazd رضي الله تعالى عنه in this regard

Hadhrat Saa'eb bin Yazd رضي الله تعالى عنه narrates that someone once asked Hadhrat Umar رضي الله تعالى عنه, "Is it better for me not to fear anybody's criticism in matters pertaining to Allaah or to rather look into myself (for reformation)?" Hadhrat Umar رضي الله تعالى عنه replied, "Those who have been entrusted with overseeing the affairs of the people should not fear anybody's criticism in matters he has to do for Allaah. As for the person who is not charged with any public duty, he should look to his own reformation and advise the one who is entrusted to oversee public affairs." (1)

The Advices that the Khulafaa Gave to other Khulafaa and leaders

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Umar رضي الله تعالى عنه when He intended to Appoint him as his Successor

Hadhrat Aghar from the Banu Maalik tribe reports that when Hadhrat Abu Bakr رضي الله تعالى عنه decided to appoint Hadhrat Umar رضي الله تعالى عنه as his successor, he send for him. When Hadhrat Umar رضي الله تعالى عنه came, Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "I am summoning you to a duty that tires the person it is entrusted to. O Umar! Fear Allaah by obeying Him and obey Him by fearing Him because the one who fears Allaah is safe (from fears) and protected (from all harm). You should also understand that (whatever you do in) this position will be presented before Allaah (for reckoning). None is worthy of this post except the one who fulfils it rights. None of the hopes of a person is realised when he commands people to do what is right while he engages in wrong and who enjoins good while doing evil. All this person's deeds will soon be wasted (will not benefit him in the Aakhirah). Therefore, if you are appointed as the Ameer of the people, you should do your best to keep your ends dry of their blood, your stomach empty of their wealth and your tongue free of their honour. There is no power (to do good) except from Allaah." (2)

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave on his deathbed about the Appointment of Hadhrat Umar رضي الله تعالى عنه as his Successor and his Advice to Hadhrat Umar رضي الله تعالى عنه

Hadhrat Saalim bin Abdullaah bin Umar رضي الله تعالى عنه narrates that when death came

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.163).

(2) Tabraani. *Haythami* (Vol.5 Pg.198) has commented on the chain of narrators, as has Haafidh Mundhiri in *Targheeb wat Tarheeb* (Vol.4 Pg.15).

to Hadhrat Abu Bakr رضي الله تعالى عنه, he gave the following parting advices:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

This is a parting repuest from abu Bakr that he is making during his final moments in this world as he is leaving it and during his initial moments in the Aakhirah as he enters it. This is a time when a Kaafir accepts Imaan, a sinner develops fear for Allaah and even a liar speaks the truth. I have appointed Umar bin Khattaab as my successor. If he exercises justice, then this has always been my expectation of him. However, if he changes and oppresses, then my knowledge of the unseen.

﴿وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ۝﴾ (سورة الشعراء: ٢٢٧)

shortly *(after death)* the oppressors *(wrongdoers)* will come to Know to which place they will return *(jahannam)*. {Surah shu`araa, werse 227}

Hadhrat Abu Bakr رضي الله تعالى عنه then sent for Hadhrat Umar رضي الله تعالى عنه. (When he arrived) Hadhrat Abu Bakr رضي الله تعالى عنه called him in and said, "O Umar! There are those who hate you as well as those who love you. It is however, a very **old practice for people to hate good and to love evil."** Hadhrat Umar رضي الله تعالى عنه interjected, **"I have no need for Khilaafah." "But the Khilaafah has a need for you,"** added Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه then continued, "You have seen Rasulullaah ﷺ and spent time in his company. You have also seen how he gave preference to us over himself. In fact, we used to actually give his family what was left over from that which came to us from him (he gave us before even giving his family). Then you have also seen me and spent time in my company. I have only been following in the footsteps of the one who passed before me. By Allaah! I am not sleeping and dreaming this nor am I in doubt about what I am seeing. I shall also not turn off the course I am taking. O Umar! Take note that Allaah has a right during the night that He does not accept during the day a right that He does not accept during the night. The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth. It is also the right of the scales to weigh heavily when they contain nothing but the truth. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood. It is also the right of the scales to be light when they contain nothing but falsehood. The first thing that I wish to warn you about is your own self. I also wish to warn you about the people because their eyes are always envious and their desires have swollen. However, when they are disgraced (because of these evil traits), they become alarmed, so beware of becoming a cause of this. **They will always remain in awe of you as long as you fear Allaah.** This is my parting advice. I now wish you peace." (1)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.146).

The Narration of Hadhrat Abdur Rahmaan bin Saabit and Others About the Advice that Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Umar رضي الله تعالى عنه Before his death

Hadhrat Abdur Rahmaan bin Saabit, Hadhrat Zaid bin Zubayd bin Haarith and Hadhrat Mujaahid all report that when death approached Hadhrat Abu Bakr رضي الله تعالى عنه, he summoned Hadhrat Umar رضي الله تعالى عنه and said, "Fear Allaah, O Umar! Take note that Allaah has some acts (owing to Him) during the night that He does not accept during the day and some acts (owing to Him) during the day that He does not accept during the night. **Also note that Allaah does not accept Nafl acts until the Faraa'idh are fulfilled.** The scales of those with heavy scales on the Day of Qiyaamah have only become heavy because they have always followed the truth in this world and have had high regard for it. It is also the right of a scale in which the truth is placed tomorrow that it should weigh heavily. On the other hand, the scales of those with light scales on the Day of Qiyaamah have only become light because they have always followed falsehood in this world and have made light of it. It is also the right of a scale in which falsehood is placed tomorrow that it should weigh lightly. Where Allaah has made mention of the people of Jannah, He has mentioned the best of their deeds and overlooked their sins. Whenever I think of them, I say, 'I fear that I may never join them.' Wherever Allaah has also made mention of the people of Jahannam, He has mentioned them by the worst of their actions and rejected their good deeds. Whenever I think of them, I say, 'I fear that I may be from amongst them.' Allaah has mentioned verses of mercy and verses of punishment so that Allaah's servant should become hopeful (of Allah's mercy) and fearful (of His punishment). **Never entertain false hopes in Allaah (by continuing with sin in the hope that you would be forgiven) but also never lose hope in Allaah's mercy.** Never throw yourself into destruction by the doings of your own hands. If you remember this advice of mine, there will never be an unseen thing more beloved to you than death, which will certainly come to you. However, if you put it to waste, there will never be an unseen thing more hated to you than death, which you will never be able to escape." (1)

The Advice that Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and Others

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه when He Appointed him Commander of the Armies Proceeding to Shaam

Hadhrat Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazm رضي الله تعالى عنه narrates

(1) Ibn Mubaarak, Ibn Abi Shaybah, Hannaad, Ibn Jareer and Abu Nu'aym in his Hilya, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

that Hadhrat Abu Bakr رضي الله تعالى عنه had resolved to combine the armies marching to Shaam. The first of the commanders to march was Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه had instructed him to pass Eela en route to Palestine. His army numbered three thousand and consisted of many Muhaajireen and Ansaar. **(When seeing them off) Hadhrat Abu Bakr رضي الله تعالى عنه walked by the side of Hadhrat Amr رضي الله تعالى عنه's animal and advised him saying,** "O Amr! Fear Allaah in private and in public and feel shamed before Him because He sees you and the actions you do. As you can see, I have put you ahead of people who are your seniors and who are more valuable to Islaam and the Muslims than you are. You should therefore act for the Aakhirah and do everything to please Allaah. Be a father towards the people and never disclose their secrets. Suffice yourself with their apparent condition and apply yourself to your task. Be steadfast when you meet the enemy in battle and never show cowardice. Give importance to (eradicating) misappropriation of the booty and punish people for it. **Keep your talk brief when you address your people and as long as you keep yourself straight, your subordinates will also remain straight."** (1)

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and to Hadhrat Waleed bin Uqaba رضي الله تعالى عنه

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once wrote a letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه and to Hadhrat Waleed bin Uqaba رضي الله تعالى عنه, both of whom were appointed to collect half the Zakaah of the Qudaa'ah tribe. When he dispatched them to collect the Zakaah, Hadhrat Abu Bakr رضي الله تعالى عنه saw them off and gave both of them the same advice. He said, **"Fear Allaah in private and in public because whoever fears Allaah, Allaah will create for him an exit (from every difficulty) and provide for him from sources he does not expect.** Whoever fears Allaah, Allaah will annul his sins and grant him an immense reward. This is because Taqwa is the best thing about which Allaah's servants encourage each other. **You are in a path from amongst the paths of Allaah.** You have no scope of compromising, dropping measures and being negligent concerning those matters that ensure the stability of your Deen and the best interests of your duty. You should therefore never weaken and never be careless." (2)

The Letter Hadhrat Abu Bakr رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه Concerning Hadhrat Khaalid bin WAleed رضي الله تعالى عنه

Hadhrat Muttalib bin Saa'ib bin Abu Wadaa'ah رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه:

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.

(2) Ibn Jareer Tabari (Vol.4 Pg.29). Ibn Asaakir (Vol.1 Pg.132) has also reported a similar narration.

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I have written to Khaalid bin Waleed to march upwards as to reinforce you. So when he comes to you, you should behave well with him and never assert your authority over him. You should also never make any decisions without him merely because I have placed you ahead of him and others (by making you the Ameer). Consult with the others and never oppose their views." (1)

The Narration of Ibn Sa'd About the Advice Hadhrat Abu Bakr رضي الله تعالى عنه Gave to Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Abdul Hameed bin Ja'far narrates from his father that Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Amr bin Al Aas رضي الله تعالى عنه, "I have appointed you as Ameer of all the people you pass, the Baliy tribe, the Udhra tribe, the remaining branches of the Qudaa'ah tribe and all the other remnants of Arab tribes. **Encourage them to wage Jihaad in the path of Allaah and motivate them for this.** Provide transport and provisions for those of them who follow you and foster a bond between them. **Treat every tribe according to their status and keep their quarters separate (from other tribes).**" (2)

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه

Hadhrat Muhammad bin Ibraheem bin Haarith Taymi رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه relieved Hadhrat Khaalid bin Sa'eed of his duties, he gave the following advice to Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه, who was also one of the Muslim governors:

"Give due regard to Khaalid bin Sa'eed and acknowledge the rights he has over you just as you would like him to acknowledge the rights you have over him had he been the governor over you. You know well the status he has in Islaam and that at the time when Rasulullaah ﷺ passed away, he had been a governor for Rasulullaah ﷺ. Although I had planned to reinstate him as governor, I later decided to relieve him of the post. Perhaps this will be better for his Deen because I do not envy the governorship of any person. When I gave him the choice of choosing a commander from all the army commanders, he chose you over even his own cousin. **If you are ever faced with a matter that requires the advice of a pious and well-wishing person, let the first person you consult be Abu Ubaydah bin Jarraah.** Thereafter, consult Mu'aadh bin Jabal and the third should be Khaalid bin Sa'eed. In these men you will certainly find excellent counsel and good results. Beware of ever implementing your opinion without taking theirs and of concealing any intelligence from them." (3)

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.133). Ibn Asaakir (Vol.1 Pg.129) has also reported the narration.
(3) Ibn Sa'd (Vol.4 Pg.70), as quoted in *Kanzul Ummaal* (Vol.3 Pg.134).

The Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه

Hadhrat Haarith bin Fadhl reports that when Hadhrat Abu Bakr رضي الله تعالى عنه gave the flag to Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه (appointed him commander of the army), he said to him, "O Yazeed! You are a youthful person who is well thought of on account of an act that you have been observed doing in private. I have decided to put you to a test and to take you away from your family, so carefully watch yourself and how you exercise your authority. I shall also be informed about you. Should you do well, I shall promote you and should you botch-up, I will have to dismiss you. I am now appointing you to the post of Khaalid bin Sa'eed."

Hadhrat Abu Bakr رضي الله تعالى عنه then briefed Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه about the responsibility ahead. He said, "I advise you to treat Abu Ubaydah bin Jarraah well. You well recognise his status in Islaam and that Rasulullaah صلى الله عليه وسلم said, 'Every Ummah has a trustworthy person and the trustworthy person of this Ummah is Abu Ubaydah bin Jarraah.' You should therefore acknowledge his virtue and his being one of the earliest Muslims. You should also show due regard to Mu'aadh bin Jabal. You know well the battles he fought with Rasulullaah صلى الله عليه وسلم and that Rasulullaah صلى الله عليه وسلم said, **'(On the Day of Qiyaamah) He (Hadhrat Mu'aadh رضي الله تعالى عنه) would come ahead of the Ulema holding a distinguished position.'** You should therefore never make a decision without the two of them for they will never fail to give you good advice."

Hadhrat Yazeed رضي الله تعالى عنه asked, "O Khalifah of Rasulullaah صلى الله عليه وسلم! Do advise the two of them about their behaviour with me as you have advised me about them." Hadhrat Abu Bakr رضي الله تعالى عنه said, "I shall not fail to advise them about their behaviour towards you." Hadhrat Yazeed رضي الله تعالى عنه then gave the following du'aa, "May Allaah shower His mercy on you and may Allaah grant you the best rewards on behalf of Islaam." (1)

Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه called him and said, "O Yazeed! The worst that I fear from you is that you might give preference to your relatives when appointing people to posts of leadership. Rasulullaah صلى الله عليه وسلم said, 'Whoever is given charge over the affairs of the Muslims and then wrongfully appoints someone to any post over the people merely because of his love for the person, Allaah's curse will be on him and Allaah will neither accept any of his Fardh or Nawaafil until Allaah enters him into Jahannam. Whoever gives the wealth of his brother to another person merely because of his love for him, Allaah's curse will be on him (or Allaah's protection will take leave from him)." (2)

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.132).

(2) Ahmad, Haakim, Mansoor bin Shu'ba Baghdaadi in his Arba'een, who has commented on the chain of narrators, as did Allaama Ibn Katheer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143). *Haythami* (Vol.5 Pg.232) has also commented on the chain of narrators.

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The Advices of Hadhrat Umar رضي الله تعالى عنه

The Advice Hadhrat Umar رضي الله تعالى عنه gave to his Successor

Hadhrat Umar رضي الله تعالى عنه once said, "My parting advice to my successor is that he recognises the rights of the early Muhaajireen and upholds their honour and respect. I also advise him to give recognition to those Ansaar who do good and to overlook those who do wrong because the Ansaar are the ones who adopted the place (Madinah) as their home before them (before the Muhaajireen) and (had adopted) Imaan. I also advise him to treat well the people of the other cities because they are the assistants of Islaam, an invaluable source of income (for the Muslim state) and a source of fury for the enemy. He should take from them only their excess wealth and only with their consent. **I also advise him to treat the Bedouins well because they are the native Arabs and the foundation of Islaam.** He should take only from their young animals, which should then be given back to the poor amongst them. I also advise him to honour the treaty of those in the custody of Allaah and His Rasool ﷺ i.e. the Dhimmis. **He should fight those who threaten them (should defend them) and should not charge them with more than they can bear."** (1)

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Umar رضي الله تعالى عنه once said, "My successor should know that many close and distant people will want to take the Khilaafah away from him. Even I have to exert myself to fight people off. Had I known of anyone who will make a more powerful Khalifah than myself, I would prefer that (he be the Khalifah and that) I should be executed rather than be appointed to the post." (2)

The Advice that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

Hadhrat Saalih bin Kaysaan narrates that the first letter that Hadhrat Umar رضي الله تعالى عنه wrote after becoming the Khalifah was to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه to give him command over the army of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. He wrote:

I advise you to fear Allaah Who will remain forever and besides Whom all will come to an end. It is He Who has guided us after being astray and Who has removed us from darkness and brought us into the light. I have appointed you as commander of the army of Ibn Waleed, so fulfil the task that is binding on you. Never send the Muslims to their destruction with the hope of winning booty. Never let them camp at a place until you have had it examined for them and until you know its approaches. **Whenever you dispatch any group, send them as a complete unit and guard against ever sending them to their destruction.** Allaah has put you to test through me and put me to test through you, so lower your

(1) Ibn Abi Shaybah, Abu Ubayd in his *Amwaal*, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in Muntakhab *Kanzul Ummaal* (Vol.4 Pg.439).

(2) Ibn Sa'd (Vol.3 Pg.197) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

gaze to the world and detach your heart from it. Beware that the world should ever destroy you as it destroyed those before you, whose places of destruction you have already witnessed." (1)

Hadhrat Umar رضي الله تعالى عنه's Advice to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Muhammad and Hadhrat Talha both narrate that Hadhrat Umar رضي الله تعالى عنه once sent for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. When he arrived, Hadhrat Umar رضي الله تعالى عنه appointed him commander of the military offensive in Iraq. Hadhrat Umar رضي الله تعالى عنه then advised him saying, "O Sa'd! Sa'd of the Banu Wuhayb tribe! Let the fact never deceive you that you are called the maternal uncle of Rasulullaah ﷺ and that you have had the opportunity of being in his company. **Allaah never erases evil with evil but erases evil with good.** Allaah has no relation with anyone besides the relation of obedience to Him. All of mankind whether they are respectable or not are equal in the sight of Allaah. Allaah is their Rabb and they are all His servants. They attain superiority over each other only by their abstinence and they attain what is with Him only by obeying Him. **Consider everything you saw Rasulullaah ﷺ do from the time he announced his Nabuwaat until the time he left us. Hold fast to this because this is the actual objective.** This is my advice to you. Should you ignore it and turn away from it, your deeds would be destroyed and you would be amongst the losers."

Thereafter, when Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was about to leave, Hadhrat Umar رضي الله تعالى عنه again called for him and said, "Since I have appointed you to command the offensive in Iraq, remember my advice. You are going towards an extremely difficult and unpleasant task from which nothing but **treading the path of the truth will deliver you.** Make yourself and those with you accustomed to doing good and seek Allaah's assistance through this good. **Remember that every good habit requires preparation. The preparation for good deeds is patience and this patience entails enduring every condition that comes to you. By this, you will attain the fear of Allaah. You should know that the fear for Allaah is found in two things, in obeying Allaah and in abstaining from disobedience to Him.** Those who obey Him obey Him because of their disgust for this world and their love for the Aakhirah, while those who disobey Him disobey Him because of their love for this world and their disgust for the Aakhirah. You should also know that hearts have certain realities that Allaah has created most wonderfully. The one is hidden while the other is apparent. As for apparent one, it is when those who praise a good act and those who condemn it are viewed in the same light (when a good deed is done solely for Allaah regardless of whether people praise or condemn it). As for the hidden reality, it is recognised when wisdom from the heart surfaces on a person's tongue and when the people love him. You should not abstain from earning the love of people because even the Ambiyaa asked Allaah for the love of the people. Whenever Allaah loves a person,

(1) Ibn Jareer (Vol.3 Pg.92).

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Allaah makes him loved (by others) and whenever Allaah dislikes someone, He makes him disliked (by others as well). You can therefore assess your position in Allaah's sight by your position in the eyes of those people who are always with you." (1)

The Advice that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه

Hadhrat Abdul Malik bin Umayr narrates that when Hadhrat Umar رضي الله تعالى عنه dispatched Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه to Basrah, he said to him, "O Utba! I have appointed you as governor of India(2), which is amongst the strongholds of the enemy. I have great hope that Allaah will suffice for you against those around you and will assist you against them. I have already written to Alaa bin Hadhrami to reinforce you with Arjafa bin Harthama who is a fierce fighter against the enemy and a great strategist against them. When he comes to you, you should consult with him and keep him close to you. Call people towards Allaah and welcome those who respond. As for those who refuse (to accept Islaam), they will have to pay the Jizya in humiliation (and live under Muslims rule). Otherwise (if these two options are refused), it will have to be the sword without any sympathy. Fear Allaah in the post that you have been appointed to and beware that your carnal self should ever pull you towards pride because this will ruin your Aakhirah. You had been a companion of Rasulullaah صلى الله عليه وسلم and through him you had attained honour after being disgraced. Through him did you attain strength after weakness so much so that you have become an Ameer in a position of great authority and a ruler whose commands are obeyed. People listen when you speak and your commands are obeyed. What a great bounty this is on condition that it does not make you think that your status is higher than it is and that it does not make you display arrogance over those of lower ranks. Guard against this bounty just as you would guard against sin. This post is one of the two things (sin being the other) that I fear most for you, that they should gradually deceive you and then drop you so hard that they eventually lead you into Jahannam. I seek Allaah's protection for you and for myself against this. People rush towards Allaah (towards doing the work of Allaah) when the world is lifted for them (when they stand to receive worldly gain by it) and they then make it their objective. You should therefore have the intention of pleasing only Allaah and not to acquire worldly gains. You should also always beware of the place where oppressors will fall (Jahannam)." (3)

The Advice that Hadhrat Umar رضي الله تعالى عنه Gave to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه

Hadhrat Sha'bi reports that Hadhrat Umar رضي الله تعالى عنه once wrote the following letter

(1) Ibn Jareer (Vol.3 Pg.92).

(2) Basrah was referred to as India because it borders the Persian Gulf, which leads to the Indian subcontinent.

(3) Ibn Jareer (Vol.4 Pg.150). Ali bin Muhammad Madaa'ini has also reported a similar narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.48).

to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه who was in Bahrain:

"Proceed to Utba bin Ghazwaan because I have appointed you to his post. Remember that you are going to someone from the very first Muhaajireen for whom Allaah has already decreed Jannah. I am not dismissing him because he has not been chaste, strong and a good fighter. **I am dismissing him only because I feel that you would be of more use to the Muslims of that region.** You should therefore respect his status. I had already appointed someone else to this post before you, but he passed away before he could reach there. Therefore, if Allaah wishes that you take charge there, you will become the governor. However, if Allaah wills that Utba remains the governor, then all creation and decisions are the prerogative of Allaah the Rabb of the universe. Remember that every decision that Allaah makes is protected by Him (and will certainly come to pass). You should therefore concern yourself only with the purpose for which you were created (Allaah shall see to the rest). Apply yourself to this task and forsake everything else because this world is destined to come to an end while the Aakhirah is eternal. You should therefore never allow yourself to be preoccupied with something the good of which will soon end rather than something the evil of which is everlasting. Hasten towards the pleasure of Allaah away from His displeasure. For those whom he wishes, Allaah combines high merit in their leadership as well as in their knowledge. We beseech Allaah to grant you and us assistance to do good and protection from His punishment." (1)

The Advice that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Dabba bin Mihsin narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه:

People usually develop a dislike for their rulers. I therefore seek Allaah's protection that this should even happen to me or to you. Ensure that you enforce the penalties of the Shari'ah even though it be only for a while during the day (if not more often). If you are faced with two decisions, the one being for Allaah and the other for worldly gain, then give preference for the one that is for Allaah because this world will come to an end while the Aakhirah is everlasting. **Instil fear into criminals and keep them separate (so that they never have the opportunity to conspire together). Visit the sick Muslims, attend their funerals, keep your door open and do the work of the Muslims yourself because you are after all a man from amongst them.** The only difference is that Allaah has placed a heavier burden on you. The news has reached me that you and your family have adopted a trend in your clothing, your food and your conveyance that the (average) Muslims cannot afford. O servant of Allaah! Beware that you should become like a beast that passes by a lush valley and then has no other objective but getting fat, whereas it is getting fat that will kill it. **Remember that when a governor becomes corrupt, his subordinates become corrupt and the most wretched of all people is the person who is the cause of his subordinates**

(1) Ibn Sa'd (Vol.4 Pg.78).

becoming corrupt." (1)

Hadhrat Dahhaak reports that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه:

"Strength in leadership is attained when leaders refrain from postponing today's tasks for tomorrow. When you do this, the tasks accumulate to the extent that you do not know which one to begin with. They are all eventually destroyed. When you are faced with two matters, the one being for this world and the other for the Aakhirah, opt for the one that is for the Aakhirah rather than the one that is for this world because this world will come to an end while the Aakhirah is eternal. Always remain afraid of Allaah and study the Book of Allaah because it is the fountainhead of knowledge and springtime of the hearts (because it revives the heart and is a balm for it)." (2)

The Parting Advices of Hadhrat Uthmaan Dhun Nurayn رضي الله تعالى عنه

Hadhrat Alaa bin Fadhl narrated from his mother that after Hadhrat Uthmaan رضي الله تعالى عنه was martyred, the people searched for his wealth and found a locked box. When they opened the box, they found in it a paper on which the following was written: "This is the parting advice of Uthmaan. I begin with the name of Allaah the Most Kind the Most Merciful. Uthmaan bin Affaan testifies that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad صلى الله عليه وسلم was Allaah's servant and Rasul. He also testifies that Jannah is real, Jahannam is real and that Allaah shall resurrect those in the graves on a day about which there is no doubt. Indeed, Allaah never breaks a promise. Upon this did I live, upon this did I die and with this will I be resurrected, Inshaa Allaah."

A narration of Nizaamul Mulk states that the following couplets were written on the reverse side of this paper (which mean):

"Independence makes one so content that his status soars
Even though it suppresses him to the extent that poverty threatens
Though you should be patient when it strikes, remember that difficulty
Never comes without ease following on its heels
Whoever does not compare times cannot understand grief
The promises of time are to be found in the changing of the days" (3)

The Incident Between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه On the Day his House was Under Siege

Hadhrat Shaddaad bin Aws رضي الله تعالى عنه narrates that when the siege of Hadhrat

(1) Daynoorwi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.149). Ibn Abi Shaybah and Abu Nu'aym in his *Hilya* have also reported the narration briefly from Sa'eed bin Abi Barda, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209).

(2) Ibn Abi Shaybah. (3) Fadhaa'ili Raazi.

Uthmaan رضي الله تعالى عنه's house became too difficult, he peeped out to see the people and said, "O servants of Allaah!" Hadhrat Shaddaad رضي الله تعالى عنه says that he then saw Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه outside his house wearing the turban of Rasulullaah ﷺ and his sword around his neck. In front of him was Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and a group of the Muhaajireen and Ansaar. They launched an assault on the rebels (surrounding the house) and dispersed them all. They then entered the house where Hadhrat Ali رضي الله تعالى عنه said to Hadhrat Uthmaan رضي الله تعالى عنه, "As Salaamu Alayka, O Ameerul Mu'mineen! Verily Rasulullaah ﷺ did not attain this (dominance) until he struck those who turned away with those who came forward. By Allaah! I believe that these people want nothing but to kill you, so issue the command for us to fight them. Hadhrat Uthmaan رضي الله تعالى عنه said, "In the name of Allaah do I implore a person who acknowledges the right he owes to Allaah and the right he owes to me **that he should not spill even a cupping-glass of blood because of me and that he should not even spill his own blood because of me."**

When Hadhrat Ali رضي الله تعالى عنه repeated his request, Hadhrat Uthmaan رضي الله تعالى عنه gave the same reply. Hadhrat Ali رضي الله تعالى عنه then left the house saying, "O Allaah! You know well that we have tried our level best." He then entered the Masjid, where it was time to perform salaah. "O Abul Hasan!" the people said to him, "Go forward and lead the salaah." Hadhrat Ali رضي الله تعالى عنه replied, "I shall not lead you in salaah when your Imaam is under siege. I shall rather perform salaah by myself." He then performed the salaah by himself and then went to his house. His son met him and said, "Dear father! I swear by Allaah that the rebels have barged into the house." Hadhrat Ali رضي الله تعالى عنه sighed, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! By Allaah! They will certainly martyr him." Some people asked, "O Abul Hasan! Where will Hadhrat Uthmaan رضي الله تعالى عنه be (when they martyr him)?" He replied, "In Jannah. I swear by Allaah that he will enjoy an extremely close position to Allaah." Then they asked, "And where will they (the murderers) be, O Abu Hasan?" Hadhrat Ali رضي الله تعالى عنه trice repeated, "By Allaah! They will be in Hell." [1]

The Narration of Abu Salama bin Abdur Rahmaan in this Regard

Hadhrat Abu Salama bin Abdur Rahmaan reports that Hadhrat Abu Qataadah رضي الله تعالى عنه and another person went to Hadhrat Uthmaan رضي الله تعالى عنه while his house was under siege. They requested permission to proceed for Hajj and he granted them permission. **They then asked, "With whom should we affiliate if these rebels gain the upper hand?" Hadhrat Uthmaan رضي الله تعالى عنه replied, "Stick with the majority." They then asked, "But what if these rebels who gain the upper hand form the majority? Who then should we affiliate with?" Hadhrat Uthmaan رضي الله تعالى عنه repeated, "Stick with the majority wherever they may be."**

The narrators says, "We were leaving when we met Hasan bin Ali رضي الله تعالى عنه at the door as he was going to Uthmaan رضي الله تعالى عنه. We returned with him to hear what he

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).

had to say. He greeted Uthmaan رضي الله تعالى عنه and then said, 'O Ameerul Mu'mineen! Command us to do as you wish.' Uthmaan رضي الله تعالى عنه replied, 'Dear nephew! Go and sit in your home until Allaah brings His decision to pass.' When he left, we left with him but then met Ibn Umar رضي الله تعالى عنه at the door as he was going to Uthmaan رضي الله تعالى عنه. We returned with him to hear what he had to say. He greeted Uthmaan رضي الله تعالى عنه and then said, 'O Ameerul Mu'mineen! I had been in the company of Rasulullaah ﷺ and I listened and obeyed. Thereafter, I had been in the company of Abu Bakr رضي الله تعالى عنه and I listened and obeyed. After that, I had been in the company of Umar رضي الله تعالى عنه and I also listened and obeyed, dutifully acknowledging his rights as my father and as the Khalifah. I am now present to obey you, O Ameerul Mu'mineen. Command us to do as you wish.' Hadhrat Uthmaan رضي الله تعالى عنه twice repeated, **'May Allaah reward you with the best rewards, O family of Umar رضي الله تعالى عنه.' He then added, 'However, I do not need blood to be spilt.'"**(1)

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه in this Regard

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "I was under siege with Uthmaan رضي الله تعالى عنه in his house when one of our men was struck by an arrow. I said, 'O Ameerul Mu'mineen! Now that one of our men has been killed, it is alright for us to fight back.' He replied, **'O Abu Hurayrah! I strictly command you to throw down your sword. It is my life that is wanted and am prepared to save the Mu'mineen by giving my own life.'** I then threw away my sword and do not know where it is to this day." (2)

The Advice that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه Gave

His Letter to his Governors

Hadhrat Muhaajir Aamiri narrates that in the letter of appointment that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه wrote to some governors of certain towns, he wrote:

"Never be away from the populace for an extended period of time because **when governors are away from the populace, it frustrates the people and reduces his knowledge of their affairs.** In fact, by being away (and not interacting with the people), the governors will have no knowledge about that which they had been absent from. As a result of this, small things (and people) will seem big to them while big things (and people) will seem small to them. In a like manner, they will see evil as being good, good as evil and confuse the truth with falsehood. A governor is after all a human and had no idea about what people hide from him and their mere speech bears no indications by which the truth can be deciphered from falsehood. A governor should therefore guard against interferences in people's rights by reducing his absence (he should make himself accessible so

(1) Abu Ahmad, as quoted in *Riyaadun Nudhra fi Munaaqibil Ashara* (Vol.2 Pg.128).
(2) Abu Umar, as quoted in *Kanzul Ummaal* (Vol.9 Pg.129).

that he can remain in touch with affairs and will not be misled into abusing the rights of people). You are either one of two persons. You may be a person who has a magnanimous nature and who always gives where is its right. In that case, why should you remain aloof from people, thereby refraining from giving them what is rightful and from displaying your generous disposition? On the other hand, you may be a miserly person. In that case, people will very soon stay away from you and stop asking from you when they give up hope of receiving anything. However, most of the needs people will ask from you require no effort on your part because it will either be a complaint of injustice or an appeal for justice (in this case also you have nothing to fear and therefore have no need to keep aloof from them). Reap full benefit from what I have described. I shall suffice with these few words which will Inshaa Allaah benefit and guide you." (1)

Another of His Letters to his Governors

Hadhrat Madaa'ini reports that Hadhrat Ali رضي الله تعالى عنه wrote the following letter to some of his governors:

"Slow down and imagine that you have reached your death and that your actions have been presented before you in a place where a person is deceived by the world will lament, where the one who wasted his life will wish he had repented and where the oppressor would wish to return to the world (to redress the wrong he did)." (2)

His Advice to the Governor of Ukbara

A man from the Thaqeef tribe narrates that Hadhrat Ali رضي الله تعالى عنه once appointed him as governor of Ukbara. While the local people of the area were with him, Hadhrat Ali رضي الله تعالى عنه advised him saying, **"The people of rural Iraq are deceitful people so beware that they never deceive you. Also ensure that you take all that is due from them."**

He then told the man to see him that evening and when he did, Hadhrat Ali رضي الله تعالى عنه said, "I had mentioned to you what I did so that those people should hear it. Never lash any one of them for a Dirham and never punish them by letting them stand in the sun. You should also never take from them a goat or a cow. We have been commanded only to take from them what is extra (not difficult for them to give). Do you know what is extra? It is obedience." (3)

Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "Never sell off their grains, their summer and winter clothing or their animals of labour. Never make any of them stand in the sun (as punishment) to receive a Dirham." The man said, "In that case, O Ameerul Mu'mineen, I shall return to you as I have left (without receiving anything from them)." Hadhrat Ali رضي الله تعالى عنه said, "Even if you have to return as you have left (it matters not) because we have been commanded to take from them only what is more than their needs." (4)

(1) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(2) Deenowri and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(3) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.166).
(4) Bayhaqi (Vol.9 Pg.205).

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The Advice that the Populace give to their Rulers

The Advive that Hadhrat Sa'eed bin Aamir gave to Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Makhool رضي الله تعالى عنه states a Sahabi of Rasulullaah ﷺ by the name of Hadhrat Sa'eed bin Aamir bun Judhaym Jumhi رضي الله تعالى عنه once told Hadhrat Umar رضي الله تعالى عنه that he wished to offer some advice. "Certainly! Go ahead," Hadhrat Umar رضي الله تعالى عنه told him. Hadhrat Sa'eed رضي الله تعالى عنه then said, "I advise you to fear Allaah when dealing with the people. Never let your words and deeds contradict each other because the best of words are those that are confirmed by actions. **Never pass two conflicting judgements for one matter,** for then conflicts will arise and you will turn away from the truth. If you accept the position that is backed by evidence, you will be successful, Allaah will assist you and reform your citizens for you. Devote your attention and your judgements for those Muslims over whom Allaah has made you the ruler, whether they are far away or close by. Like for them what you would like for yourself and for your family and dislike for them what you would dislike for yourself and for your family. **Dive deep to extract the truth and never fear the condemnation of anyone who condemns what you have done for Allaah."**

Hadhrat Umar رضي الله تعالى عنه asked, "Who can possibly do this?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "Someone like yourself whom Allaah has given charge over the Ummah of Muhammad ﷺ and who will not allow anyone to come between himself and Allaah." (1)

The Narration of Hadhrat Abdullaah bin Buraydah in this Regard

Hadhrat Abdullaah bin Buraydah narrates that Hadhrat Umar رضي الله تعالى عنه once gathered the people upon the arrival of a delegation. He then said to Azina bin Arqam, **"Look out for the Sahabah of Rasulullaah ﷺ and allow them in first.** You may then allow the groups after them to come in. when the people gathered and formed rows before Hadhrat Umar رضي الله تعالى عنه, he looked at them all. When his gaze fell on a hefty man wearing a patterned shawl, he motioned him to come forward. When the man came forward, Hadhrat Umar رضي الله تعالى عنه thrice said to him, "Say something." However, each one of the three times the man said, "No, you say something." Eventually, Hadhrat Umar رضي الله تعالى عنه said, "Shame on you! Stand up." The man stood up (and left).

When Hadhrat Umar رضي الله تعالى عنه again looked at the people, he noticed an Ash'ari. The man was fair in complexion, slender, short and languid. When Hadhrat Umar رضي الله تعالى عنه motioned to him, he came forward. "Say something," Hadhrat Umar رضي الله تعالى عنه said. "You rather say something," the man responded. When Hadhrat

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.390).

Umar رضي الله تعالى عنه again asked him to say something, the man said, "O Ameerul Mu'mineen! You start a conversation and we will talk." Hadhrat Umar رضي الله تعالى عنه said, "Shame on you! Stand up. A sheep herder (like myself) can never be of any use to you?" The man stood up (and left).

When Hadhrat Umar رضي الله تعالى عنه again looked at the people, his eyes fell on a man who was also fair in complexion and thin. Hadhrat Umar رضي الله تعالى عنه motioned to him and he also came forward. When Hadhrat Umar رضي الله تعالى عنه asked him to say something, he jumped to the occasion. He praised Allaah, spoke about Allaah and then said, "You have been given charge of this Ummah, so fear Allaah with regard to the position you have been given over the Ummah and your citizens. Fear Allaah especially with regard to your personal self because you will be taken to task and questioned. You are in a position of trust and are responsible to fulfil what you have been entrusted with. You will be rewarded only according to what you do."

Hadhrat Umar رضي الله تعالى عنه then said, "Since I became the Khalifah no one besides you has ever spoken so frankly to me. Who are you?" "I am Rabee bin Ziyaad," he replied. "The brother of Muhaajir bin Ziyaad?" Hadhrat Umar رضي الله تعالى عنه asked. 'Yes," came the reply. Hadhrat Umar رضي الله تعالى عنه then prepared some troops. He appointed the Ash'ari as commander and said to him, "Watch Rabee bin Ziyaad. If he proves true to his word, he will be of great help in your task. You may then also appoint him to a post of leadership. **You should then inspect him every ten days and write to me about his conduct as a leader in so much detail that I can feel as if I had appointed him." Hadhrat Umar رضي الله تعالى عنه then added, "Rasulullaah ﷺ once advised us, 'What I fear most for you after me is the hypocrite with the tongue of a knowledgeable person.'"**[1]

The Letter that Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Mu'aadh رضي الله تعالى عنه Wrote to Hadhrat Umar رضي الله تعالى عنه and his Response

Hadhrat Muhammad bin Sooqa reports that he once went to Hadhrat Nu'aym bin Abu Hind who took out a paper on which the following was written:

"From Abu Ubaydah bin Jarraah and Mu'aadh bin Jabal to Umar bin Khattaab.

"سَلَامٌ عَلَيْكَ"

We have observed that you are always concerned about your self reformation. You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice. O Umar! You should therefore watch how you deal with all of them. We caution you about a day when faces will be cast down, hearts will dry up (with fear) and all evidence will hold no weight against the evidence of the Sovereign Whose supremacy overpowers all of them. All of creation will stand before Him in

(1) Ibn Raahway, Haarith, Musaddad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36).

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humility, hoping for His mercy and fearing His punishment. We have been informed of a Hadith stating that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. We seek refuge in Allaah that this letter of ours should be interpreted to mean what our hearts never intended to mean. We have written this only to give you good advice.

"وَالسَّلَامُ عَلَيْكَ"

Hadhrat Umar رضي الله تعالى عنه wrote the following letter back to the two:

From Umar bin Khattaab to Abu Ubaydah and Mu'aadh.

"سَلَامٌ عَلَيْكُمَا"

Your letter has reached me in which you state that you two have observed that I have always been concerned about my self reformation. (You mentioned) 'You have now been given charge of this Ummah, Arabs and non-Arabs alike. You have before you people who are noble and ignoble as well as people who are enemies and those who are friends. Each of them should have their share of justice.' You have also stated, 'O Umar! You should therefore watch how you deal with all of them.' However, Umar has neither the power nor the strength to do any of this without the help of Allaah. You have also cautioned me about something that all the nations before us were cautioned about. Since ancient times have the days and nights been interchanging with the deaths of people continuing. This system draws closer those who are far, makes every new thing old, brings every promise to pass and will continue until people have reached their places in Jannah or Jahannam. You have also warned me saying that towards the end of time the condition of this Ummah will retrogress to the extent that on the surface people will be friends but are actually enemies on the inside. However, the two of you are not like this, neither is this that period of time. That will be a period when people will have great motivation and also great fear. However, their motivation to meet each other will be solely to improve their lot in this world. You have also written to seek refuge in Allaah that your letter should be interpreted to mean what your hearts never intended to mean. You say that you had written the letter only to give me good advice. You are both true and should never stop writing to me because I cannot do without the two of you.

"وَالسَّلَامُ عَلَيْكُمَا" (1)

The Advice of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

His advice to the Muslims at the Time of his Death in Jordan

Hadhrat Sa'eed bin Musayyib says that when Hadhrat Abu Ubaydah bin Jarraah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Ibn Abi Shaybah and Hannaad have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami in *Majma'uz Zawaa'id* (Vol.5 Pg.214).

رضي الله تعالى عنه was afflicted by the plague in Jordan, he summoned all the Muslims with him and said, "I am about to give you some advices which will keep you on the path of righteousness if you accept them. Establish salaah, fast during the month of Ramadhaan, pay Zakaah, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders, never deceive them and never let the world preoccupy you (from preparing for the Aakhirah). Even if a person is given a life of a thousand years, he will have no option but to head towards the falling place (death) that you see. Allaah has decreed death for the children of Aadam عليه السلام and therefore they will all have to die. The wisest of them is he who is most obedient to his Rabb and who works the most for the day for his return (to Allaah).

"وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ"

Lead the salaah, O Mu'aadh bin Jabal."

When Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه passed away, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه addressed the people saying, "O people! Repent to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah has to forgive him. Whoever has debts should settle them because a person will be detained because of his debts (and will not be allowed to move on the Day of Qiyaamah until he settles them by paying with his good deeds). Whoever has broken ties with his brother should meet him and reconcile with him for it behoves not a Muslim to severe ties with his brother for more than three days. O Muslims! You have been given the shocking news of the death of a great man. I do not think that I have seen any servant of Allaah with a more righteous heart than his, who was further from evil than he, **who had more love for the masses than** he and who was more well wishing than he had been. You should therefore pray to Allaah to shower His mercy on him and present yourselves for his Janaazah salaah." (1)

The Lives of the Khulafaa and Leaders

The Life of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه

His Life Before Becoming the Khalifah and Afterwards

Ibn Sa'd has combined Ahadeeth reported by Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Sa'eed bin Musayyib and others to relate that people pledged their allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه on the day that Rasulullaah ﷺ passed away, which was Monday 12th Rabee-ul Awwal 11 A.H. He was then living in the area of Sunh with his wife Hadhrat Habeebah bint Khaarija bin Zaid bin Abu Zuhayr who belonged to the Haarith bin Khazraj tribe. He lived in a tent woven from animal hairs and did not add to this until he moved to his house in Madinah. He continued living here in Sunh for six months

(1) *Riyaadun Nudhra fi* Munaaqibil *Ashara* (Vol.2 Pg.317) by Muhib Tabari.

after becoming the Khalifah and **would walk in the mornings to Madinah.** He sometimes also rode to Madinah on his horse and **he wore only a loin cloth and a shawl that was dyed a reddish colour.** He would come to Madinah to lead the people in salaah and return to his family in Sunh after performing the Isha salaah. Whenever he came, he would lead the people in salaah but when he **could not make it, Hadhrat Umar رضي الله تعالى عنه would lead the salaah.** On Fridays he used to remain at home during the morning to apply henna to his head and beard and then arrive (in Madinah) at the time of the Jumu'ah salaah when he would lead the people in salaah.

He was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Why not! I swear by my life that I shall definitely still milk for you. **I hope that what I have entered into will never change the personality I always had."** He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

In this way, he stayed in Sunh for six months, after which he moved into Madinah. When he started living there, he thought about his post and said, "By Allaah! The affairs of the people can never be set right if I am to continue with my trade. Their affairs can be rectified only if I free myself from trade and look into their matters. However, my family still needs their necessities." He then left trade and drew from the public treasury only what he required for himself and his family for each day and what he needed for performing Hajj and Umrah. **Those in charge of the public treasury fixed an amount of six thousand Dirhams per annum for him.**

When he was on his deathbed, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Return to the public treasury whatever of its money we have in our possession because I do not wish to derive any benefit from it." He also instructed that a certain piece of land he owned should be given to the Muslims (the public treasury) in lieu of the money he had been using from there. (After he passed away) **The land, a milk-giving camel, a slave who sharpened swords and a shawl valued at five Dirhams were all handed over to Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "Abu Bakr رضي الله تعالى عنه has set a difficult example for his successors to follow."**

In the year 11 A.H., Hadhrat Abu Bakr رضي الله تعالى عنه appointed Hadhrat Umar رضي الله تعالى عنه as the Ameer of Hajj and performed Umrah in Rajab of the year 12 A.H. Hadhrat Abu Bakr رضي الله تعالى عنه arrived in Makkah at midmorning and when he went to his residence, (his father) Abu Quhaafa رضي الله تعالى عنه was sitting at the door talking to some youngsters. When someone said to him that his son had arrived, Hadhrat

Abu Quhaafa رضي الله تعالى عنه quickly started to stand up. Hadhrat Abu Bakr رضي الله تعالى عنه hurried to seat his camel and jumped off while it was still standing as he said, "Do not stand, dear father!" He then met his father, hugged him and kissed him between his eyes. The old man then burst out crying out of joy at his son's arrival.

The governor of Makkah Hadhrat Attaab bin Usayd رضي الله تعالى عنه, Suhayl bin Amr رضي الله تعالى عنه, Ikrama bin Abu Jahal رضي الله تعالى عنه and Haarith bin Hishaam رضي الله تعالى عنه all came to greet Hadhrat Abu Bakr رضي الله تعالى عنه saying, "As Salaamu Alaykum, O Khalifah of Rasulullaah ﷺ!" When they all shook his hands and when they spoke of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه started weeping. When they all greeted Hadhrat Abu Quhaafa رضي الله تعالى عنه, he said, "O Ateeq (a title of Hadhrat Abu Bakr رضي الله تعالى عنه)! These are all leaders, so do treat them well." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Dear father! There is no power (to do good) and no strength (to abstain from evil) except with the help of Allaah. I have been charged with an extremely great task which I have no power to fulfil without the assistance of Allaah."

He then entered the house, took a bath and then emerged. When his companions started following him, he bade them to disperse telling them, "Walk calmly (there is no need to stay behind me)." People started meeting him and walking with him. As they sympathised with him over the demise of Rasulullaah ﷺ, he wept bitterly. When he reached the Kabah, he threw his upper garment under his right shoulder (so that it is exposed), kissed the Black Stone and then completed seven circuits around the Kabah. Thereafter, he performed two Rakaahs salaah and returned to the house.

Hadhrat Abu Bakr رضي الله تعالى عنه came out again at the time Zuhr and again performed Tawaaf. He then sat close to Daarun Nadwa and said, "Is there anyone who wishes to lodge a complaint of injustice or who wants to demand a right?" However, no one came forward and they all praised their governor. He then performed the Asr salaah and remained sitting for the people to greet him. Thereafter, he left for Madinah.

When Hajj arrived in 12 A.H., Hadhrat Abu Bakr رضي الله تعالى عنه led the people in Hajj. He performed the Ifraad Hajj (donned the Ihraam only for Hajj and not for Umrah) and **appointed Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه as his deputy in Madinah.**[1]

The Incident of Hadhrat Umayr bin Sa'd Ansaari رضي الله تعالى عنه

The Incident When Hadhrat Umar رضي الله تعالى عنه appointed him as Governor of Hims

Hadhrat Antara narrates from Hadhrat Umayr bin Sa'd Ansaari رضي الله تعالى عنه that Hadhrat Umar رضي الله تعالى عنه send him to be the governor of Hims but after a year had still not received any news from him. Hadhrat Umar رضي الله تعالى عنه then said to his

(1) Ibn Sa'd (Vol.3 Pg.131). Allaama Ibn Katheer has stated that the chain of narrators is sound, that numerous other narrations support the content and that it has been widely accepted.

scribe, "Write a letter to Umayr. By Allaah! I feel that he has betrayed us!" The following was then sent to Hadhrat Umayr رضي الله تعالى عنه:

"Come here as soon as this letter reaches you. When you look at this letter, you should immediately come with all the booty of the Muslims that you have collected."

Hadhrat Umayr رضي الله تعالى عنه then took his leather bag, put his journey's provisions and a dish into it and hung his water bag onto it. He also took his spear with him and left Hims on foot. When he arrived in Madinah, he was pale, his face was covered in dust and his hair was very long. He went to Hadhrat Umar رضي الله تعالى عنه and greeted him saying, "Peace be on you, O Ameerul Mu'mineen together with Allaah's mercy and His blessings." "What is wrong with you?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umayr رضي الله تعالى عنه responded by saying, "What do you see wrong in me? Do you not see that I am in good health, with pure blood and that I am dragging the world along with its horns?" Thinking that he had brought much wealth along, Hadhrat Umar رضي الله تعالى عنه asked, "What do you have with you?" Hadhrat Umayr رضي الله تعالى عنه replied, "I have my bag with me in which I have my provisions. I have my dish in which I eat and wash my hair and clothes in. I also have my water bag in which I carry the water for my wudhu and for drinking. Then I have my spear from which I take support and use to fight off any enemy that confronts me. By Allaah! The world is dependent only on these possessions of mine (they are enough for all my needs)."

Hadhrat Umar رضي الله تعالى عنه then asked, "Have you come walking?" When Hadhrat Umayr رضي الله تعالى عنه replied in the affirmative, Hadhrat Umar رضي الله تعالى عنه said, "Was there no one who could lend you their animal to ride?" Hadhrat Umayr رضي الله تعالى عنه replied, "Neither did they offer nor did I ask." "What terrible Muslims you have come from!" Hadhrat Umar رضي الله تعالى عنه exclaimed. Hadhrat Umayr رضي الله تعالى عنه cautioned, "Fear Allaah, O Umar! Allaah has prohibited us from **backbiting and I have seen them perform their Fajr salaah (those who perform their Fajr salaah are in the custody of Allaah and none should harm them in any way, physically or verbally)."**

Hadhrat Umar رضي الله تعالى عنه then asked him, "Where did I send you? (Tabraani reports that he asked, "Where is that for which I had sent you?") what have you done there?" "What are you asking?" queried Hadhrat Umayr رضي الله تعالى عنه. "Subhaanallaah!" gasped Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umayr رضي الله تعالى عنه then explained, "Were it not for the fear that it would depress you, I would not have informed you. However, you sent me and I reached the place, I then gathered all the pious people from amongst them and charged them with collecting the booty of the Muslims. When they had done so, I spent it all in the appropriate avenues. Had there been a share for you in it, I would have surely brought it to you." "Then you have brought back nothing?" asked Hadhrat Umar رضي الله تعالى عنه. "Nothing at all," came the reply. Hadhrat Umar رضي الله تعالى عنه then issued the command for Hadhrat Umayr رضي الله تعالى عنه's term as governor to be renewed. However, Hadhrat Umayr رضي الله تعالى عنه submitted, "This (being a governor) is something that I can neither do for you nor for anyone

else after you. By Allaah! I have not been saved (from the evils of governorship). I once said to a Christian woman, 'May Allaah humiliate you!' This is the evil that you have exposed me to, O Umar. The worst of my days were those in which I stayed behind (in this world without dying earlier) with you, O Umar. Hadhrat Umayr رضي الله تعالى عنه then sought leave and Hadhrat Umar رضي الله تعالى عنه granted it. He then returned to his home, which lay a few miles outside Madinah.

After Hadhrat Umayr رضي الله تعالى عنه had left, Hadhrat Umar رضي الله تعالى عنه said, "I still think that he has betrayed us (he has brought back much wealth and kept it at his house)." Hadhrat Umar رضي الله تعالى عنه then gave a hundred Dinaars (gold coins) to a man called Haarith and sent him with the instructions, "Go to Umayr as if you are a guest. If you see signs of a good life, return to me immediately. However, if you see him in extreme poverty, give him these hundred Dinaars. When Hadhrat Haarith arrived at the house, he found Hadhrat Umayr رضي الله تعالى عنه sitting against a wall and removing lice from his upper garment. Haarith greeted Hadhrat Umayr رضي الله تعالى عنه, who said to him, "Why not dismount, may Allaah have mercy on you." Hadhrat Haarith dismounted and Hadhrat Umayr رضي الله تعالى عنه asked him, "Where are you coming from?" When Hadhrat Haarith replied that he was coming from Madinah, Hadhrat Umayr رضي الله تعالى عنه asked, "How was the Ameerul Mu'mineen when you left?" "He was fine," replied Hadhrat Haarith. "And how were the Muslims?" was the next question. "They were also fine," Hadhrat Haarith replied.

"Does the Ameerul Mu'mineen enforce the penal code?" asked Hadhrat Umayr رضي الله تعالى عنه. "Oh yes," responded Hadhrat Haarith, "he even lashed his son who had done wrong, because of which he died." (This was not so because he died of natural causes a month after the lashing.) Hadhrat Umayr رضي الله تعالى عنه prayed, "O Allaah! Assist Umar because as far as I know, he has great love for You." **Hadhrat Haarith then stayed there for three days. The family had nothing to eat besides a loaf of barley bread,** which they fed to Hadhrat Haarith while they stayed hungry. Eventually, when the hunger was too much for them to bear, Hadhrat Umayr رضي الله تعالى عنه said to Hadhrat Haarith, "Your presence has caused us hunger, so if you can, would you please go somewhere else?"

Hadhrat Haarith then took out the hundred Dinaars and handed it to Hadhrat Umayr رضي الله تعالى عنه saying, "The Ameerul Mu'mineen has sent this for you, so use it." Hadhrat Umayr رضي الله تعالى عنه sighed deeply and said, "I have no need for this. Take it back." His wife then came and said, "Use it if you need it, otherwise spent it where it should be spent." Hadhrat Umayr رضي الله تعالى عنه said, "By Allaah! I have nothing to spend it on." His wife then tore off the bottom part of her scarf and gave it to him. He put the money in the piece of cloth and then **went out to spend the money on the children of the martyrs and the poor.** He then returned. Hadhrat Haarith thought that Hadhrat Umayr رضي الله تعالى عنه would give him also something, but all that Hadhrat Umayr رضي الله تعالى عنه said was, "Convey my Salaams to the Ameerul Mu'mineen."

When Hadhrat Haarith returned, Hadhrat Umar رضي الله تعالى عنه asked, "What did you see?" "O Ameerul Mu'mineen!" Hadhrat Haarith replied, "I see an extremely

difficult life." "What did he do with the Dinaars?" Hadhrat Umar رضي الله تعالى عنه enquired. "I d not know," submitted Hadhrat Haarith. Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Umayr رضي الله تعالى عنه with instructions to come to him without even putting the letter down. When Hadhrat Umayr رضي الله تعالى عنه arrived and went to see Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen asked, "What did you do with the Dinaars?" Hadhrat Umayr رضي الله تعالى عنه replied, "I did what I had to do with it. Why should you ask about it?" Hadhrat Umar رضي الله تعالى عنه demanded, "I command you in the name of Allaah to tell me what you did with it!" Hadhrat Umayr رضي الله تعالى عنه then responded by saying, **"I sent it ahead (to the Aakhirah) for myself."** "May Allaah shower his mercy on you!" exclaimed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then issued instructions for Hadhrat Umayr رضي الله تعالى عنه to be given two Wasaqs of grain and two sets of clothing. Hadhrat Umayr رضي الله تعالى عنه said, "I have no need for the food because I have at home two Saa of barley and Allaah will provide more when I have eaten that." He therefore did not take the food. With regard to the clothing he said, "A certain person's mother has no clohes (I shall give it to her)." He then took it and returned home. It was not long afterwards that he passed away. May Allaah shower His mercies on him.

When Hadhrat Umar رضي الله تعالى عنه received the news, he was extremely distressed and prayed to Allaah to shower His mercy on Hadhrat Umayr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then walked to Baqee Gharqad (the graveyard of Madinah) and was accompanied by many others walking with him. Hadhrat Umar رضي الله تعالى عنه said to those with him, "Express your wishes." Someone said, "O Ameerul Mu'mineen! I wish that I had plenty of wealth so that I could buy and set free so many slaves." Another person said, "O Ameerul Mu'mineen! I wish that I had a lot of wealth to spend in the path of Allaah." Someone else said, "O Ameerul Mu'mineen! I wish that I had a lot of strength so that I may draw buckets of water to give the people performing Hajj." Hadhrat Umar رضي الله تعالى عنه then expressed his wish when he said, "I wish that I had a person like Umayr bin Sa'd to assist me in administering the affairs of the Muslims." (1)

The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رضي الله تعالى عنه

His Behaviour as the Governor of Hims

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Sa'eed bin Aamir bin Judhaym رضي الله تعالى عنه as their governor in Hims. When Hadhrat Umar رضي الله تعالى عنه visited Hims, he asked, "O people of Hims! How have you found your governor?" The people then started complaining about him. **Hims was termed 'small Kufa' because of the complaints they always had against their governors (the people of Kufa are noted for this).** The people said, "We have four complaints against him. He does not come out to us until nearly half

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.247). Tabraani has reported a similar narration from Hadhrat Umayr bin Sa'd رضي الله تعالى عنه and *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

the day has passed." "That is a serious complaint," remarked Hadhrat Umar رضي الله تعالى عنه, "What else?" They continued, "He does not see anyone at night." "Another serious complaint," Hadhrat Umar رضي الله تعالى عنه commented, "What else?" They said, "There is a day in every month when he does not come out at all." Hadhrat Umar رضي الله تعالى عنه said, "That is also serious. What else?" They concluded by saying, "At times he suffers bouts of unconsciousness and appears to be dead."

Hadhrat Umar رضي الله تعالى عنه then brought the people of Hims and Hadhrat Sa'eed رضي الله تعالى عنه together and prayed, "O Allaah! Do not allow my opinion of him to fail." He then asked the people to lodge their complaints. They said, "He does not come out to us until nearly half the day has passed." Hadhrat Sa'eed رضي الله تعالى عنه exclaimed, "By Allaah! I do not want to speak about this but the fact of the matter is that I do not have a servant. I **therefore knead the dough myself, wait for it to rise and then bake my bread.** Thereafter, I perform wudhu and go out." Hadhrat Umar رضي الله تعالى عنه again asked, "What is your complaint?" The people said, "He does not see anyone at night." "What have you to say about this?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Sa'eed رضي الله تعالى عنه replied, "I would also not like to mention this but I **reserve the day for the people and the night for Allaah.**"

"What is your next complaint?" Hadhrat Umar رضي الله تعالى عنه asked them. They said, "There is a day in every month when he does not come out at all." "What have you to say about this?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Sa'eed رضي الله تعالى عنه replied, **"Because I have no servant, I have to wash my clothes myself and have nothing else to change into. I therefore wash my clothes and then wait for them to dry.** Because they are thick, they become firm and I have to rub them before they soften up. This takes the entire day and I am then only able to see the people by the evening."

Hadhrat Umar رضي الله تعالى عنه again asked, "What is your complaint?" The people said, "At times he suffers bouts of unconsciousness and appears to be dead." "What have you to say about this?" Hadhrat Umar رضي الله تعالى عنه asked him. Hadhrat Sa'eed رضي الله تعالى عنه replied, "I was present in Makkah when Khubayb Ansaari رضي الله تعالى عنه was martyred. The Quraysh had cut his flesh in pieces and when they crucified him, they asked, 'Do you wish that Muhammad was here with us in your place?' He replied, 'I swear by Allaah that I would not even like a thorn to prick Muhammad صلى الله عليه وسلم where he is while I am sitting with my family.' **He then called out, 'O Muhammad صلى الله عليه وسلم!'** Whenever I recall that day and the fact that I did nothing to help him and that I was a Mushrik who did not believe in Allaah, I think that Allaah will never forgive me for that sin. It is then that I fall unconscious." Hadhrat Umar رضي الله تعالى عنه then exclaimed, "All praise is due to Allaah Who has not made my intuition fail."

Hadhrat Umar رضي الله تعالى عنه then sent a thousand Dinaars for Hadhrat Sa'eed رضي الله تعالى عنه saying, "Use it for yourself." His wife exclaimed, "All praise is due to Allaah Who has made us independent of your work!" He said, "Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she

happily agreed, Hadhrat Sa'eed رضي الله تعالى عنه called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? **What has happened to the wealth?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "It will come to you at a time when you need it most (in the Aakhirah)."** (1)

The Incident of Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Tha'laba bin Abu Maalik Qurazi says, "It was during the period that Hadhrat Abu Hurayrah رضي الله تعالى عنه was the governor (of Madinah) for Marwaan that he came to the marketplace carrying a bundle of wood. He joked, 'Widen the road for the Ameer, O Ibn Abu Maalik!' 'But the road is wide enough for you,' I quipped. He the said, **'Widen the road for the Ameer with the bundle on his head.'"**(2)

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.385).
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Chapter Eight

The Chapter About How the Sahabah رضي الله تعالى عنهم Spent in the Path of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم spent their wealth and everything that Allaah granted them in the path of Allaah and in avenues where Allaah's pleasure is found. The chapter also highlights how they loved this more than spending on themselves and how they preferred others above themselves even though they suffered poverty

The Encouragement Rasulullaah ﷺ gave and the Fervour the Sahabah رضي الله تعالى عنهم had for Spending in the Path of Allaah

The Encouragement that Rasulullaah ﷺ Gave to Spend in the path of Allaah

The Narration of Hadhrat Jareer رضي الله تعالى عنه in this Regard

Hadhrat Jareer reports that they were once with Rasulullaah ﷺ one morning when some people belonging to the Mudar tribe arrived. They were barefoot and practically naked. All they had were striped shawls or cloaks and their swords hanging from their necks. The expression on Rasulullaah ﷺ's face actually changed when he saw their poverty. He then went into his room and when he emerged, he gave instructions to Hadhrat Bilaal رضي الله تعالى عنه, who duly called out the Adhaan and then the Iqaamah. After Rasulullaah ﷺ led the salaah, he addressed the people with the following verses of the Qur'aan:

﴿يَاأَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ۝﴾ (سورة نساء: آيت١)

O mankind! Fear your Rabb who created you from a single soul *(from Aadam عليه السلام)*, created its spouse *(Hawwa)* from it, and spread great numbers of men and women from the two *(from Aadam and Hawwa)*. Fear that Allaah in Whom *(in Whose name)* you ask *(things and take*

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promises) from each other and *(fear breaking)* family ties. Verily Allaah is Watchful over you. {Surah Nisaa, verse 1}

﴿اِتَّقُوْا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّاقَدَّمَتْ لِغَدٍ ۚ﴾ (سورة حشر آيت: ١٨)

Fear Allaah and let every soul see *(consider)* what *(good deeds)* it has sent ahead for tomorrow *(to be rewarded on the Day of Qiyaamah).* {Surah Hashar, verse 18}

Rasulullaah ﷺ then continued to say, "A man should therefore contribute something from his Dinaars, from his Dirhams, from his clothing, from his Saa of barley, from his Saa of dates. Rasulullaah ﷺ continued until he said, "Even if it be a piece of a date (Everyone ought to give something regardless of how little it is)."

An Ansaari Sahabi رضي الله تعالى عنه then brought a bag (of food, that was so full) that he could not even carry it. Hadhrat Jaabir رضي الله تعالى عنه says, "The others soon followed suit until I saw two heaps of food and clothing and I saw the face of Rasulullaah ﷺ gleam as if it were a piece of gold. Rasulullaah ﷺ then said, **'Whoever starts a good practice in Islaam will receive the reward for it in addition to the rewards of all those who do the same after him without any of their rewards being diminished in the least. On the contrary, whoever starts an evil practice in Islaam will be burdened with the sin of it in addition to the sins of all those who do the same after him without the burden of any of their sins being lightened in the least."** (1)

Ahadeeth discussing the encouragement that Rasulullaah ﷺ gave to the Sahabah رضي الله تعالى عنهم to spend in the path of Allaah have already passed. (2)

A Narration from Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Jaabir رضي الله تعالى عنه narrates that it was a Wednesday when Rasulullaah ﷺ visited the Banu Amr bin Auf tribe. The Hadith continues to the point where Rasulullaah ﷺ said, "O assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ then addressed them saying, "During the Period of Ignorance when you were not worshipping Allaah, you used to bear the burdens of others, engage your wealth in good deeds and care for travellers. However, now that Allaah has blessed you with Islaam and His Nabi, you are suddenly locking away your wealth (whereas you should be spending even more now). There are rewards for whatever man eats (from your property) and **there are also rewards for whatever birds eat."** The Ansaar then went to their orchards and each one of them made thirty doors leading into their orchards. (3)

(1) Muslim, Nasa'ee and others, as quoted in Targheeb wat Tarheeb (Vol.1 Pg.53)

(2) In the "Chapter concerning Jihaad" under the first heading entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause".

(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.156).

The Sermon of Rasulullaah ﷺ concerning the Virtues of Generosity and the Abomination of Miserliness

Hadhrat Anas رضي الله تعالى عنه narrates that in the first sermon that Rasulullaah ﷺ delivered, he praised Allaah and then said, "O people! Verily Allaah has chosen Islaam to be your religion **so enhance your relationship with Islaam by generosity and good character.** Take note that generosity is a tree in Jannah that has its branches in this world. Therefore, whoever is generous continues attaching himself to one of its branches until it eventually transports him to Jannah. Behold! Miserliness is a tree of Jahannam that has its branches in this world. Therefore, whoever is miserly attaches himself to its branches until it eventually plummets him into Jahannam. Be generous for Allaah's sake! Be generous for Allaah's sake!" (1)

The fervour that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم had to Spend in the Path of Allaah

The Hadith of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Umar رضي الله تعالى عنه narrates that a man came to ask Rasulullaah ﷺ to give him something. Rasulullaah ﷺ said, "I have nothing to give you, but you may give something on my name and I shall settle the payment as soon as something comes my way." Hadhrat Umar رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! You had already given him something, (so why incur a debt when) Allaah has not charged you with what you cannot bear." Rasulullaah ﷺ disliked the statement of Hadhrat Umar رضي الله تعالى عنه, but then an Ansaari said, "O Rasulullaah ﷺ! Continue spending without fearing any decrease from the Rabb of the Throne." The statement of the Ansaari made Rasulullaah ﷺ smile and he said, "That is exactly what I have been commanded to do." (2)

A Narration from Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Jaabir رضي الله تعالى عنه reports that someone came to ask Rasulullaah ﷺ for something and he gave it to him. Thereafter, another person came to ask for something and (because Rasulullaah ﷺ had nothing to give him) Rasulullaah ﷺ promised to give him something. Hadhrat Umar رضي الله تعالى عنه then stood up and (out of pity for Rasulullaah ﷺ, he) said, "O Rasulullaah ﷺ! When someone asked you for something, you gave it to him. Then someone else asked you for something and you gave him as well. Thereafter, another person came to ask from you and you promised to give him something. Then when another person came to ask from you, you again made a promise to give (why do you burden

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).

(2) Tirmidhi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.56). The narration has also been reported by Bazzaar, Ibn Jareer, Kharaa'iti in *Makaarimul Akhlaaq* and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). Haythami (Vol.10 Pg.242) has commented on the chain of narrators.

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yourself when you do not have anything to give?)."

Rasulullaah ﷺ seemed to dislike this statement of Hadhrat Umar رضي الله تعالى عنه, but just then Hadhrat Abdullaah bin Hudhaafa Sahmi رضي الله تعالى عنه stood up and said, "O Rasulullaah ﷺ! Continue spending without fearing any decrease from the Rabb of the Throne." Rasulullaah ﷺ said, "That is exactly what I have been commanded to do." (1)

The narration of Hadhrat Ibn Mas'ood رضي الله تعالى عنه about Rasulullaah ﷺ's Instruction to Hadhrat Bilaal رضي الله تعالى عنه to Spend

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that Rasulullaah ﷺ once went to Hadhrat Bilaal رضي الله تعالى عنه at a time when he had a few heaps of dates before him. "What is this, Bilaal?" asked Rasulullaah ﷺ. He Bilaal رضي الله تعالى عنه replied, "I have kept this in preparation for the guests you receive." Rasulullaah ﷺ said, "O Bilaal! Do you not fear that the smoke of Jahannam may reach you? (That you will have to account for this if you die without spending it on others?). O Bilaal! Continue spending without fearing any decrease from the Rabb of the Throne."(2)

The narration of Hadhrat Anas رضي الله تعالى عنه Concerning What transpired Between Rasulullaah ﷺ and his Servant

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ was once given three birds as a gift, he gave one to his servant to eat. The following day, she came with the same bird to him. Rasulullaah ﷺ said, "Did I not tell you not to leave anything for the next day because Allaah provides sustenance for each coming day(3) "(4)

A narration of Hadhrat Ali رضي الله تعالى عنه About what Transpired Between Hadhrat Umar رضي الله تعالى عنه and the People with regards to Excess Wealth

Hadhrat Ali رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once said to the people, "We have some excess funds (what should we do with it?)." The people replied, "O Ameerul Mu'mineen! Since we have kept you too busy to attend to your family and your business, you may have it for yourself." Hadhrat Umar رضي الله تعالى عنه then asked Hadhrat Ali رضي الله تعالى عنه, "What do you have to say?" Hadhrat Ali رضي الله تعالى عنه replied, "The people have already given you their opinion." However, when Hadhrat Umar رضي الله تعالى عنه insisted, Hadhrat Ali رضي الله تعالى عنه said, "Why should you change your

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

(2) Bazzaar and Tabraani. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.149) from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه while Abu Ya'la and Tabraani have reported it from Hadhrat Abu Hurayrah رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.174).

(3) Although it is permissible to keep food for the next day, the highest level of reliance in Allaah requires that everything a person has during any day should all be spent on the same day.

(4) Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.241).

conviction into assumption (when you are certain that the wealth cannot be yours, why change this on the assumption that the people are right?)." Hadhrat Umar رضي الله تعالى عنه said, "You will have to prove what you are saying." "Certainly," responded Hadhrat Ali رضي الله تعالى عنه, "By Allaah, I can certainly prove myself. Do you recall the time when Rasulullaah ﷺ sent you to collect Zakaah? Remember when you approached Abbaas bin Abdil Muttalib رضي الله تعالى عنه and he refused to pay his Zakaah to you because there had been a problem between you and him? You then told me to accompany you to Rasulullaah ﷺ to inform him about what Abbaas رضي الله تعالى عنه did. We then went to Rasulullaah ﷺ but returned because we discovered that he was feeling very cheerless. We then went back to him the following morning and when we found him in a cheerful mood, I informed him about what Abbaas رضي الله تعالى عنه had done. He then said to you, **'Do you not realise that a person's paternal uncle is like his father?'**

We then mentioned to Rasulullaah ﷺ that we had found him to be cheerless on the first day but again happy on the second. He said to us, "When you came on the first day, I still had with me two Dinaars of Sadaqah funds left over and it was this that caused me to in that mood (because I was worried that I should not die with it in my possession). However, when you came on the second day, I had already spent it and that had put me in the good mood that you saw."

Hadhrat Umar رضي الله تعالى عنه then said, "You are right. I am grateful to you for the first thing you told me (about changing conviction to assumption) and for the second thing (reminding me of the incident)." (1)

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Distribution of some wealth

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه reports that some wealth once came to Hadhrat Umar رضي الله تعالى عنه and he duly distributed it amongst the people. When some of it was left over, he consulted with the people about what to do with it. They said, "You should keep it for any needs that may arise." Hadhrat Ali رضي الله تعالى عنه who was also present there, remained silent without expressing any opinion. Hadhrat Umar رضي الله تعالى عنه asked him, "What is the matter, O Abul Hasan? Why are you not saying anything?" "The people have already spoken," replied Hadhrat Ali رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه insisted that Hadhrat Ali رضي الله تعالى عنه voice his opinion, Hadhrat Ali رضي الله تعالى عنه said, "Allaah has already distributed this wealth (by detailing the recipients in the Qur'aan. The remaining amount should also be distributed likewise)." Hadhrat Ali رضي الله تعالى عنه then proceeded to mention the incident when wealth arrived from Bahrain and Rasulullaah ﷺ had not yet distributed all of it when nightfall prevented him from completing. Rasulullaah ﷺ then performed all his salaahs as he stayed in the Masjid (without returning home) and the concern (to complete the task) was clearly noticeable on his face until everything

(1) Ahmad, Abu Ya'la, Dowraqi, Bayhaqi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.382). *Haythami* (Vol.10 Pg.237) has commented on the chain of narrators.

had been distributed. Hadhrat Umar رضي الله تعالى عنه then instructed Hadhrat Ali رضي الله تعالى عنه to complete the distribution, which he did. Hadhrat Talha رضي الله تعالى عنه says that his share from this amounted to eight hundred Dirhams. (1)

The Narration of Hadhrat Ummu Salama رضي الله تعالى عنها About the spending of Rasulullaah ﷺ

Hadhrat Ummu Salama رضي الله تعالى عنها narrates, "Rasulullaah ﷺ once came to me with great concern on his face. Fearing that he was in pain, I asked, 'O Rasulullaah ﷺ! What is the matter that I see you so concerned?' he replied, 'It is on account of seven Dinaars that were brought to us yesterday. It is already evening and it is still lying on the edge of our bedding.'" Another narration states that Rasulullaah ﷺ said, "It was brought to us and we have not yet spent it (not yet given it to the needy)." (2)

The Narration of Hadhrat Sahl bin Sa'd رضي الله تعالى عنه in this Regard

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه reports that Rasulullaah ﷺ had seven Dinaars with him, which he left in the custody of Hadhrat Aa'isha رضي الله تعالى عنها. When Rasulullaah ﷺ fell ill, he said, "O Aa'isha! Send the gold (the Dinaars) to Ali." He then fell unconscious and Hadhrat Aa'isha رضي الله تعالى عنها became preoccupied with tending to him. Rasulullaah ﷺ then repeated the instruction several times but each time he fell unconscious and Hadhrat Aa'isha رضي الله تعالى عنها was again preoccupied with nursing him. Rasulullaah ﷺ eventually sent for Hadhrat Ali رضي الله تعالى عنه, who then gave the Dinaars to the poor as Sadaqah.

On Tuesday evening when Rasulullaah ﷺ started suffering the pangs of death, Hadhrat Aa'isha رضي الله تعالى عنها sent her lantern to a lady who was her neighbour with the message, "Please fill some oil in our lantern for us because Rasulullaah ﷺ is already suffering the pangs of death." (3)

Another narration quotes that Hadhrat Aa'isha رضي الله تعالى عنها said, "During his illness, Rasulullaah ﷺ instructed me give in Sadaqah some gold that we had. When he regained consciousness, Rasulullaah ﷺ asked, 'What did you do?' I replied, 'Seeing the seriousness of your condition, I became preoccupied with nursing you (and was therefore unable to fulfil your request).'"

Rasulullaah ﷺ then asked her to bring it to him and she did so. A narrator named Abu Haazim was uncertain whether there were seven or nine Dinaars. When Hadhrat Aa'isha رضي الله تعالى عنها brought it, Rasulullaah ﷺ said, "What would Muhammad ﷺ think if he had to meet Allaah while this is with him? These Dinaars would have left nothing of Muhammad's trust in Allaah should it remain with him when he meets his Rabb." (4)

(1) Bazzaar. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators.
(2) Ahmad and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.238).
(3) Tabraani in his *Kabeer*, narrating from reliable sources. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).
(4) Ahmad has reported the narration from several chains of narrators, one of which is reliable, as confirmed by *Haythami* (Vol.10 Pg.240). Bayhaqi (Vol.6 Pg.356) has reported a similar narration.

The narration of Hadhrat Ubaydullaah bin Abbaas رضي الله تعالى عنه Concerning Spending wealth

Hadhrat Ubaydullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abu Dharr رضي الله تعالى عنه said to him, "Dear nephew! Rasulullaah ﷺ was once holding me by the hand when he said, 'O Abu Dharr! If I possessed gold and silver equal to Mount Uhud to spend in the path of Allaah, I would not like to die with even a Qiraat (one-twentieth of a Dinaar) still in my possession.' I said, 'O Rasulullaah ﷺ! You mean a Qintaar (a large amount equal to four thousand Dinaars)?' Rasulullaah ﷺ said, 'O Abu Dharr! You are referring to a large sum while I am referring to a small amount. I desire the Aakhirah while you desire this world. It is a Qiraat that I mean.' He then repeated this to me three times." (1)

The Incident of Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Ka'b رضي الله تعالى عنه in the Presence of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that he once went to Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. When Hadhrat Uthmaan رضي الله تعالى عنه allowed him in, he entered with a staff in his hand. Addressing Hadhrat Ka'b Ahbaar, Hadhrat Uthmaan رضي الله تعالى عنه asked, "O Ka'b! What is your opinion of Abdur Rahmaan (bin Auf رضي الله تعالى عنه) who had left behind plenty of wealth when passed away?" Hadhrat Ka'b replied, **"There shall be no reckoning in that as long as he had fulfilled the rights owed to Allaah."** Hadhrat Abu Dharr رضي الله تعالى عنه struck Hadhrat Ka'b with his staff and said, "Even if I possessed gold equal to this mountain (Mount Uhud) to spend (in Sadaqah) and it is all accepted by Allaah, I would still not like to die with even six Awqiya still in my possession.'" Hadhrat Abu Dharr رضي الله تعالى عنه then thrice asked, "O Uthmaan! I ask you to say in the name of Allaah whether you had heard this from Rasulullaah ﷺ." Hadhrat Uthmaan رضي الله تعالى عنه confirmed that he had heard it. (2)

A detailed narration of Ghazwaan bin Abu Haatim states that Hadhrat Uthmaan رضي الله تعالى عنه asked Hadhrat Ka'b, "O Abu Is'haaq! Do you think that a person will be required to account for his wealth when he has paid the Zakaah due on it?" "No," replied Hadhrat Ka'b. Hadhrat Abu Dharr رضي الله تعالى عنه then stood up and struck Hadhrat Ka'b on the head saying, "O son of a Jewess! Do you think that after paying the Zakaah there are no other rights due from a person's wealth when Allaah has stated:

﴿اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ﴾ (سورة حشر آیت: ۹)

They prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need. (3)

Allaah has also mentioned:

(1) Bazzaar, narrating from reliable sources, as confirmed by *Haythami* (Vol.10 Pg.239). Tabraani has also reported the narration.

(2) Ahmad. *Haythami* (Vol.10 Pg.239) has commented on the chain of narrators. Abu Ya'la has also reported the narration.

(3) Surah Hashar, verse 9.

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﴿وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ۝﴾ (سورة دهر آيت: ٨)

Out of love for Allaah, they feed the poor, the orphan and the captive.(1)

Allaah also says:

﴿وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ۝ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ۝﴾ (سورة معارج آيت ٢٤، ٢٥)

And *(they are those)* who have a stipulated right *(have fixed a share)* in their wealth for the beggar and the destitute. (2) "

Hadhrat Abu Dharr رضي الله تعالى عنه then continued quoting several similar verses from the Qur'aan.(3)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning how Hadhrat Abu Bakr رضي الله تعالى عنه was Always in the lead when it Came to Spending in Charity

Hadhrat Umar رضي الله تعالى عنه says, "Rasulullaah ﷺ once instructed us to spend in charity at a time when I happened to have a considerable sum of wealth with me. I therefore said to myself, 'If there be any day when I shall beat Abu Bakr رضي الله تعالى عنه (at spending in the path of Allaah), it shall be this day.' I then brought half of all my wealth. Rasulullaah ﷺ asked, 'What have you left for your family?' 'I have left something for them, 'I responded. Rasulullaah ﷺ repeated, 'What have you left for them?' I said, 'I have left with them as much as I have brought.' Abu Bakr رضي الله تعالى عنه then arrived with everything that he possessed. When Rasulullaah ﷺ asked him what he had left for his family, he replied, 'I have left (the pleasure of) Allaah and His Rasool ﷺ for them.' It was then that I declared that I will never be able to beat him at anything afterwards." (4)

The Incident of Hadhrat Uthmaan رضي الله تعالى عنه and another Man in this Regard

Hadhrat Hasan narrates that a man once said to Hadhrat Uthmaan رضي الله تعالى عنه, "You wealthy people have far superseded us (poor people) on doing good because you are able to give Sadaqah, free slaves, perform Hajj and spend in the path of Allaah." Hadhrat Uthmaan رضي الله تعالى عنه asked, "Do you envy us?" "We certainly do," the man responded. Hadhrat Uthmaan رضي الله تعالى عنه then said, **"I swear by Allaah that a single Dirham that a person donates while he is in financial difficulty is better than ten thousand Dirhams given when there is still so much more left."** (5)

The Incident of Hadhrat Ali رضي الله تعالى عنه and a Beggar

Hadhrat Ubaydullaah bin Muhammad bin Aa'isha narrates that when a beggar came to the Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه, he said to (his son) Hadhrat

(1) Surah Insaan, verse 8.
(2) Surah Ma'aarij, verses 24, 25.
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.310).
(4) Abu Dawood, Tirmidhi, Daarmi, Haakim, Bayhaqi, Abu Nu'aym in his Hilya and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
(5) Bayhaqi in his Shu'abul Imaan (Vol.3 Pg.320).

Hasan رضي الله تعالى عنه or Hadhrat Husayn رضي الله تعالى عنه, "Go to your mother and tell her to give one of the six Dirhams that I had left with her." His son went and later returned with the message that she said, "You had left the six Dirhams to purchase flour." Hadhrat Ali رضي الله تعالى عنه said, **"The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands."** He then sent a message to her to send all six Dirhams. When she did so, he gave it all to the beggar.

Hadhrat Ali رضي الله تعالى عنه had not yet even changed his posture when a man arrived selling a camel. "How much for the camel?" Hadhrat Ali رضي الله تعالى عنه asked. "A hundred and forty Dirhams," the man replied. Hadhrat Ali رضي الله تعالى عنه told the man to tie the camel by him with the understanding that he would pay for it after a while. The man tied the camel there and then left. Another man then passed by and asked who the camel belonged to. When Hadhrat Ali رضي الله تعالى عنه informed him that the camel was his, the man asked him whether he would sell it. "Certainly," replied Hadhrat Ali رضي الله تعالى عنه. "How much?" he asked. "For two hundred Dirhams," was the reply. The man agreed to buy it, handed over the two hundred Dirhams and then took the camel.

Hadhrat Ali رضي الله تعالى عنه then paid a hundred and forty Dirhams to the man whom he had promised to pay and then returned with the sixty Dirhams to (his wife) Hadhrat Faatima رضي الله تعالى عنها. (Seeing the money) She asked, "What is this?" Hadhrat Ali رضي الله تعالى عنه replied, "This is what Allaah has promised us on the lips of His Nabi صلى الله عليه وسلم:

﴿مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ﴾ (سوره انعام آیت ۱۶۰)

Whoever brings *(carries out)* a good act will receive ten times as much.[1] " [2]

A Sahabi رضي الله تعالى عنه Gives a Larger Camel as Zakaah

Hadhrat Ubay رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم once sent me to collect Zakaah. I passed by a man and when he gathered all his wealth together, I calculated that all that was due from him was a one-year old male camel. I therefore said to him, 'Give me a one-year old male camel because that is all that is due from you.' He said, 'But such a camel neither gives milk nor can it be used for transport or loading. Why don't you rather take this young, large and fat she-camel.' I said to him, 'I cannot accept anything that I was not instructed to take. However, Rasulullaah صلى الله عليه وسلم is not far from you, so if you wish you may make the same offer to him. If he accepts the offer, I shall accept and if he rejects, I shall do the same.' The man agreed to do so and left with me, taking along the camel that he had offered to give. When we came to Rasulullaah صلى الله عليه وسلم, the man said, 'O Nabi of Allaah صلى الله عليه وسلم! Your messenger came to me to take the Zakaah due on my wealth. By Allaah! Never before has the Rasool of Allaah صلى الله عليه وسلم or any messenger ever come to collect my Zakaah. When I gathered together all my wealth for him, he

(1) Surah An'aam, verse 160.

(2) Askari, as quoted in *Kanzul Ummaal* (Vol.3 Pg.311).

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calculated that all that was due from me was a one-year old male camel, whereas such an animal neither gives milk nor can it be used for transport or loading. However, when I offered him to rather take this large and young she-camel, he refused to take it. Here is she now. I have brought her to you, O Rasulullaah ﷺ.' Rasulullaah ﷺ said to him, 'Although all that was due from you was the one-year old camel, if you wish to give something extra, Allaah will reward you for it and we shall accept it from you.' 'Here is she now, O Rasulullaah ﷺ, ' the man said, 'I have brought her to you, so do take her.' Rasulullaah ﷺ then instructed someone to take the camel and prayed for the man's wealth to be blessed.(1)

The Generosity of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها and her Sister Hadhrat Asmaa رضي الله تعالى عنها

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "I have never seen women as generous as Aa'isha رضي الله تعالى عنها and (her sister) Asmaa رضي الله تعالى عنها. Their forms of generosity were however different. As for Aa'isha رضي الله تعالى عنها, she would collect things and then distribute them when she had collected a considerable amount. As for Asmaa رضي الله تعالى عنها, she would never keep with her anything for the next day."(2)

An Incident Concerning the Generosity of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Ka'b bin Maalik narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was an extremely generous, youthful and handsome man who was amongst the most righteous persons of his tribe. He never kept anything back and would continue taking loans (to assist others) until all his wealth was tied up in debt. He then approached Rasulullaah ﷺ to request his creditors to write off the debts, but (when Rasulullaah ﷺ did so) they all refused. If there was anyone through whose intercession they would have written off any other person's debt, it would have been through the intercession of Rasulullaah ﷺ. Rasulullaah ﷺ then sold all of Hadhrat Mu'aadh رضي الله تعالى عنه's possessions to repay his debts until he was left with absolutely nothing.

During the year that Makkah was conquered, Rasulullaah ﷺ dispatched Hadhrat Mu'aadh رضي الله تعالى عنه as governor of a region of Yemen so that he may have the opportunity of recovering his losses. **Hadhrat Mu'aadh رضي الله تعالى عنه then stayed in Yemen as the governor and was the first person to ever use Allaah's wealth (Zakaah funds) to trade with.** There he earned a considerable amount of wealth and it was during this period that Rasulullaah ﷺ passed away.

When Hadhrat Mu'aadh رضي الله تعالى عنه returned to Madinah, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Send for that man (Hadhrat Mu'aadh رضي الله تعالى عنه) and take away the wealth he has except for that amount which he requires to

(1) Ahmad, Abu Dawood, Abu Ya'la, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.309).

(2) Bukhari in his *Adabul Mufrid* (Pg.43).

survive." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Unless he gives it of his own accord, I cannot take anything away from him because Rasulullaah ﷺ **had sent him to recover his losses."** When Hadhrat Abu Bakr رضي الله تعالى عنه refused to submit to his request, Hadhrat Umar رضي الله تعالى عنه himself went to Hadhrat Mu'aadh رضي الله تعالى عنه and informed him of his intentions. Hadhrat Mu'aadh رضي الله تعالى عنه responded by saying, "Since Rasulullaah ﷺ had sent me so that I may recover my losses, I do not have to do this." (Since Hadhrat Mu'aadh رضي الله تعالى عنه had paid back the capital he took from the Zakaah funds, he felt entitled to the profits he earned. Hadhrat Umar رضي الله تعالى عنه was of the opinion that although Hadhrat Mu'aadh رضي الله تعالى عنه could use what he needed, the excess was to be returned to the public whose money was a means to the profits).

When Hadhrat Mu'aadh رضي الله تعالى عنه met Hadhrat Umar رضي الله تعالى عنه some time later, he said, "I have obeyed you and have done as you instructed me. I saw in a dream that I was surrounded by water and was in danger of drowning when you rescued me, O Umar." Hadhrat Mu'aadh رضي الله تعالى عنه then went to Hadhrat Abu Bakr رضي الله تعالى عنه and related the incident to him. He (disclosed all his assets and) swore that he would not hide anything, even disclosing the whip that he owned. Hadhrat Abu Bakr رضي الله تعالى عنه said, "By Allaah! I shall take none of this from you. You may have it all as a gift." Hadhrat Umar رضي الله تعالى عنه said, "Now this is good for you and permissible." **Hadhrat Mu'aadh رضي الله تعالى عنه thereafter left for Shaam.** (1)

Another narration from the son of Hadhrat Ka'b bin Maalik رضي الله تعالى عنه states that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was an extremely youthful, handsome and generous man who was amongst the most righteous persons of his tribe. He gave away everything that he was asked for until all his wealth was tied up in debt. The rest of the narration is as quoted above. (2)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه Concerning the Generosity of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Jabbir رضي الله تعالى عنه reports that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was amongst the most handsome of people, amongst those with the best character and the most open-handed. However, (to assist others) he accumulated a large debt and when his creditors started pushing him to pay, he hid away from them in his house for several days. The creditors eventually sought Rasulullaah ﷺ's assistance. When Rasulullaah ﷺ sent for Hadhrat Mu'aadh رضي الله تعالى عنه, he came with the creditors in trail. They pleaded, "O Rasulullaah ﷺ! Please claim our dues from him." Rasulullaah ﷺ said, "Allah will shower His mercy on the person who is charitable towards him (who writes off the debt)." Consequently, some of them wrote off their debts while others refused. They still insisted, "O Rasulullaah ﷺ! Do reclaim our rights from him." Rasulullaah ﷺ said, "O Mu'aadh! Be patient with them (settle their debts even though you have to lose

(1) Abdur Razzaaq and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.231), narrating from Abdur Razzaaq. Haakim (Vol.3 Pg.273) has reported a similar narration in brief from reliable sources, as confirmed by Dhahabi.

all your wealth)." Rasulullaah ﷺ then took away everything that Hadhrat Mu'aadh رضي الله تعالى عنه possessed and handed it over to the creditors. When they distributed it amongst themselves, only five sevenths of the dues were settled. They then said, "O Rasulullaah ﷺ! Sell him (as a slave) to settle the debts." Rasulullaah ﷺ refused saying, "Leave him alone. You cannot lodge any claims against him now."

Hadhrat Mu'aadh رضي الله تعالى عنه then went to live with the Banu Salama tribe where someone said to him, "O Abu Abdur Rahmaan! Why do you not ask Rasulullaah ﷺ for something now that you have become a pauper." Hadhrat Mu'aadh رضي الله تعالى عنه however refused to ask from Rasulullaah ﷺ and stayed there a few days more until Rasulullaah ﷺ sent for him. Rasulullaah ﷺ dispatched him to Yemen to act as governor and said to him, "Perhaps Allaah shall redeem your losses and pay off your debt for you." Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to Yemen where he stayed until the demise of Rasulullaah ﷺ.

It was in the year that Hadhrat Abu Bakr رضي الله تعالى عنه appointed Hadhrat Umar رضي الله تعالى عنه as the Ameer of Hajj that Hadhrat Mu'aadh رضي الله تعالى عنه also happened to be in Makkah (for Hajj). Hadhrat Mu'aadh رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه therefore met on the 8th of Dhul Hijjah and they both embraced each other and consoled each other about the loss of Rasulullaah ﷺ. As they then sat down on the ground and started talking, Hadhrat Umar رضي الله تعالى عنه noticed that Hadhrat Mu'aadh رضي الله تعالى عنه had several slaves. (1) The rest of the narration is the same as the one reported by Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه (which will be quoted hereunder).

The Narration of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Generosity of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that after the demise of Rasulullaah ﷺ, the people appointed Hadhrat Abu Bakr رضي الله تعالى عنه as his successor. Rasulullaah ﷺ had appointed Hadhrat Mu'aadh رضي الله تعالى عنه as governor of Yemen and it was in the year that Hadhrat Abu Bakr رضي الله تعالى عنه had appointed Hadhrat Umar رضي الله تعالى عنه as the Ameer of Hajj that Hadhrat Umar رضي الله تعالى عنه met Hadhrat Mu'aadh رضي الله تعالى عنه in Makkah. Noticing several slaves with Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه asked, "Who are these people?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "The people of Yemen gave these as a gift to me while the others are for Abu Bakr رضي الله تعالى عنه." Hadhrat Umar رضي الله تعالى عنه said, "I think that you should rather give them all to Abu Bakr رضي الله تعالى عنه."

When the two men met again the following day, Hadhrat Mu'aadh رضي الله تعالى عنه said, "O Ibn Khattaab! When you saw me last night I was heading for the fire of Jahannam, but you grabbed hold of my waist (to save me by advising me to give all the slaves to Hadhrat Abu Bakr رضي الله تعالى عنه). I now feel that I should do as you say." Hadhrat Mu'aadh رضي الله تعالى عنه then brought all the slaves to Hadhrat Abu Bakr

(1) Haakim and Ibn Sa'd (Vol.3 Pg.123).

رضي الله تعالى عنه saying, "These have been given as gifts to me, while the others are yours." Hadhrat Abu Bakr رضي الله تعالى عنه said, "We have authorised your gifts for you (you may have them for yourself)." Hadhrat Mu'aadh رضي الله تعالى عنه then proceeded to perform his salaah and the slaves all performed salaah behind him. He then asked them, "For whom are you performing salaah?" "For Allaah," they replied. Hadhrat Mu'aadh رضي الله تعالى عنه said, "Then you are all for Allaah." Saying this, he set them all free. (1)

Spending That Which One Loves

Hadhrat Umar رضي الله تعالى عنه Donates his Land in Khaybar

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه received a piece of land in Khaybar. He then approached Rasulullaah ﷺ saying, "I have received a piece of land in Khaybar. Never before have I received any property more excellent than this. What do you advise me to do with it?" Rasulullaah ﷺ replied, "If you wish, you could make the property an endowment and donate the proceeds in charity." Hadhrat Umar رضي الله تعالى عنه therefore made the land an endowment on the condition that it should never be sold, never be given away as a gift, never be inherited and that its proceeds be given to the poor, to his relatives, to free slaves, in the path of Allaah and to guests. He also stipulated that the caretaker of the land may take from the proceeds what is normally paid and what is required to feed his guests. He however had no permission to amass wealth from it. (2)

Hadhrat Umar رضي الله تعالى عنه Frees a Slave Woman whom he had obtained from Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Umar رضي الله تعالى عنه once wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to buy for him a slave woman from Jaloolaa (a place en route to Khurasan that the Muslims had conquered. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه did as requested and sent the woman to Hadhrat Umar رضي الله تعالى عنه). Hadhrat Umar رضي الله تعالى عنه then called for her one day and said, "Allaah says (in the Qur'aan):

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach *(true, perfect)* righteousness until you spend of that which you love." (3)

Hadhrat Umar رضي الله تعالى عنه then set her free. (4)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and a Slave Woman

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه owned a slave woman. When his love for her became intense, he freed her and married her to

(1) Haakim (Vol.3 Pg.272), narrating from reliable sources, as confirmed by Dhahabi.
(2) Sihaah Sitta, as quoted in *Nasbur Ra'yah* (Vol.3 Pg.476).
(3) Surah Aal Imraan, verse 92.
(4) Abd bin Humayd, Ibn Jareer and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.314).

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one of his freed slaves. She later bore a son. Hadhrat Naafi reports further that he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه pick up the little boy and kiss him. Referring to the slave woman he freed, he then said, "What a beautiful fragrance coming from her!" (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when he heard a Verse of the Qur'aan

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I brought to mind everything that Allaah had given me when I heard the verse:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach *(true, perfect)* righteousness until you spend of that which you love.(2)

However, I could think of no possession more beloved to me than Marjaana, my Roman slave woman. I then said, 'She is free for the pleasure of Allaah.' If I were to ever go back on something that I had allocated to Allaah, I would have certainly married her." (3)

Another narration adds that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه got her married to Hadhrat Naafi and she thus gave birth to his child. (4)

The Narration of Hadhrat Naafi Concerning the Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Naafi narrates, "Whenever the love of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for any of his possessions became intense, he offered it to his Rabb (gave it away as Sadaqah). His slaves knew this well and they would sometimes exert themselves in good deeds and attach themselves to the Masjid. When he saw this excellent behaviour, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would then set them free. His companions said to him, 'O Abu Abdur Rahmaan! By Allaah! They are only deceiving you.' He would reply to this by saying, **'We fall for the deceit of anyone who deceives us with acts pleasing to Allaah.'"**

Hadhrat Naafi continues, "I can recall one evening when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was riding an excellent camel for which he had paid a large sum. When he became extremely impressed with the way it carried itself, he made it sit down and then dismounted. He then said, 'O Naafi! First remove its reins and saddle and then put a blanket on it, mark it and include it amongst the sacrificial animals.'"(5)

Another narration also from Hadhrat Naafi states that once while Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was riding a camel, he was very impressed by its ride. He then said, "Ikh! Ikh! (words said to get a camel to sit down)" When the

(1) Ibn Sa'd (Vol.4 Pg.123).
(2) Surah Aal Imraan, verse 92.
(3) Bazzaar. *Haythami* (Vol.6 Pg.236) has commented on the chain of narrators..
(4) Haakim (Vol.3 Pg.561). Abu Nu'aym has also reported the narration in his Hilya (Vol.1 Pg.295) from Hadhrat Mujaahid and others.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294).

camel sat down, he said, "O Naafi! Remove its saddle." Hadhrat Naafi says, "I thought that this was because he needed to use the saddle for something or because he had some doubts about the camel. When I removed the saddle, he said to me, 'Look and see whether another camel can be bought with the goods this camel carries?' (Because he intended slaughtering the camel for the pleasure of Allaah because he liked it, he needed another for his journey). I said, 'I can tell you in the name of Allaah that if you so wish, you can easily purchase another with the price of this if you sell it.' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then put a blanket on the camel's back, put a garland around its neck (to mark it) and then included it amongst the sacrificial animals. Whenever any of his possessions caught his fancy, he always sent it ahead (to the Aakhirah).

Another narration quoted Hadhrat Naafi as saying, "Whenever any of his possessions caught his fancy, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would remove it from his possessions and give it away for the pleasure of Allaah. **He would sometimes give in Sadaqah as much as thirty thousand Dirhams in a single sitting. Ibn Aamir twice gave him thirty thousand Dirhams and he said to me,** 'O Naafi! I fear that the Dirhams of Ibn Aamir should not put me to trial. Go! You are free.' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would sometimes not eat meat for an entire month unless he was on a journey or it was the month of Ramadhaan.' Hadhrat Naafi also said, "He would sometimes not even taste meat for an entire month." (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when he Stayed Over in Juhfa

Hadhrat Sa'eed bin Abu Hilaal reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was once ill when he stayed over at Juhfa. When he expressed the desire to eat fish, the people searched for fish but could find only one fish. His wife Hadhrat Safiyya bint Abu Ubayd prepared it for him and then gave it to him. A poor person then arrived and stood there. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه told him to have the fish. "Subhaanallaah!" exclaimed his family, "We have tired ourselves (to prepare this fish) and we have our provisions (to give the poor man)." He replied, **"Abdullaah likes the fish (and it should therefore be given to the poor person)."**(2)

Another narration states that his wife said, "We shall give him a Dirham which will be more useful for him then the fish, while you will be able to fulfil your desire to eat it." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "My desire is what I want you to do." (3)

Hadhrat Abu Talha رضي الله تعالى عنه Donates the Orchard of Bir Haa

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه was the wealthiest

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294). Tabraani has also reported the narration in brief, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.347). Ibn Sa'd (Vol.4 Pg.122) has also reported it briefly.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297) as well as Ibn Sa'd (Vol.4 Pg.122) with some additions.

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of all the Ansaar in terms of the date plantations he owned. However, what he loved most of all his possessions was the orchard of Bir Haa. It was situated opposite the Masjid and even Rasulullaah ﷺ used to go there to drink from its pure and excellent water. However, Hadhrat Abu Talha رضي الله تعالى عنه went to Rasulullaah ﷺ as soon as the verse was revealed in which Allaah states:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach *(true, perfect)* righteousness until you spend of that which you love. (1)

He said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! Indeed, Allaah has stated: 'You shall never reach righteousness until you spend of that which you love.' Bir Haa is certainly the possession that I love most, so it is now Sadaqah for the pleasure of Allaah. I aspire for the good of this and that Allaah will keep it as a treasure for me (in the Aakhirah). O Rasulullaah ﷺ! Utilise it as Allaah shows you." Rasulullaah ﷺ said, "Wow! This is an excellent investment! This is an excellent investment!" (2)

Another narration of Bukhari adds that Rasulullaah ﷺ said, "I have heard what you have to say, but think that you should rather divide it amongst your relatives." Hadhrat Abu Talha رضي الله تعالى عنه then said, "I shall definitely do so, O Rasulullaah ﷺ!" He then divided it amongst his relatives and his nephews.

Hadhrat Zaid bin Haaritha رضي الله تعالى عنه Gives his Horse away as Sadaqah

Hadhrat Muhammad bin Munkadir narrates that Hadhrat Zaid bin Haaritha رضي الله تعالى عنه brought along his horse called "Shibla" when the following verse of the Qur'aan was revealed:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach *(true, perfect)* righteousness until you spend of that which you love. (3)

This horse was the most prized of all his possessions. He said (to Rasulullaah ﷺ), "This is Sadaqah." Rasulullaah ﷺ took it from him and handed it over to Hadhrat Zaid رضي الله تعالى عنه's son Usaama رضي الله تعالى عنه Noticing the expression (of unhappiness) on Hadhrat Zaid رضي الله تعالى عنه's face, Rasulullaah ﷺ said, "Allaah has certainly accepted it from you." (4)

The Statement of Hadhrat Abu Dharr رضي الله تعالى عنه that there are Three Partners in one's Wealth

Hadhrat Abu Dharr رضي الله تعالى عنه stated, "There are three partners in one's wealth. (The

(1) Surah Aal Imraan, verse 92.
(2) Bukhari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.140).
(3) Surah Aal Imraan, verse 92.
(4) Sa'eed bin Mansoor, Abd bin Humayd, Ibn Mundhir and Ibn Abi Haatim. Ibn Jareer has reported a similar narration from Amr bin Dinaar, while Abdur Razzaaq and Ibn Jareer have also reported another similar narration from Ayyoob, as quoted in Durrul Manthoor (Vol.2 Pg.50).

first is) Predestination that will not consult with you as it takes your valuable and useless wealth either by destruction or by death (of animals). (The second is) The heir who is waiting for you to put your head down (in the grave) so that he my drag everything away while looking down on you. (You are the third partner) So do your best never to be the most helpless of the three partners. Verily Allaah says:

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ﴾ (سورة آل عمران آيت ٩٢)

You shall never reach *(true, perfect)* righteousness until you spend of that which you love. (1)

Take note that this camel is the most beloved of my possessions, so I wish to send it ahead for myself (to the Aakhirah)." (2)

Spending in Charity while in Need

The Incident of Rasulullaah صلى الله عليه وسلم in this Regard

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that a woman once brought a shawl to Rasulullaah صلى الله عليه وسلم. It was woven with a woven edge as well. She said, "O Rasulullaah صلى الله عليه وسلم! I have come to give you this to wear." Rasulullaah صلى الله عليه وسلم really needed a shawl and he took it from her and wore it immediately. When one of the Sahabah رضي الله تعالى عنهم saw him wearing it, he commented, "What a beautiful shawl is this, O Rasulullaah صلى الله عليه وسلم! Will you not give it to me to wear?" "Certainly," said Rasulullaah صلى الله عليه وسلم. After Rasulullaah صلى الله عليه وسلم had left, the other Sahabah رضي الله تعالى عنهم reprimanded the man saying, "You had done a terrible thing by asking for the shawl when you saw that Rasulullaah صلى الله عليه وسلم accepted it because he really needed it. You know well that Rasulullaah صلى الله عليه وسلم never refuses anything he is asked for." The man replied, **"By Allaah! The only thing that prompted me to ask for it was that I hoped for its blessings after Rasulullaah صلى الله عليه وسلم had worn it. I hope to be buried with it as my shroud."** (3)

Another narration from Hadhrat Sahl bin Sa'd رضي الله تعالى عنه states that a striped set of clothing with white edging was knitted for Rasulullaah صلى الله عليه وسلم out of black wool. Rasulullaah صلى الله عليه وسلم was wearing it when he went to meet the Sahabah رضي الله تعالى عنهم. Striking his hand on his thigh, he said, "Do you not think that these clothes look good?" A Bedouin said, "May my parents be sacrificed for you, O Rasulullaah صلى الله عليه وسلم! Will you not give it to me?" **Because it was the habit of Rasulullaah صلى الله عليه وسلم never to refuse anything he was asked for,** he agreed and gave the clothes to the man. He then sent for his old set of clothes and wore it. Rasulullaah صلى الله عليه وسلم later had another set of similar clothes knitted for him but it was still being made when he passed away. (4)

The Incident of Hadhrat Abu Aqeel رضي الله تعالى عنه

Hadhrat Abu Aqeel رضي الله تعالى عنه narrates that to earn two Saa of dates he spent an entire night drawing water from a well with a rope tied to his back. He took one

(1) Surah Aal Imraan, verse 92.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).
(3) Ibn Jareer.
(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.42).

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Saa to his family for their use and the other he reserved to attain proximity to Allaah. When he brought it to Rasulullaah ﷺ and informed him how he had earned it. Rasulullaah ﷺ instructed him to add it to the Sadaqah that had been collected. Mocking Hadhrat Abu Aqeel رضي الله تعالى عنه, the Munaafiqeen commented, "Of what use is it to this man to contribute a mere Saa of dates (when he needs it more)?" It was then that Allaah revealed the verse:

﴿اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ۙ سَخِرَ اللّٰهُ ۙ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝﴾ (سورة توبه آيت ٧٩)

Allaah shall mock *(punish the mockery of)* those *(Munaafiqeen)* who mock the Mu'mineen about their charity when they spend of their own will and *(who mock)* those who find only their efforts *(to spend, referring to those who offer their labour in the path of Allaah)*. For them will be a painful punishment. {Surah Taubah, verse 79}[1]

Hadhrat Abu Salama and Hadhrat Abu Hurayrah رضي الله تعالى عنه narrate that Rasulullaah ﷺ once called on the Sahabah رضي الله تعالى عنهم for contributions because he intended dispatching a military expedition. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "O Rasulullaah ﷺ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family." Rasulullaah ﷺ said, "May Allaah bless what you give and may Allaah also bless what you keep behind."
A Sahabi رضي الله تعالى عنه from the Ansaar spent the entire night labouring to earn two Saa of dates. He then said, "O Rasulullaah ﷺ! I have earned two Saa of dates. One of for my Rabb and the other for my family." The Munaafiqoon then started to mock as they said, "Those who contribute like Abdur Rahmaan bin Auf do so to boast while Allaah and His Rasool ﷺ have no need for the meager Saa of the other."
It was then that Allaah revealed the verse:

﴿اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ۙ سَخِرَ اللّٰهُ ۙ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝﴾ (سورة توبه آيت ٧٩)

Allaah shall mock *(punish the mockery of)* those *(Munaafiqeen)* who mock the Mu'mineen about their charity when they spend of their own will and *(who mock)* those who find only their efforts *(to spend, referring to those who offer their labour in the path of Allaah)*. For them will be a painful punishment. {Surah Taubah, verse 79}[2]

The Incident of Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه

Hadhrat Abdullaah bin Zaid bin Abdi Rabbihi رضي الله تعالى عنه was the Sahabi who was shown the Adhaan in his dream. He once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This orchard of mine is for Sadaqah. I am handing it over to Allaah and His Rasool ﷺ (to spend it as they please)." His parents then came to Rasulullaah ﷺ and said, "Our livelihood depended on that orchard."

(1) Tabraani. *Haythami* (Vol.7 Pg.33) has commented on the chain of narrators.
(2) Bazaar. Bazzaar and *Haythami* (Vol.7 Pg.32) have commented on the chain of narrators.

Rasulullaah ﷺ handed it over to them and (after a while) they passed away. Thereafter, their son inherited it. (1)

The Incident of a man from the Ansaar

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ complaining of severe hunger. Rasulullaah ﷺ then sent a message to one of his wives (to send some food) but received the reply, "I swear by the Being Who has sent you with the truth that I have nothing but water with me." He then sent the same message to another wife and received the same reply. When the message was sent to each of his wives, each one of them replied saying, "I swear by the Being Who has sent you with the truth that I have nothing but water with me." Rasulullaah ﷺ then announced, "Who will host this man tonight and Allaah will shower His mercy on him." A man from the Ansaar volunteered and took the man home, where he said to his wife, "Do you have any food?" She replied, "There is nothing besides the children's food." He said, "Pacify them with something and then put them to sleep when they want their supper. When our guest arrives, put out the lantern and pretend that we are eating." Another narration states that he said, "When he starts to eat, stand up to set the lantern right and (while doing so) put it off."

They all then sat down and the guest ate while the couple went to sleep hungry. When he went to Rasulullaah ﷺ the next morning, Rasulullaah ﷺ said, "Allaah was impressed by what you two did last night." Another narration adds that it was then that Allaah revealed the verse:

﴿وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ﴾ (سورة الحشر آيت ٩)

They prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need. {Surah Hashar, verse 9} (2)

The Incident of the Seven houses

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that a goat's head was passed between seven houses because the people of each home preferred others above themselves. Although each household needed it, it eventually returned to the house from which it originally left. (3)

Giving a Loan to Allaah

Hadhrat Abu Dahdaa رضي الله تعالى عنه Sells His Orchard for a Date Palm in Jannah

Hadhrat Anas رضي الله تعالى عنه reports that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! A particular man has a date palm with which I need to set right

(1) Haakim (Vol.3 Pg.336). Dhahabi has commented on the chain of narrators.

(2) Muslim and others, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.147). Bukhari and Nasa'ee has also reported the narration while another narration of Muslim names the Ansaari as Hadhrat Abu Talha رضي الله تعالى عنه, as quoted in the Tafseer of Ibn Katheer. A narration of Tabraani names the guest as Hadhrat Abu Hurayrah رضي الله تعالى عنه, as quoted in Fat'hul Baari (Vol.8 Pg.446).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.176).

a wall of mine. Please tell him to give it to me so that I may fix my wall." Rasulullaah ﷺ said to the man, "Give it to him in exchange for a date palm in Jannah." The man however refused to do so. Hadhrat Abu Dahdaa رضي الله تعالى عنه then arrived and said to the man, "Sell me your date palm in exchange for my orchard." The man readily agreed.

Hadhrat Abu Dahdaa رضي الله تعالى عنه then came to Rasulullaah ﷺ and said, "I have bought the date palm in exchange for my orchard. You may give it to the man because I am handing it over to you." Rasulullaah ﷺ said, "There shall be so many laden and large date palms for Abu Dahdaa in Jannah!" Rasulullaah ﷺ repeated this statement several times. Hadhrat Abu Dahdaa رضي الله تعالى عنه then went to his wife and said, "O Ummu Dahdaa! You will have to leave this orchard because I have sold it in exchange for a date palm in Jannah." **"An excellent transaction!" she exclaimed.**(1)

The Incident of Hadhrat Abu Dahdaa رضي الله تعالى عنه when he said, "I have lent my Orchard to my Rabb"

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Hadhrat Abu Dahdaa رضي الله تعالى عنه approached Rasulullaah ﷺ when Allaah revealed the verse:

﴿مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا﴾ (سورة بقره آيت ٢٤٥)

Who is it that will lend to Allaah a good loan. {Surah Baqara, verse 245}

He said, "O Rasulullaah ﷺ! Does Allaah require a loan from us?" "Yes, O Abu Dahdaa," replied Rasulullaah ﷺ. "Show me your hand," said Hadhrat Abu Dahdaa رضي الله تعالى عنه. When Rasulullaah ﷺ gave him his hand, Hadhrat Abu Dahdaa رضي الله تعالى عنه said, "I have lent my orchard to my Rabb." **His orchard contained six hundred date palms.** He then walked back to the orchard where (his wife) Hadhrat Ummu Dahdaa رضي الله تعالى عنها and his family were. He then shouted, "O Ummu Dahdaa!" "At your service!" she responded. He shouted back, "Leave the orchard because I have lent it to my Rabb." (2)

The statement of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه has just passed in the previous fewpages, wherehesaid, "ORasulullaah ﷺ! I have four thousand Dirhams. I shall lend two thousand to my Rabb and leave two thousand for my family."

Spending to Encourage people Towards Islaam

An Incident of a Person in this Regard

Hadhrat Anas رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ was asked for anything to draw a person to Islaam or to make him steadfast in it, he readily gave it. Therefore, when a person once came to him, Rasulullaah ﷺ gave

(1) Ahmad, Baghawi and Haakim, as quoted in *Isaaba* (Vol.4 Pg.59). *Haythami* (Vol.9 Pg.324) states that Ahmad and Tabraani have also reported the narration with a reliable chain of narrators.

(2) Abu Ya'la and Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.9 Pg.324). Bazzaar has reported a similar narration from a weak chain of narrators, as quoted in *Majma'uz Zawaa'id* (Vol.3 Pg.113). Ibn Mandah has reported a similar narration, as quoted in *Isaaba* (Vol.4 Pg.59) as has Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.299). Tabraani has also reported a similar narration from Hadhrat Umar رضي الله تعالى عنه with a weak chain of narrators, as quoted in *Majma'uz Zawaa'id* (Vol.3 Pg.113).

instructions that the goats of Sadaqah that filled an entire valley should be given to him. The man returned to his tribe and said, "O my people! Accept Islaam because Muhammad ﷺ gives without fearing poverty."

Another narration states that even when a person came to Rasulullaah ﷺ only to acquire worldly possessions, the evening would not come without the Deen being more beloved and more honoured in his sight than the world and all that it contains. (1)

A narration of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه in this Regard

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه reports that an Arab once came to Rasulullaah ﷺ to ask for a piece of land between two mountains. Rasulullaah ﷺ had it given to him in writing, after which he accepted Islaam. The man returned to his tribe and said, "O my people! Accept Islaam because I have come to you from a man who gives without fearing poverty." (2)

The Cause of Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه Accepting Islaam and his Statement About Rasulullaah ﷺ

In the story of how Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه accepted Islaam, it has already passed(3) that as Rasulullaah ﷺ was walking amongst the booty to have a look at it, Hadhrat Safwaan رضي الله تعالى عنه was with him. Hadhrat Safwaan رضي الله تعالى عنه then started looking at a valley filled with camels, goats and shepherds. Rasulullaah ﷺ watched his long stares at the scene and said to him, "O Abu Wahab! Do you like this valley?" When he replied in the affirmative, Rasulullaah ﷺ said to him, "It is all yours." Hadhrat Safwaan رضي الله تعالى عنه accepted Islaam on the spot and said, "It is only be the heart of a Nabi that can be so generous. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." (4)

Spending in Jihaad in the path of Allaah

The Spending of Hadhrat Abu Bakr رضي الله تعالى عنه

His Spending on the Occasion of the Hijrah and the Incident between Hadhrat Abu Quhaafa رضي الله تعالى عنه and Hadhrat Asmaa رضي الله تعالى عنها

Hadhrat Asmaa رضي الله تعالى عنها says, "When (my father) Abu Bakr رضي الله تعالى عنه left with

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.42). Muslim (Vol.2 Pg.253) has reported a similar narration from Hadhrat Anas رضي الله تعالى عنه.

(2) Tabraani. *Haythami* (Vol.9 Pg.13) has commented on the chain of narrators.

(3) This has passed in the chapter entitled "Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه Accepts Islaam", under the subheading "Hadhrat Safwaan رضي الله تعالى عنه Marches with Rasulullaah ﷺ Against the Hawaazin Tribe and Accepts Islaam".

(4) Waaqidi and Ibn Asaakir narrate from Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.5 Pg.294).

Rasulullaah ﷺ (for Hijrah), Abu Bakr رضي الله تعالى عنه took along all the money he had, which amounted to **five or six thousand Dirhams.** My grandfather Abu Quhaafa رضي الله تعالى عنه who had lost his sight then came home. He said, 'By Allaah! I expect that together with alarming you by his leaving, Abu Bakr has also alarmed you with his money (by taking it all along with him).' I said, 'Not at all, dear grandfather. He has left plenty of money with us.' I then gathered some stones and placed them in the dish in which my father usually put his money. Thereafter, I covered it with a cloth and took his hand saying, 'Here, grandfather. Put your hand on this money.' He put his hand on it and (thinking that it was Dirhams) said, 'Then there is no problem. If he has left this money for you, he has done very well. There should be sufficient money here to see to your needs.' By Allaah! My father had not left a thing for us but all that I wished to do by this was to put the old man's heart at rest." (1)

The narration has already passed in which it is stated that Hadhrat Abu Bakr رضي الله تعالى عنه spent all of his four thousand Dirhams for the Tabook expedition.

The Spending of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

His Spending on the 'expedition of Difficulty' and the Statement of Rasulullaah ﷺ About Him

Hadhrat Abdur Rahmaan bin Khabbaab Sulami رضي الله تعالى عنه reports that Rasulullaah ﷺ once delivered a sermon in which he encouraged the Sahabah رضي الله تعالى عنهم to spend on the 'expedition of difficulty' (the expedition to Tabook). Hadhrat Uthmaan رضي الله تعالى عنه then said, "I shall provide a hundred camels together with their saddle blankets and saddles." Rasulullaah ﷺ then stepped down a step of the pulpit and again encouraged the Sahabah رضي الله تعالى عنهم. This time again Hadhrat Uthmaan رضي الله تعالى عنه stood up and said, "I shall provide another hundred camels together with their saddle blankets and saddles." Hadhrat Abdur Rahmaan رضي الله تعالى عنه says that he then saw Rasulullaah ﷺ shaking his hand as a person does when expressing wonder. A narrators by the name of Abdus Samad demonstrated this action by taking out his hand and shaking it. Rasulullaah ﷺ then said, **"After this, Uthmaan need not carry out any other (optional) deed."**(2)

Another narration states that Rasulullaah ﷺ gave encouragement three times and that Hadhrat Uthmaan رضي الله تعالى عنه took it upon himself to provide three hundred camels together with their saddle blankets and saddles. Hadhrat Abdur Rahmaan رضي الله تعالى عنه says, "I was present there as Rasulullaah ﷺ stood on the pulpit saying, **'No sin can harm Uthmaan after this' or he said, 'No sin can harm Uthmaan after this day.'"**(3)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.179). Ahmad and Tabraani have reported a similar narration but *Haythami* (Vol.6 Pg.59) has commented on the chain of narrators.

(2) Ahmad.

(3) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.4). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.59).

The Narration of Hadhrat Abdur Rahmaan bin Samura رضي الله تعالى عنه About the Spending of Hadhrat Uthmaan رضي الله تعالى عنه on the 'expedition of Difficulty'

Hadhrat Abdur Rahmaan bin Samura رضي الله تعالى عنه narrates that on the occasion when Rasulullaah ﷺ was preparing the 'Expedition of Difficulty', Hadhrat Uthmaan رضي الله تعالى عنه **came with a thousand Dinaars** and emptied them into Rasulullaah ﷺ's bag. As Rasulullaah ﷺ turned the coins over in his hands, he said, "No act that Uthmaan does after this day will cause him any harm." Rasulullaah ﷺ repeated this several times. (1)

Another narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ prayed, "O Allaah! Do not forget this deed of Uthmaan." Rasulullaah ﷺ also added, "After this, Uthmaan need not carry out any other (optional) deed." (2)

The Narration of Hadhrat Hudhayfa bin Yamaan رضي الله تعالى عنه About the Spending of Hadhrat Uthmaan رضي الله تعالى عنه on the 'expedition of Difficulty'

Hadhrat Hudhayfa bin Yamaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent someone to Hadhrat Uthmaan رضي الله تعالى عنه to request his assistance for the 'Expedition of Difficulty'. Hadhrat Uthmaan رضي الله تعالى عنه sent ten thousand Dinaars, which were poured out in front of Rasulullaah ﷺ. As Rasulullaah ﷺ turned the coins over in his hands, turning them from top to bottom, he said, "O Uthmaan, may Allaah forgive you every sin that you committed secretly, every sin that you committed openly, every sin that you hid from others and every sin that you may commit until the Day of Qiyaamah. Uthmaan need not worry to carry out any (non-obligatory) good deed after this." (3)

The Narration of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Qataadah and Hadhrat Hasan in this Regard

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that he was present when Hadhrat Uthmaan رضي الله تعالى عنه handed over to Rasulullaah ﷺ what he needed to dispatch the 'Expedition of Difficulty'. On that day, he brought seven hundred Awqiya of gold. (4)

Hadhrat Qataadah reports that Hadhrat Uthmaan رضي الله تعالى عنه donated a thousand animals for the expedition to Tabook. Amongst these were fifty horses as well. (5)

Hadhrat Hasan narrates that for the expedition to Tabook, Hadhrat Uthmaan

(1) Haakim, narrating from reliable sources, as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).
(3) Ibn Adi, Daar Qutni, Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).
(4) Abu Ya'la and Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.59).

رضي الله تعالى عنه donated nine hundred and fifty camels and fifty horses or nine hundred and seventy camels and thirty horses. (1)

The narration has already passed in which it was mentioned that Hadhrat Uthmaan رضي الله تعالى عنه provided a third of the army's needs during the expedition to Tabook to the extent that it was said that he saw to each and every need they expressed.

The Spending of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

He Donates Seven Hundred Camels together with their Carriages and Supplies

Hadhrat Anas رضي الله تعالى عنه narrates that while Hadhrat Aa'isha رضي الله تعالى عنها was in her room, she heard a lot of noise in Madinah. "What is that?" she enquired. The people informed her, "That is the caravan of Abdur Rahmaan bin Auf رضي الله تعالى عنه that had arrived from Shaam carrying everything with it." Hadhrat Anas رضي الله تعالى عنه says that there were seven hundred camels in the caravan and that all of Madinah was resounding with the noise. Hadhrat Aa'isha رضي الله تعالى عنها then said, "I have heard Rasulullaah ﷺ say that he saw Abdur Rahmaan bin Auf رضي الله تعالى عنه entering Jannah on his knees (exhausted after accounting for all his wealth)." When these words reached Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, he said, "I shall do my best to enter Jannah standing upright." He then donated all the camels in the path of Allaah together with their carriages and the supplies they carried. (2)

His Spending in the path of Allaah during the Lifetime of Rasulullaah ﷺ

Imaam Zuhri reports that during the lifetime of Rasulullaah ﷺ, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. **Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars. He also donated five hundred horses in the path of Allaah and again one thousand five hundred camels in the path of Allaah. Most of his fortune was earned through trade.** (3)

Another narration from Imaam Zuhri states that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated five hundred camels in the path of Allaah. (4)

A Narration of Zuhri about the Spending of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Imaam Zuhri reports that during the lifetime of Rasulullaah ﷺ, Hadhrat Abdur

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.13).

(2) Ahmad. *Al Bidaaya wan Nihaaya* (Vol.7 Pg.164) contains commentary on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.98) and Ibn Sa'd (Vol.3 Pg.93) have also reported a similar narration.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).

(4) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.163).

Rahmaan bin Auf رضي الله تعالى عنه donated half his wealth in the path of Allaah. Thereafter, he donated forty thousand Dinaars and also five hundred horses in the path of Allaah and again another five hundred camels. Most of his fortune was earned through trade. (1)

The narration has also passed in which it is stated that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated two hundred Awqiya of silver for the expedition to Tabook. (2)

The Spending of Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه

He Spends on those Proceeding in the path of Allaah

Hadhrat Abu Hizaam says that they had never heard of anyone in Madinah who provided more transport for people proceeding in the path of Allaah than Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه. Two Bedouins once came to Madinah to ask for someone to provide them with transport to proceed in the path of Allaah. When they were directed to Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه, they approached him while he was with his family. When he asked them what they required and they duly informed him, he told them not to be hasty and to wait until he comes out to see them. (When he came out) He was wearing clothing that was brought from Egypt. It resembled a spider's web and cost four Dirhams. He took his staff with him and his slaves also accompanied him. Each time he passed by a rubbish dump, he used the end of his staff to pick up any piece of cloth that could be used to patch up the satchels of the camels going out in the path of Allaah. He would then dust off the cloth and hand it over to his slave saying, "Keep this piece of cloth to mend the satchels."

One of the Bedouins said to the other, "Oh dear! Save us from him! By Allaah! All this man has with him are pieces of cloth from rubbish dumps." The other said, "Shame on you! Do not be hasty. Let us first wait and see." Hadhrat Hakeem رضي الله تعالى عنه then took them to the marketplace where he saw two large, fat and pregnant camels. He purchased them along with their supplies and said to his slave, "Use the pieces of cloth to mend any of the satchels that need mending." Thereafter, he loaded on the camels some food, wheat and fat. Furthermore, he gave the two men money for their expenses and made over the camels to them. The one Bedouin then said to his companion, **"By Allaah! I have never seen a better collector of cloth pieces than this man!"** (3)

He Donates his House in the path of Allaah for the Poor and for Slaves

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه once sold a house to Hadhrat Mu'aawiya

(1) Ibn Mubaarak, as quoted in *Isaaba* (Vol.2 Pg.416).

(2) In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah رضي الله تعالى عنهم Spent on this Occasion".

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.384)

رضي الله تعالى عنه for sixty thousand Dirhams. Some people said to him, "By Allaah! Mu'aawiya has hoodwinked you (by paying so little)." Hadhrat Hakeem رضي الله تعالى عنه said, "By Allaah! During the Period of Ignorance, I bought it for a mere bag of wine. I now make you all witness that I am giving the price away in the path of Allaah for the benefit of the poor and for setting slaves free. Now which one of us two has been hoodwinked?" Another narration states that he sold the house for a hundred thousand Dirhams. (1)

The Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Donates a Hundred Camels in the path of Allaah

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once sold a property of his for two hundred camels. He then donated a hundred camels in the path of Allaah and made a condition with the riders that they were not to sell them before reaching Waadi Qura. (2)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Aasim bin Adi رضي الله تعالى عنه and others Spend in the path of Allaah

It has already passed in a chapter(3) describing the encouragement Rasulullaah ﷺ gave to the Sahabah رضي الله تعالى عنهم to spend in the path of Allaah that Hadhrat Umar رضي الله تعالى عنه gave a hundred Awqiya of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رضي الله تعالى عنه gave ninety Wasaq of dates for the expedition to Tabook. On the same occasion, Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه, Hadhrat Talha bin Ubaydillaah رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه all donated large sums of money. A narration has also passed about a man bringing along a camel in the path of Allaah and how Hadhrat Qais bin Sala Ansaari رضي الله تعالى عنه spent in Jihaad. (4)

The Spending of Hadhrat Zaynab bint Jahash رضي الله تعالى عنها and Other Women

Hadhrat Zaynab bint Jahash رضي الله تعالى عنها Spends in the path of Allaah and What Other Women Contributed Towards the Expedition to Tabook

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said (to his wives),

(1) Tabraani. *Haythami* (Vol.9 Pg.384) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).
(3) In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and under the subheading "The Expedition to Tabook and the wealth that the Sahabah رضي الله تعالى عنهم Spent on this Occasion".
(4) Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah رضي الله تعالى عنهم in the Path of Allaah".

"The one to meet me first (after death) from all of you is the one with the longest arms." The wives then started measuring whose arms were the longest and then (when they realised that the statement was metaphorical) it was Hadhrat Zaynab bint Jahash رضي الله تعالى عنها whose arms turned out to be the longest because she made things by hand and gave the proceeds in Sadaqah.

Another narration quotes Hadhrat Aa'isha رضي الله تعالى عنها as saying, "After the demise of Rasulullaah ﷺ, whenever we gathered in any of our houses, we used to measure our arms against the wall to see whose were the longest. We continued doing this until Zaynab bint Jahash رضي الله تعالى عنها passed away. She was a short woman whose arms were by no means the longest. It was then that we realised that Rasulullaah ﷺ was referring to spending in Sadaqah when he mentioned long arms. **Zaynab bint Jahash رضي الله تعالى عنها was skilful with her hands. She used to dye leather and stitch it and then donate the proceeds in the path of Allaah."** (1)

Another narration from Hadhrat Aa'isha رضي الله تعالى عنها states that Hadhrat Zaynab bint Jahash رضي الله تعالى عنها used to weave cloth and give it to those proceeding in battle, who sewed it and used it in battle. (2)

The narration has already passed in which it is stated to assist the Muslim army in its preparations for Tabook, **the women had sent their bangles, bracelets, anklets, earrings, rings and other jewellery that filled a cloth spread out in front of Rasulullaah ﷺ.** (3)

Spending on the Poor and Those in Need

The Incident of a Bedouin Lady and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Umayr bin Salama Duwali رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was sleeping under a tree at midday when a Bedouin lady arrived in Madinah. She searched around (for someone to assist her) and eventually approached Hadhrat Umar رضي الله تعالى عنه (not knowing that he was the Ameerul Mu'mineen). She then said to him, "I am a poor woman with two children. The Ameerul Mu'mineen Umar bin Khattaab had sent Muhammad bin Maslama to collect Zakaah (in our area) but he did not give me anything. Perhaps you could intercede before him on our behalf. May Allaah have mercy on you."

Hadhrat Umar رضي الله تعالى عنه shouted for (his servant) Yarfa to summon Hadhrat Muhammad bin Maslama رضي الله تعالى عنه. The lady said, "It may have been more helpful to me if you had taken me to him." Hadhrat Umar رضي الله تعالى عنه put her heart at rest by saying, "Inshaa Allaah, he will soon fulfil your need." Hadhrat Yarfa went to Hadhrat Muhammad bin Maslama رضي الله تعالى عنه and told him to respond to the call of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Muhammad bin Maslama رضي الله تعالى عنه came to Hadhrat Umar رضي الله تعالى عنه and said, "As Salaamu Alayka, O Ameerul Mu'mineen!" The lady felt embarrassed (when she realised that it was the Ameerul Mu'mineen himself whom she was talking to).

(1) Bukhari and Muslim, as quoted in *Isaaba* (Vol.4 Pg.314).

(2) Tabraani in his Awsat. *Haythami* (Vol.8 Pg.289) has commented on the chain of narrators.

(3) Refer to the chapter entitled "Spending While in Jihaad in the Path of Allaah", where the narration appears under the subheading "The Spending of Some Sahabah رضي الله تعالى عنهم in the Path of Allaah".

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Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! I spare no pains to ensure that I select the best man (for any task). What answer will you give when Allaah asks you about this lady?" When he heard this, the eyes of Hadhrat Muhammad bin Maslama رضي الله تعالى عنه filled with tears. Hadhrat Umar رضي الله تعالى عنه then continued, "Allaah had sent His Nabi ﷺ to us and we believed in him and followed him. He did as Allaah commanded him and gave the Zakaah funds to those poor people who deserved it. This he continued doing until Allaah took him away. Thereafter, Allaah appointed Abu Bakr رضي الله تعالى عنه as his successor and he followed the Sunnah of Rasulullaah ﷺ until Allaah took him away as well. Allaah then made me his successor and I have always done my best to select the very best of you (to collect and distribute the Zakaah funds). When I send you again, ensure that you give this lady her share for the year as well as her share for the previous year. In fact, I do not even know whether I would be sending you at all."

Hadhrat Umar رضي الله تعالى عنه then sent for a camel for the lady and also gave her some flour and oil. He said to her, "Take this until you meet us at Khaybar because we intend coming there." When she came to Hadhrat Umar رضي الله تعالى عنه at Khaybar, he called her forward and gave her two more camels saying, "Take this, for it will suffice for your needs until Muhammad comes to you again. I have already instructed him to give you your dues for the year as well as for the previous year."(1)

The Incident of the Daughter of Hadhrat Khufaaf bin Eema Ghifaari رضي الله تعالى عنه with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aslam says that he once left with Hadhrat Umar رضي الله تعالى عنه to the marketplace where he met a young lady who said, "O Ameerul Mu'mineen! My husband has passed away and has left behind small children. By Allaah! They do not even have hooves to cook (which the Arabs usually gave away free of charge) nor any plantation or any milk-giving animal. I fear that the drought may destroy them. I am the daughter of Khufaaf bin Eema Ghifaari رضي الله تعالى عنه and my father was with Rasulullaah ﷺ at Hudaybiyyah." Hadhrat Umar رضي الله تعالى عنه stood motionless awhile and then said, "Welcome to a close relative." He then went home where a fine pack camel was tied. He loaded the animal with two sacks filled with food and placed between the two some money and clothing. Thereafter, he handed the reins of the camel to the lady saying, "Take this away. Allaah shall provide for you before this is finished." When someone commented that Hadhrat Umar رضي الله تعالى عنه had given her too much, Hadhrat Umar رضي الله تعالى عنه said, "May your mother lose you! Her father was at Hudaybiyyah with Rasulullaah ﷺ. By Allaah! I saw her father and her brother lay siege to a fortress for a long time and then conquer it. We then received large shares from the booty earned from it. (She therefore deserves the large amount that I gave her)." (2)

(1) Abu Ubayd in his *Amwaal*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.319).
(2) Abu Ubayd in his *Amwaal*, Bukhari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.147).

The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله تعالى عنه

His Spending as the Governor of Shaam

Hadhrat Hassaan bin Atiyya reports that when Hadhrat Umar رضي الله تعالى عنه relieved Hadhrat Mu'aawiya of his post as governor of Shaam, he sent Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله تعالى عنه (to replace him). He left with his young and beautiful wife from the Quraysh but it was not long before they began suffering extreme poverty. When Hadhrat Umar رضي الله تعالى عنه heard about this, he sent a thousand Dinaars for them. Hadhrat Sa'eed رضي الله تعالى عنه took the money to his wife saying, "Umar رضي الله تعالى عنه has sent for us all that you see." She said, "Why do you not buy us something with which to prepare some gravy and some flour. We can then store the rest." He then told her, "Should I rather not tell you of something better than that? Should we rather not give the money to someone who will invest it in business so that we may use the profits. He will then also be responsible for the money. When she agreed, he bought something with which to prepare gravy and some flour as well as two camels and two slaves. The slaves loaded on the camels all sorts of necessities and then distributed it all to the poor and needy.

After a short while, his wife informed him that the food they had bought was finished. She said further, "Why do you not approach the man (trading on our behalf) and take some of the profits to buy some food." Hadhrat Sa'eed رضي الله تعالى عنه remained silent. When she repeated herself, he again remained silent until she started admonishing him. He then stopped coming home during the day and would return only at nights. There was a person from her family who used to frequent the house with Hadhrat Sa'eed رضي الله تعالى عنه. He said to Hadhrat Sa'eed رضي الله تعالى عنه's wife, "What are you doing? You are now really hurting him whereas he has given all the money away as Sadaqah."

When she started weeping bitterly in remorse about the money, Hadhrat Sa'eed رضي الله تعالى عنه came to her one day and said, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied. (1)

The Narration of Hadhrat Abdur Rahmaan bin Saabit Concerning this

The narration of Hadhrat Abdur Rahmaan bin Saabit Jumhi states that whenever Hadhrat Sa'eed رضي الله تعالى عنه received his salary, he bought what was necessary for his family and then gave the rest out in Sadaqah. When she asked him about the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).

remainder of his salary, he told her that he had lent it out. Some people once approached him and said, "Verily your family has rights over you and your in-laws also have a right over you." He replied, "I have never given others preference in the rights I owe to my family and in-laws. However, I shall also not seek the pleasure of people when I am searching for the large-eyed damsels of Jannah. If a single damsel of Jannah has to even peep into this world, everything on earth would be illuminated just as the sun illuminates the earth. I am also not prepared to be left behind the first group to enter Jannah after I had heard Rasulullaah ﷺ say, 'Allaah will gather the people for reckoning when the poor Mu'mineen will race towards Jannah as doves race. When they will be told to wait for the reckoning, they will say, 'We have nothing to account for because we had been given nothing.' Their Rabb will say, 'My servants are right.' A gate of Jannah will then be opened for them and they will enter Jannah seventy years before anyone else.'"(1)

The narration has already passed previously(2) in which Hadhrat Sa'eed رضي الله تعالى عنه said to his wife, ""Do you not want something better than this? That we give this to whoever will bring it back to us at a time that we will need it even more desperately (on the Day of Qiyaamah)." When she happily agreed, Hadhrat Sa'eed رضي الله تعالى عنه called someone from his family whom he trusted and placed the Dinaars into several bags. He then instructed the man to take one bag to a certain widow, another to a certain orphan, another to a certain poor person and another to a certain distressed person. This was done until there remained only a few Dinaars. He then (gave this to his wife and) said, "Spend this." Thereafter, he continued the activities of the governorship. She said, "Will you not get us a servant then? What has happened to the wealth?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "It will come to you at a time when you need it most (in the Aakhirah)." (3)

The Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

A Narration of Hadhrat Naafi About the Spending of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Naafi reports, "When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once fell ill, a bunch of grapes was bought for him for one Dirham. When a poor person arrived there, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed that it be given to the person. Someone (from the household) then went to buy the bunch from the poor person for a Dirham (because grapes were no longer available elsewhere) and brought it back to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. However, the poor person returned to beg and again Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.244).

(2) The incident has passed in the chapter entitled "The Lives of the Khulafaa and Leaders" and then under the subheadings "The Incident of Hadhrat Sa'eed bin Aamir bin Hudhaym Jumhi رضي الله تعالى عنه" and "His Behaviour as the Governor of Hims".

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

that it be given to the person. Yet again someone went to buy the bunch back from the poor person for a Dirham. When he brought it back to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, the poor person returned again to beg and once again Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed that it be given to him. This time also someone went to buy the bunch from the poor person for a Dirham and brought it back to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. When the poor person intended to return yet again, he was prevented from doing so. Had Hadhrat Abdullaah bin Umar رضي الله تعالى عنه known about this, he would not have even tasted the grapes." (1)

Another Narration from Hadhrat Naafi in this Regard

Hadhrat Naafi says, "When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once fell ill, he desired to eat grapes. I bought a bunch of grapes for him for a Dirham and then placed it in his hand." The rest of the narration is the same as the one reported above. However, this narration concludes with the words, "The beggar continued returning and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه kept instructing that the grapes be given to him until it was the third or fourth occasion when I eventually said to the beggar, 'Shame on you! Are you not embarrassed?!' I then bought the grapes back from him for a Dirham and brought it to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. This time, he managed to eat it." (2)

The Spending of Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه

The Narration of Hadhrat Abu Nadhra

Hadhrat Abu Nadhra reports, "It was during the first ten days of Dhul Hijjah that I visited Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه in a room that he reserved for conversing (with visitors). When someone passed by with a sheep, Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه asked the man what he paid for the sheep. The man replied that he had paid twelve Dirhams for it. I then said (to myself), 'If only I had twelve Dirhams, I could have also bought a sheep, slaughtered it and fed it to my family (for the occasion of Eid that was forthcoming).' When I returned home, Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه had sent someone behind me with a bag containing fifty Dirhams. I had never before seen money that had as much blessings as those Dirhams. He gave them to me with the intention of being rewarded and at a time when I most needed it." (3)

The Spending of Hadhrat Aa'isha رضي الله تعالى عنها

The Incident of a Poor Person with Her

Imaam Maalik reports that the report reached him that a poor person once came

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.297). Ibn Mubaarak has also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.248). Ibn Sa'd (Vol.4 Pg.117) has reported the narration, as has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.347), where Haythami has commented on the chain of narrators.

(3) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.9 Pg.371).

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to beg from Hadhrat Aa'isha رضي الله تعالى عنها the wife of Rasulullaah ﷺ. She was fasting that day and had no food at home besides a piece of unleavened bread. When she instructed her servant to give it to the beggar, the servant entreated, "You will then have nothing to terminate your fast with." However, Hadhrat Aa'isha رضي الله تعالى عنها insisted that she give it to the beggar. The servant continues the story and says, "I then gave it to the beggar. That evening some family or some person who usually did not give us gifts, sent for us some cooked goat meat with many pieces of bread. Hadhrat Aa'isha رضي الله تعالى عنها then called for me and said, 'Eat some of this. It is much better than that piece of bread (that we gave away).'"

Imaam Maalik reports that another narration also reached him about a poor person who asked Hadhrat Aa'isha رضي الله تعالى عنها for some food at a time when she had a grape in front of her. She then said to someone (present there), "Take a grape and give it to him." Looking at the single grape, the person expressed surprise. Hadhrat Aa'isha رضي الله تعالى عنها said to him, "You seem surprised. How many atoms' weights do you see in that grape?" (Here she was referring to the verse of the Qur'aan that states: **"Whoever *(sincerely)* does an atom's weight of good will see it *(its consequences when he is rewarded for it)*..."**) [1]

Giving the Poor with One's own Hand

The Incident of Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه in this Regard and the Statement of Rasulullaah ﷺ Concerning Giving the Poor with One's own Hand

Hadhrat Uthmaan narrates that when Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه lost his eyesight, he tied a string from the place where he performed salaah to the door of his room. Whenever a beggar came, he would take something from his basket, hold on to the string (to lead him to the door) and then give the thing to the beggar. Although his family offered to do it for him, he said, **"I heard Rasulullaah ﷺ say that personally giving something to the poor saves one from a gruesome death."** [2]

The Virtue of Personally Giving a Beggar Something

Hadhrat Amr Laythi narrates that they were with Hadhrat Waathila bin Asqa رضي الله تعالى عنه when a beggar came. Hadhrat Waathila رضي الله تعالى عنه took a piece of bread, put a coin on it and then stood up to personally place it in the beggar's hand. Hadhrat Amr asked, "O Abu Asqa! Is there none from your family who can do this for you?" "Of course there is," he replied, **"but the person who stands up to give something as Sadaqah to a poor person, a sin of his will be forgiven for every step he takes. When he then places the thing in the person's hand, ten sins are**

(1) Mu'atta (Pg.390).

(2) Tabraani and Hasan bin Sufyaan, as quoted in *Isaaba* (Vol.1 Pg.299). Ibn Sa'd (Vol.3 Pg.52) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.365) have also reported a similar narration.

forgiven for ever step." (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in this regard

Hadhrat Naafi says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to gather all of his family to eat from one platter every night. It often happened that when he heard the plea of a poor person, he would take his share of meat and bread to the poor person. However, by the time he gave the food away and returned, the others would have finished everything in the platter. If I found anything in the platter, he would also find it, otherwise he would fast in the morning." (2)

Spending on Beggars

The Incident of a Bedouin with Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم entered the Masjid one day wearing a shawl from Najraan that had thick edging. A Bedouin came from behind and pulled at a corner of the shawl so hard that the edging left marks on Rasulullaah صلى الله عليه وسلم's neck. Te Bedouin said, "O Muhammad! Give some of Allaah's money that you have with you!" Rasulullaah صلى الله عليه وسلم turned around and smiled. He then said to the Sahabah رضي الله تعالى عنهم, "Give him something." (3)

Another Incident in this Regard

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "We used to sit with Rasulullaah صلى الله عليه وسلم in the Masjid in the mornings and when he stood up to leave, we would also stand and remain standing until he entered his room. On one occasion, Rasulullaah صلى الله عليه وسلم stood up to leave and had reached the centre of the Masjid when a Bedouin met him and said, "O Muhammad! Give me two camels to ride because you are neither giving them from your own wealth nor from the wealth of your father!" As he met Rasulullaah صلى الله عليه وسلم, he pulled so hard on Rasulullaah صلى الله عليه وسلم's shawl that it left a red streak across his neck. Rasulullaah صلى الله عليه وسلم then thrice repeated, "No. I seek Allaah's forgiveness. Not until you allow me to take retribution (for the injury you have caused me)." Rasulullaah صلى الله عليه وسلم then (forgave the man and) and called someone saying, "Give him two camels, one loaded with barley and the other loaded with dates." (4)

The Narration of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه in this Regard

Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه narrates that they were four hundred people from the Muzaynah tribe who came to Rasulullaah صلى الله عليه وسلم. After Rasulullaah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.315).

(2) Ibn Sa'd (Vol.4 Pg.122).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43). Bukhari and Muslim have also reported the narration from Hadhrat Anas رضي الله تعالى عنه, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.38).

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47). Ahmad, Bukhari, Muslim and Abu Dawood have all reported a similar narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.38).

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ﷺ had taught them aspects of the Deen (and they were departing), some of them asked, "O Rasulullaah ﷺ! We have no food for the journey." Rasulullaah ﷺ instructed Hadhrat Umar رضي الله تعالى عنه to supply them with some provisions, but he submitted, "O Rasulullaah ﷺ! I have nothing but some left-over dates which I do not think will be of any benefit to them." Rasulullaah ﷺ said to him, "Go and give them some provisions." Hadhrat Umar رضي الله تعالى عنه then took the people to an upstairs room where there were dates that resembled a little brown calf (in colour and height). Hadhrat Umar رضي الله تعالى عنه told the people to help themselves and each of them took as much as they needed. Hadhrat Nu'maan رضي الله تعالى عنه says, "I was the last of the lot and when I looked (at the dates), I could not see a single date missing (from the original heap) although four hundred people had already taken from it." (The dates did not diminish because of the blessings of complying with the order of Rasulullaah ﷺ).(1)

The Incident of Hadhrat Dhukayn bin Sa'eed Khath'ami رضي الله تعالى عنه in this Regard

Hadhrat Dhukayn bin Sa'eed Khath'ami رضي الله تعالى عنه reports that they were four hundred and forty people who approached Rasulullaah ﷺ for food. Rasulullaah ﷺ instructed Hadhrat Umar رضي الله تعالى عنه to give them some food, but he submitted, "O Rasulullaah ﷺ! I have only that much which would suffice for my children and I during the four months of summer (it would not be enough for these people)." Rasulullaah ﷺ repeated the instruction and Hadhrat Umar رضي الله تعالى عنه said, "I hear and obey you, O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه left with the people and took them to an upstairs room where he took out the key from his waist string and opened the door. In the room there was a heap of dates that resembled a baby camel that was sitting down. Hadhrat Umar رضي الله تعالى عنه told the people to help themselves and each of them took as much as they needed. Hadhrat Dhukayn رضي الله تعالى عنه says, "I was the last of the lot and when I looked (at the dates), it appeared as if we had not reduced the number of dates at all." (2)

Another narration of Hadhrat Dhukaym رضي الله تعالى عنه

Hadhrat Dhukayn رضي الله تعالى عنه says, "We were four hundred people when we asked Rasulullaah ﷺ for food." The narration is then that same as the above narration but with the difference that Hadhrat Umar رضي الله تعالى عنه said (to Rasulullaah ﷺ), "I have nothing besides a few Saa of dates that would suffice only for my children and I during the four months of summer." Hadhrat Abu Bakr رضي الله تعالى عنه then said to him, "Listen and obey." Hadhrat Umar رضي الله تعالى عنه responded by saying, "I hear and I obey." (3)

(1) Ahmad, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Tabraani has also reported the narration.

(2) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.304). Abu Dawood has reported a part of this narration.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.365). Abu Nu'aym says that the narration is authentic and proves that Rasulullaah ﷺ was truly a prophet of Allaah.

The Behaviour of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه with Beggars

Hadhrat Aflah bin Katheer says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه never refused any beggar and even a leper with fingers dripping with blood could be seen eating with him from the same plate."

Spending in Sadaqah

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Hasan Basri reports that Hadhrat Abu Bakr رضي الله تعالى عنه once brought his Sadaqah to Rasulullaah ﷺ. He secretly gave it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This is my Sadaqah contribution and I shall give again for Allaah whenever necessary." Thereafter, Hadhrat Umar رضي الله تعالى عنه arrived with his Sadaqah. He gave it openly to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is my Sadaqah contribution and I shall have my reward with Allaah." Rasulullaah ﷺ said, "O Umar! You have strung your bow without a string. The difference in the Sadaqah of you two is just like the difference in your words." (Although the Sadaqah of both men were accepted, the intention of Hadhrat Abu Bakr رضي الله تعالى عنه was only the pleasure of Allaah, whereas that of Hadhrat Umar رضي الله تعالى عنه was also to attain reward. Hadhrat Abu Bakr رضي الله تعالى عنه's intention was therefore superior.) (1)

Hadhrat Uthmaan رضي الله تعالى عنه Purchases the Well of Roomah and Donates it to the Muslim Public

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ once announced, "Who will purchase the well of Roomah for us and donate it as Sadaqah for the Muslim public? Allaah will quench his thirst on the Day of Qiyaamah." Hadhrat Uthmaan رضي الله تعالى عنه then bought it and donated it to the Muslim public. (2)

The Narration of Ibn Asaakir About the Incident

Hadhrat Basheer Aslami رضي الله تعالى عنه narrates that when the Muhaajireen arrived in Madinah, the water did not agree with them. There was a well called Roomah which was owned by a man from the Ghifaar tribe but he sold a waterbag full of the water for a Mudd. Rasulullaah ﷺ once said to him, "Sell me the well in exchange for a fountain in Jannah." However, he submitted, "O Rasulullaah ﷺ! I have no source of income for my family and myself besides this well. I am therefore unable to sell it." When this news reached Hadhrat Uthmaan رضي الله تعالى عنه, he bought the well from the man for thirty five thousand Dirhams. He then approached Rasulullaah ﷺ and said, "Rasulullaah ﷺ! If I buy the well, will you promise me the same fountain in Jannah that you had promised him?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Uthmaan رضي الله تعالى عنه then said, "I have

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.32), as quoted in *Muntakhab Kanzul Ummaal* (Vol. Pg.).
(2) Ibn Adi and Ibn Asaakir.

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already purchased it and I am donating it as Sadaqah for the Muslim public." (1)

Hadhrat Talha رضي الله تعالى عنه Donates a Hundred Thousand Dirhams in a Single Day

Hadhrat Su'daa the wife of Hadhrat Talha رضي الله تعالى عنه reports that Hadhrat Talha رضي الله تعالى عنه gave away a hundred thousand Dirhams as Sadaqah on a single day and that he was delayed from going to the Masjid that day because she had to stitch two parts of his garment together. (Although he gave so much in Sadaqah, he did not even possess an extra garment to wear.) (2)

The Sadaqah of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه during the Lifetime of Rasulullaah صلى الله عليه وسلم

The narration has already passed(3) in which it is mentioned that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه donated half his wealth in the path of Allaah, which amounted to four thousand Dirhams. Thereafter, he also donated forty thousand Dirhams and then forty thousand Dinaars.

The Sadaqah of Hadhrat Abu Lubaabah رضي الله تعالى عنه when Allaah Accepted his Taubah

Hadhrat Saa'ib رضي الله تعالى عنه the son of Hadhrat Abu Lubaabah رضي الله تعالى عنه reports from his father that when Allaah forgave him, he approached Rasulullaah صلى الله عليه وسلم and said, "O Rasulullaah صلى الله عليه وسلم! I wish to leave the home amongst my people in which I committed the wrong and desire to give away all of my wealth as Sadaqah to Allaah and His Rasool صلى الله عليه وسلم." Rasulullaah صلى الله عليه وسلم said, "O Abu Lubaabah! It will suffice for you to give only a third." Hadhrat Abu Lubaabah t then gave away a third of his wealth in Sadaqah. (4)

Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Nu'maan bin Humayd رضي الله تعالى عنه says, "I went with my uncle to visit Hadhrat Salmaan رضي الله تعالى عنه in Madaa'in (where he served as governor) as he was making something with the leaves of a date palm. I heard him say "I buy the leaves for one Dirham and then sell them for three Dirhams after making something out of them. One dirham I then use to buy more leaves, one Dirham I spend on my family and the other I give in Sadaqah. I shall not stop doing this even if (Ameerul Mu'mineen) Hadhrat Umar رضي الله تعالى عنه stops me," (5)

Giving Gifts

The Gift Hadhrat Uthmaan رضي الله تعالى عنه gave to Rasulullaah صلى الله عليه وسلم During one of the Military Expeditions

Hadhrat Abu Mas'ood رضي الله تعالى عنه narrates, "We were with Rasulullaah صلى الله عليه وسلم on an

(1) Tabraani and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.11).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.88).
(3) In the chapter entitled "The Spending of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه" and the subheading "His Spending in the path of Allaah during the Lifetime of Rasulullaah صلى الله عليه وسلم".
(4) Haakim (Vol.3 Pg.632) (5) Ibn Sa'd (Vol.4 Pg.64).

expedition when we started experiencing extreme hardship. I could see the strains of hardship on the faces of the Muslims and I could also notice the happiness on the faces of the Munaafiqeen (who were happy to see the Muslims suffer). When Rasulullaah ﷺ noticed this, he said, 'Allaah shall provide sustenance before the sun sets.' Hadhrat Uthmaan رضي الله تعالى عنه knew that the words of Allaah and His Rasool ﷺ were always true, so he bought fourteen camels together with the loads of food they carried. He then sent nine to Rasulullaah ﷺ. When Rasulullaah ﷺ saw them, he asked, 'What are these?' 'They are a gift to you from Uthmaan,' came the reply. The happiness on the face of Rasulullaah ﷺ was then clearly noticeable, while the faces of the Munaafiqeen displayed only unhappiness. I **then saw Rasulullaah ﷺ raise his hands so high to pray for Hadhrat Uthmaan رضي الله تعالى عنه that I could even the see the whiteness of his armpits.** He made such du'aa for Hadhrat Uthmaan رضي الله تعالى عنه that I had never before or ever after heard him make for anyone else. He prayed for Allaah to reward Hadhrat Uthmaan رضي الله تعالى عنه abundantly and to treat him every so graciously." (1)

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Virtues of Giving Gifts

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once stated, "For me to fulfil the necessities of a Muslim family for a month or for a week or for whatever period of time Allaah pleases is more beloved to me than performing Hajj after Hajj. Buying a utensil for even a Daa*niq (on*e-sixth of a Dirham) and giving it to my brother as a gift for the pleasure of Allaah is more beloved to me than spending a Dinaar in the path of Allaah." (2)

FEEDING People

The Statement of Hadhrat Ali رضي الله تعالى عنه About the Virtue of Feeding Others

Hadhrat Ali رضي الله تعالى عنه once mentioned, "To gather a few of my friends to share a *Saa* of food is more beloved to me than proceeding to the marketplace to purchase a slave and set him free." (3)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه in this Regard

Hadhrat Abdul Waahid bin Ayman reports from his father that when some guests came to Hadhrat Jaabir رضي الله تعالى عنه, he brought some bread and vinegar for them and said, "Eat this because I have heard Rasulullaah ﷺ say that vinegar is an excellent gravy. Destroyed are those people who look down on what is offered to them and destroyed is the person who feels ashamed to offer his companions

(1) Tabraani. *Haythami* (Vol.9 Pg.85) has commented on the chain of narrators. Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.12).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.328).
(3) Bukhari in his *Adabul Mufrid* and Ibnul *Zanjway* as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).

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whatever is in his house." (1) Another narration states that Hadhrat Jaabir رضي الله تعالى عنه stated, "To look down on what is being served to him is sufficient to render a man sinful." (2)

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Humayd Taweel reports that when some people came to visit Hadhrat Anas رضي الله تعالى عنه when he fell ill, he said to his slave, "Bring something for our guests even though it be a piece of bread because I have heard Rasulullaah صلى الله عليه وسلم say that good character is amongst the deeds that lead to Jannah." (3)

The Narration of Hadhrat Shaqeeq bin Salama رضي الله تعالى عنه in this Regard

Hadhrat Shaqeeq bin Salama رضي الله تعالى عنه reports that he once visited Hadhrat Salmaan Faarsi رضي الله تعالى عنه with a friend. Hadhrat Salmaan رضي الله تعالى عنه said to them, "Had Rasulullaah صلى الله عليه وسلم not forbidden us from imposing on ourselves, I would have certainly imposed on myself to entertain you." He then brought for them some bread and salt (because he had nothing else). Hadhrat Shaqeeq رضي الله تعالى عنه's friend said, "(It would have been nice) If there was some mint with the salt." Hadhrat Salmaan رضي الله تعالى عنه then pawned his jug to buy some mint and brought it. After the men had eaten, Hadhrat Shaqeeq رضي الله تعالى عنه's friend made a du'aa which meant, "All praise is for Allaah Who has granted us contentment with the sustenance He has provided." Hadhrat Salmaan then remarked, "Had you been content with what Allaah had provided for you, my jug would not have been pawned." Another narration states that Hadhrat Salmaan رضي الله تعالى عنه said, "Rasulullaah صلى الله عليه وسلم and Hadhrat Ali رضي الله تعالى عنه had forbidden us from imposing on ourselves by providing for our guests what we do not have." (4)

The Incident between Hadhrat Suhayb رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Hamza bin Suhayb reports that Hadhrat Suhayb رضي الله تعالى عنه was in the habit of feeding a lot of people. Hadhrat Umar رضي الله تعالى عنه once said to him, "O Suhayb! You feed too many people, which is extravagant behaviour." To this, Hadhrat Suhayb رضي الله تعالى عنه replied, "I have heard Rasulullaah صلى الله عليه وسلم say **that the best of people are those who feed others and who reply to greetings. It is this that prompts me to feed people.**" (5)

Rasulullaah صلى الله عليه وسلم Feeds People

The Story of Hadhrat Jaabir رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه says, "I was once sitting at home when Rasulullaah صلى الله عليه وسلم

(1) Bayhaqi in *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.64). Ahmad and Tabraani in his *Awsat* have also reported the narration according to Haythami (Vol.8 Pg.180).

(2) Abu Ya'la. *Haythami* (Vol.8 Pg.180) has commented on the chain of narrators.

(3) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.152). Tabraani narrates from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.177). Ibn Asaakir (Vol.1 Pg.438) has also reported the narration.

(4) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.179).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.153).

passed by and motioned to me. I therefore stood up and went to him. Taking me by the hand, Rasulullaah ﷺ led me to the homes of one of his wives and he entered. He then allowed me to enter and I entered the secluded area of the room where Rasulullaah ﷺ asked, 'Is there anything for **lunch?**' 'Yes,' came the reply and **we were served three pieces of bread** that were placed on fronds of a date palm. Rasulullaah ﷺ then placed a piece of bread before me, another before himself and broke the third into two. Half he placed before himself and the other before me. He then asked, 'Is there any gravy?' When he was informed that there was nothing besides some vinegar, he said, 'Bring it because it is an excellent gravy.'"(1)

The Story of Hadhrat Uthmaan رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه reports that Rasulullaah ﷺ once saw Hadhrat Uthmaan رضي الله تعالى عنه leading a camel laden with flour, butter and honey. Rasulullaah ﷺ instructed Hadhrat Uthmaan رضي الله تعالى عنه make the camel sit down and when he did so, Rasulullaah ﷺ asked for a stone pot. He put some flour, butter and honey in the pot and then had a fire made beneath it. When the food was cooked, Rasulullaah ﷺ told the Sahabah رضي الله تعالى عنهم to eat it and he also had some. He then said to them, "This is what the Persians call 'Khabees'." (2)

The Narration of Hadhrat Abdullaah bin Busr رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه narrates that Rasulullaah ﷺ had a large **plate that had to be carried by four men.** It was called *"Gharraa"* and was brought out at midmorning after the Sahabah رضي الله تعالى عنهم had performed their *Duhaa* (Chaast) salaah. *Thareed* (3) would be prepared in it and the Sahabah رضي الله تعالى عنهم would gather around to eat from it. When there were too many people, Rasulullaah ﷺ would sit in a **squatting position.** A Bedouin once asked, "What type of sitting position is this?" Rasulullaah ﷺ replied, **"Allaah has made me a generous slave and not an arrogant tyrant (this posture is therefore one of humility)."** Rasulullaah ﷺ then said to the Sahabah رضي الله تعالى عنهم, **"Eat from the sides and leave the centre (for last) because it is where blessings descend."** (4)

Hadhrat Abu Bakr رضي الله تعالى عنه Feeds People

An Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and his Guests

Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه reports, "It was the practice of my father to engage in conversation with Rasulullaah ﷺ at nights. Therefore, when we received some visitors one day, he was proceeding to

(1) Muslim (Vol.2 Pg.182). Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah have also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.295).

(2) Tabraani, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Imaam Haythami (Vol. Pg.) states that Tabraani had reported the narration in all three books but that only the chains of narrators of the *Sagheer* and *Awsat* are reliable.

(3) A dish of gravy and meat mixed with pieces of bread.

(4) Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.361).

see Rasulullaah ﷺ (as usual) when he said to me, 'O Abdur Rahmaan! Take care of the visitors (feed them without waiting for me).' When evening arrived, I took their food to them but they refused to eat saying, 'We shall not eat until the man of the house eats with us.' I said to them, 'My father is a stern man and I fear that he may beat me (if I have not fed you).' However, they still refused to eat. When my father arrived, the guests were his first concern and he asked (the members of the household), 'Have you taken care of the guests?' 'We have not yet seen to them,' came the reply. 'Had I not instructed Abdur Rahmaan (to see to them)?' he asked. I had made myself scarce by then as he shouted, 'Abdur Rahmaan!' I remained in hiding and he again shouted, 'You scamp! In the name of Allaah am I commanding you to come here if you can hear my voice!'

Then went to him and said, 'By Allaah! It was no fault of mine. You can even ask your guests that I had brought them their food but they refused to eat until you arrived.' My father then said to them, 'Why will you people not accept the food we give you? I swear by Allaah that I shall not eat anything tonight.' The guests responded by also swearing, 'By Allaah! We shall also have none of it until you do.' Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'I have never known a night worse than this! Why will you not accept the food we give you? Nevertheless, the first oath (I took not to eat) was from Shaytaan. Bring the food.' When the food was brought, he recited Bismillaah and ate. The guests then followed suit."

The following morning, Hadhrat Abu Bakr رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! While my guests fulfilled their oath, I breached mine." He then proceeded to inform Rasulullaah ﷺ about the incident. Rasulullaah ﷺ said, "In fact, you are better at fulfilling oaths than them and a better person than they are." The narrator of the Hadith says, "No news has reached me about whether Hadhrat Abu Bakr رضي الله تعالى عنه gave Kaffaara for his oath or not." (Hadhrat Abu Bakr رضي الله تعالى عنه obviously did give Kaffaara because according to the consensus of the Ulema, Kaffaara is binding in such a situation.)

Hadhrat Umar رضي الله تعالى عنه Feeds People

The Practice of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aslam reports, "I once informed Hadhrat Umar رضي الله تعالى عنه that there was a blind camel amongst the pack animals. He said, 'Give it to some family who can derive some benefit from it.' 'But it is blind,' I submitted. He said, 'They can tie it to the others in the caravan (and it will follow the rest).' I again asked, 'But how will it graze?' Hadhrat Umar رضي الله تعالى عنه then asked, 'Is it from amongst the animals collected as Jizya or from the animals collected as Zakaah?' When I informed him that it was from amongst those collected as Jizya, he said, 'By Allaah! You people intend eating it (because anyone may eat from such an animal, unlike the animals of Zakaah).' I then said to him, '(I am not just saying this) **But it really has the markings of the Jizya animals on it.**' Hadhrat Umar رضي الله تعالى عنه then issued the order that the camel should be slaughtered. He kept with him nine plates and whenever some fruit or delicacy came to him, he would always place some of it

on each plate and send then to the (nine) wives of Rasulullaah ﷺ. He would also ensure that he sent the plate of **(his daughter) Hadhrat Hafsah رضي الله تعالى عنها last so that if there are any defects, it would be in her share (and none could accuse him of nepotism).** He then put some of the camel's meat into these plates and sent them to the wives of Rasulullaah ﷺ. Thereafter, he gave instructions for the remaining meat to be cooked. When it was cooked, he invited the Muhaajireen and the Ansaar to partake of it." (1)

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه Feeds People

The Practice of Hadhrat Talha رضي الله تعالى عنه and the Statement of Rasulullaah ﷺ in this Regard

Hadhrat Salama bin Akwa رضي الله تعالى عنه reports that when Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه purchased a well at the foot of a mountain, he invited people for a meal. It was then that Rasulullaah ﷺ said, "You, O Talha, are 'Fayyaadh' (an extremely generous person)." (2)

Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه Feeds People

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه in this Regard

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "The person who most benefited the poor was Ja'far bin Abu Taalib رضي الله تعالى عنه. He would take us home and feed us with whatever he had in his house. In fact, (when there was nothing) he would break open the butter container so that we could lick whatever butter remained." (3)

Hadhrat Suhayb Roomi رضي الله تعالى عنه Feeds People

The Incident of Hadhrat Suhayb رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Suhayb رضي الله تعالى عنه says, "I prepared some food for Rasulullaah ﷺ and went to (invite) him whilst he sat amongst a group of Sahabah رضي الله تعالى عنهم. I stood in front of him and gestured to him (to come to eat). He gestured back to ask whether the others could also join us. When I indicated that they could not, he remained silent. I remained standing where I was. When Rasulullaah ﷺ again looked my way, I gestured yet again (for him to come eat). For the second time, Rasulullaah ﷺ asked whether the others could join us and again I repeated

(1) Maalik, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.296).
(2) Hasan bin Sufyaan and Abu Nu'aym in his *Ma'rifah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.67).
(3) Ibn Sa;d (Vol.4 Pg.28).

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that they could not. This happened two or three times until I agreed that they should also join us. Rasulullaah ﷺ brought the others along and they all ate. Although it was only a little food that I had prepared for Rasulullaah ﷺ, there was still food left over (after all had eaten to their fill)." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Feeds People

The Narration of Muhammad bin Qais

Hadhrat Muhammad bin Qais reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه never ate without a poor person to join him. This eventually injured his health (because the poor people often finished the food, leaving him hungry). His wife then made for him a drink from dates, which she would give him whenever he ate (to replenish his strength).

Hadhrat Abu Bakr bin Hafs has reported that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would eat only when an orphan was present at his tablecloth. (2)

An Incident with an Orphan

Hadhrat Hasan reports that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه ate lunch or dinner (the Arabs never ate breakfast), he would invite an orphan from the vicinity. When he sat down to lunch one day, he sent for an orphan, but none could be found. After his lunch, he would drink some barley porridge. The orphan then arrived after the family had eaten the lunch and the porridge was still in Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's hand. He then gave the cup to the orphan saying, "Take this. I do not think that you have lost out completely."

The Narration of Hadhrat Maymoon bin Mahraan about this

Hadhrat Maymoon bin Mahraan reports that some people reproached the wife of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه concerning him. They said to her, "Have you no mercy for the old man? (He is growing weaker by the day, why don't you feed him properly?)" She responded by saying, "What am I to do? Whenever we prepare some food for him, he invites someone to eat it up." His wife then sent some food to the poor people who usually sat on the path that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه took from the Masjid. She then gave them instructions not to sit by the roadside as he passed. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه returned home, he asked for certain poor people to be brought to eat with him (because he did not find them by the roadside that day). However, when his wife had sent food to them, she had also given them instructions not to come when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه called for them. (When they failed to turn up,) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said (to his family), "Do you wish that I should not eat tonight?!" That night he did not have anything for

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.154).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

dinner. (1)

A Similar Incident when he was at Juhfa

Hadhrat Abu Ja'far Qaari says, "My master (Hadhrat Abdullaah bin Ayaash bin Abu Rabee'ah Makhzoomi) instructed me to proceed with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on a journey to serve him. **Whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه camped at an oasis, he would invite the local people to share his meals. His eldest sons would also share the meals.** (Because of the large number of people) Each person would have only two or three morsels to eat. When he arrived in Juhfa and the locals arrived to eat, a black boy who was scarcely dressed also came along. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه called him to eat, he said, 'I cannot find any place to sit.' The people were already sitting close together so I saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه move a bit from his place so that the boy sat against his chest." (2)

The Practice of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on his Journeys

Hadhrat Abu Ja'far Qaari says, "I accompanied Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on a journey from Makkah to Madinah. Around his large dish containing *Thareed*(3), his sons, his companions and everyone else who presented themselves there would eat. In fact, (because of the large crowd) some would have to eat standing. He also had a camel that carried two filled containers, one with Nabeedh(4) and the other with plain water. Every person then received a cup of barley porridge together with the *Nabeedh*, which would satiate him completely." (5)

The Narration of Hadhrat Ma'n about this

Hadhrat Ma'n reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's meals were prepared and a well-off man passed by, he would not invite him. However, his sons and nephews would invite such a person. On the other hand, if a poor person passed Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, he would invite the person while his sons and nephews would not. Concerning this, he would say, "They invite those who do not want the food and leave out those who want it." (6)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه Feeds People

He Hosts His Brothers, His Guests and the People of Various Towns

Hadhrat Sulaymaan bin Rabee'ah reports that he once performed Hajj during the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298) as well as Ibn Sa'd (Vol.4 Pg.122).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).
(3) A dish of gravy and meat mixed with pieces of bread.
(4) Water in which dates have been left overnight to lend it sweetness.
(5) Ibn Sa'd (Vol.4 Pg.109).
(6) Ibn Sa'd (Vol.4 Pg.109).

Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه. With him was Hadhrat Muntasir bin Haarith and a group of Qurraa from Basrah. They were determined not to return home until they had the opportunity to meet a distinguished companion of Rasulullaah ﷺ who would relate some Ahadeeth to them. They kept enquiring until they were informed that Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه was staying over in the lower part of Makkah. **When they went to see him, they found a large array of three hundred camels.** One hundred camels were riding camels, while the other two hundred were laden with goods. Upon enquiry, they were informed that the contingent belonged to Hadhrat Abdullaah bin Amr رضي الله تعالى عنه. In surprise, they asked, "Does all of this belong to him?! We were told that he is an extremely modest person (so why does he need all of this?)."

They were then informed that (everything was not for his personal use, but that) the hundred riding camels were to transport his brothers while the goods on the two hundred camels were for his guests and the people of the various towns (he passed by on his travels). When the group expressed surprise, they were told, "Do not be so surprised! Hadhrat Abdullaah bin Amr رضي الله تعالى عنه is a wealthy man who sees it as a right to others that he should have ample provisions to cater for the people who come to meet him." The group then asked where he could be found and they were told that he is in the Masjidul Haraam. When they searched for him, they found him sitting behind the Kabah. He was a short man with watery eyes whose shoes hung at his left side. **He wore two sheets of cloth and a turban without a sewn upper garment.** (1)

Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه Feeds People

An Incident of him with Rasulullaah ﷺ

Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه narrates that he once went to Rasulullaah ﷺ with a large **utensil** full of **camel's brains.** Rasulullaah ﷺ said, "O Abu Thaabit! What is this?" Hadhrat Sa'd رضي الله تعالى عنه replied, "I swear by the Being Who has sent you with the truth! I have slaughtered forty camels and would like to feed you with these brains until you are full." **Rasulullaah ﷺ ate it and made du'aa for Hadhrat Sa'd رضي الله تعالى عنه.** (2)

The Narration of Hadhrat Anas رضي الله تعالى عنه about the Du'aa that Rasulullaah ﷺ made for Hadhrat Sa'd رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once invited Rasulullaah ﷺ (for a meal). When Rasulullaah ﷺ arrived (at Hadhrat Sa'd رضي الله تعالى عنه's house), Hadhrat Sa'd رضي الله تعالى عنه brought some dates and bread, which Rasulullaah ﷺ ate. He then brought a cup of milk which Rasulullaah ﷺ

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.291). Ibn Sa'd (Vol.4 Pg.12) has reported a similar narration.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.40).

drank. Rasulullaah ﷺ then prayed, "May the righteous always eat your food, may fasting people end their fasts with you and may the angels always pray for your forgiveness. O Allaah! Shower Your choicest mercies on the family of Sa'd bin Ubaadah." (1) Another narration also from Hadhrat Anas رضي الله تعالى عنه states that Hadhrat Sa'd رضي الله تعالى عنه served some sesame seeds and dates to Rasulullaah ﷺ.(2)

Another Incident of his Hospitability

Hadhrat Urwa رضي الله تعالى عنه reports that he once saw Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه announce from his house, **"Whoever wishes to eat fat or meat should go to Sa'd bin Ubaadah!"** I then also saw his son doing the same (after his father's death). He narrates further that (after the death of the son) he was once walking in the streets of Madinah when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by him and as he was proceeding to his property in the upper part of Madinah. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Dear youngster! Go an see whether there is anyone announcing from the house of Sa'd bin Ubaadah." When Hadhrat Urwa رضي الله تعالى عنه saw that there was no one announcing and reported back, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, **"You are right (none could be as generous as that father and son)."** (3)

Hadhrat Abu Shu'ayb Ansaari رضي الله تعالى عنه Feeds people

The Incident of him with Rasulullaah ﷺ

Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه reports that there was a Sahabi from amongst the Ansaar who was called Abu Shu'ayb رضي الله تعالى عنه. He had a slave who was an expert in cooking meat. He once instructed his slave to prepare a meal so that he could invite Rasulullaah ﷺ and four other people. He then invited Rasulullaah ﷺ and four others. However, another person came along with them. (When they arrived at the house) Rasulullaah ﷺ said to Hadhrat Abu Shu'ayb رضي الله تعالى عنه, **"You have invited five of us but this person has come along with us. You may permit him to join or leave him out."** Hadhrat Abu Shu'ayb رضي الله تعالى عنه said, "He is most welcome." (4)

Another narration states that when Hadhrat Abu Shu'ayb رضي الله تعالى عنه once saw Rasulullaah ﷺ, he noticed the sign of hunger on Rasulullaah ﷺ's face. He then said to his slave, "How terrible! Cook some food for five people." (5)

A Tailor Feeds people

A Tailor Invites Rasulullaah ﷺ for a Meal that he Prepared

Hadhrat Anas رضي الله تعالى عنه narrates, "A tailor once invited Rasulullaah ﷺ to share a

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(2) *Kanzul Ummaal* (Vol.5 Pg.66).
(3) Ibn Sa'd (Vol.3 Pg.142).
(4) Bukhari.
(5) Muslim (Vol.2 Pg.176).

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meal that he had prepared. I accompanied Rasulullaah ﷺ for the meal. He served barley bread to Rasulullaah ﷺ and a gravy made of pumpkin and strips of meat. I then saw Rasulullaah ﷺ search for the pieces of pumpkin on the sides of the plate. Since that day, I had always loved pumpkin." (1)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه Feeds People

His Story During the Battle of Khandaq

Hadhrat Jaabir رضي الله تعالى عنه narrates, "As we were busy digging (the trench) for the Battle of Khandaq, an extremely hard boulder became an obstacle. When the Sahabah رضي الله تعالى عنهم reported to Rasulullaah ﷺ that the boulder posed an obstacle in the digging, he said, 'I am coming down there.' Rasulullaah ﷺ then stood up with a stone tied to his belly (to suppress the hunger) because we had already gone three days without even tasting any food. **Rasulullaah ﷺ then took up a pickaxe and with one strike, reduced it to a heap of dust.** I then asked permission from Rasulullaah ﷺ to go home and (when I reached home) I said to my wife, 'I have seen such hunger on Rasulullaah ﷺ that I am unable to bear. Do you have anything (to eat)?' She replied, 'I have some barley and a kid goat.'

I then slaughtered the kid as she ground the barley. We placed the meat in a pot (to cook) and when I went to call Rasulullaah ﷺ, the dough had already risen and the pot was on the fire with the food almost cooked. I said, 'O Rasulullaah ﷺ! I have a little food, so why don't you and one or two persons come?' When Rasulullaah ﷺ asked me how much food there was, I informed him accordingly. He said, 'That is plenty and most excellent. Tell your wife not to take the pot off the fire and not to take the bread out of the oven until I arrive.' He then told the Sahabah رضي الله تعالى عنهم to stand up (to join in the meal) and the Muhaajireen, the Ansaar and all with them stood up."

When Hadhrat Jaabir رضي الله تعالى عنه came to his wife, he said, "Oh dear! Rasulullaah ﷺ has come with the Muhaajireen, the Ansaar and everyone else!" She asked, "Did Rasulullaah ﷺ ask you about this?" Hadhrat Jaabir رضي الله تعالى عنه confirmed that Rasulullaah ﷺ had asked him (she was therefore content that Rasulullaah ﷺ would make the further arrangements). (When the Sahabah رضي الله تعالى عنهم reached the house,) Rasulullaah ﷺ said to them, "Enter the house, but do not crowd it." Rasulullaah ﷺ then started breaking the bread into pieces, placed meat on them and served them to the Sahabah رضي الله تعالى عنهم. Whenever Rasulullaah ﷺ took anything from the pot or the oven, he covered them again. Rasulullaah ﷺ continued breaking the bread and dishing out the food until everyone was satiated and there was still plenty leftovers. He then said (to the lady), "Eat from this and give some to others because hunger had afflicted everyone." (2)

A more detailed narration states that when Rasulullaah ﷺ found out about the

(1) Muslim (Vol.2 Pg.180) and Bukhari.
(2) Bukhari.

amount of food, he addressed all the Muslims saying, "Come to Jaabir's place." Hadhrat Jaabir رضي الله تعالى عنه says, "Such extreme embarrassment overcame me that Allaah Alone knows. I said to myself, 'Rasulullaah ﷺ is coming with such a large group whereas I **have prepared only one Saa of barley and a kid goat!**' When I came to my wife, I said, 'You are soon to be embarrassed! Rasulullaah ﷺ is coming with everyone digging the trench!' 'Has Rasulullaah ﷺ asked you how much food you have?' she asked. When I confirmed that he did, she assured me, **'Then Allaah and His Rasool ﷺ know best (what they intend).'** A tremendous worry then disappeared from my mind."

Rasulullaah ﷺ then arrived and said (to Hadhrat Jaabir رضي الله تعالى عنه's wife), "Continue what you are doing but hand the meat over to me." Rasulullaah ﷺ then broke the bread into the food and served the meat. As he did this, he kept covering the bread and the meat. In this manner, he continued serving food to the Sahabah رضي الله تعالى عنهم until they were all satiated and both the pot and the oven were as full as they had ever been. Thereafter, Rasulullaah ﷺ said (to the lady), "Eat and give others." She continued eating and giving others from there the entire day. (1) Another narration(2) states that the Sahabah رضي الله تعالى عنهم numbered three hundred and another narration states eight hundred on that occasion.

In another narration, Hadhrat Jaabir رضي الله تعالى عنه says, "Rasulullaah ﷺ announced, 'O people digging the trench! Jaabir has prepared a meal, so all of you should come!' Rasulullaah ﷺ then said (to me), 'Do not take the pot off the fire and do not bake the bread until I arrive.' I arrived home as Rasulullaah ﷺ led the others. When I got to my wife, I said, 'Oh dear! I did exactly as you said (but things seem to have gone wrong).' (When Rasulullaah ﷺ arrived) She gave him the dough and he mixed some of his blessed saliva in it and made du'aa for blessings. Thereafter, Rasulullaah ﷺ said (to me), 'Call another lady to bake with you and dish out from the pot without taking it off the fire.' Although the Sahabah رضي الله تعالى عنهم present there numbered a thousand, I swear by Allaah that they ate so much that they eventually had to leave the food and go away. Even then the pot was still cooking with food as it had been and the oven was baking bread as it had been." (3)

The Narration of Tabraani about such an Incident

Hadhrat Jaabir رضي الله تعالى عنه says, "My mother cooked some food and asked me to invite Rasulullaah ﷺ for a meal. I went to Rasulullaah ﷺ and whispered to him, 'My mother has cooked something.' Rasulullaah ﷺ then told the Sahabah رضي الله تعالى عنهم to stand up and fifty of them came along. Sitting at the door, Rasulullaah ﷺ told them to enter ten at a time. They all ate to their fill and the food still remained as it had been." (4)

(1) Bayhaqi in his Dalaa'ilun Nubuwwah (Vol.3 Pg.422).
(2) Ibn Abi Shaybah, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).
(3) Bukhari. Muslim (Vol.2 Pg.178) has reported a similar narration.
(4) Tabraani, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.308).

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Hadhrat Abu Talha Ansaari رضي الله تعالى عنه Feeds People

An Incident Between him and Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه says, "Abu Talha رضي الله تعالى عنه once said to his wife (my mother) Ummu Sulaym رضي الله تعالى عنها, 'I have heard Rasulullaah ﷺ's voice go very weak and I know that it is because of extreme hunger. Do you have any food with you?' 'Yes,' she replied and then took out a few loafs of barley bread. She wrapped the bread with a part of her scarf, put it beneath my clothes and then wrapped the rest of the scarf around me. Thereafter she sent me off to Rasulullaah ﷺ. I went with the bread and found Rasulullaah ﷺ sitting in the Masjid with some people. When I stood by them, Rasulullaah ﷺ asked, 'Has Abu Talha sent you?' 'Yes,' I replied. 'Is it for food?' Rasulullaah ﷺ enquired further. When I again replied in the affirmative, Rasulullaah ﷺ said to those with him, 'Stand up.' (They then all accompanied Rasulullaah ﷺ to the house.)

Rasulullaah ﷺ walked to the house and I walked in front of them. When I reached Abu Talha رضي الله تعالى عنه, I informed him about the situation and he said, 'O Ummu Sulaym! Rasulullaah ﷺ is coming with many people and we have nothing to feed them.' She replied, 'Allaah and His Rasool ﷺ know best (we have no cause of concern).'"

Hadhrat Abu Talha رضي الله تعالى عنه then went to receive Rasulullaah ﷺ on the road and Rasulullaah ﷺ walked with him until they both entered the house. Rasulullaah ﷺ then said, "Bring whatever you have, O Ummu Sulaym." When she brought the bread, Rasulullaah ﷺ instructed that it be broken into small pieces and that Ummu Sulaym رضي الله تعالى عنها squeeze out from her container whatever butter was left to make some gravy. Rasulullaah ﷺ then recited something on the food and said, "Allow ten people in." When they were allowed in, they ate to their fill and then left. Thereafter, Rasulullaah ﷺ asked for another ten to be allowed in, who also ate to their fill before leaving. Rasulullaah ﷺ again asked another ten persons to come in and in this manner, everyone ate to their fill. In total, they numbered seventy or eighty men. (1) Another narration states that there were approximately one hundred men. (2)

Hadhrat Ash'ath bin Qais Kindi رضي الله تعالى عنه Feeds People

His Waleema Celebration

Hadhrat Qais bin Abu Haazim reports that (after re-entering the fold of Islaam after leaving it) Hadhrat Ash'ath رضي الله تعالى عنه was brought as a prisoner to Hadhrat Abu Bakr رضي الله تعالى عنه (who was then the Khalifah). (Because he had accepted Islaam

(1) Muslim (Vol.2 Pg.178). Bukhari, Amad, Abu Ya'la and Baghawi have also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.9 Pg.105).

(2) Tabraani and Abu Ya'la, narrating from reliable sources, as confirmed by *Haythami* (Vol.8 Pg.306).

again) Hadhrat Abu Bakr رضي الله تعالى عنه opened his shackles and married him to his sister. Hadhrat Ash'ath رضي الله تعالى عنه then drew his sword and entered the camel market where he hamstrung every camel he saw. The people started shouting, "Ash'ath has become a Kaafir!" When he completed what he was doing, he threw his sword aside and said, "By Allaah! I have not become a Kaafir. What happened was that a great man (Hadhrat Abu Bakr رضي الله تعالى عنه) married his sister to me and had I been in my area, we would have celebrated a Waleema unlike this. O people of Madinah! Slaughter and eat these camels. O owners of these camels! Come and collect the price of these camels from me." (1)

Hadhrat Abu Barzah رضي الله تعالى عنه Feeds People

Hadhrat Hasan bin Hakeem reports from his mother that Hadhrat Abu Barzah رضي الله تعالى عنه kept a large dish of Thareed ready every morning and evening for the widows, orphans and the poor. (2)

Entertaining People who visited Madinah Tayyibah

The Narration of Hadhrat Talha bin Amr رضي الله تعالى عنه in this Regard

Hadhrat Talha bin Amr رضي الله تعالى عنه says, "Whenever a person came to meet Rasulullaah ﷺ in Madinah, he stayed with someone he knew. If he did not know anyone, he stayed with the men of Suffa رضي الله تعالى عنهم. I was amongst those who stayed on the Suffa. I was coupled with another person and each day there came from Rasulullaah ﷺ a Mudd of dates for every two persons. One day after Rasulullaah ﷺ had completed the salaah, one of us called out to him saying, 'O Rasulullaah ﷺ! The dates have burnt our stomachs and our shawls are in tatters.' Rasulullaah ﷺ turned towards the pulpit, mounted it and then praised Allaah before recounting the difficulties that his people had given him. He said, 'There was a time when my companion and I passed more than ten nights without anything to eat besides the fruit of acacia trees. We then came to our Ansaar brothers (after Hijrah) and because dates was their staple diet, they saw to our needs by giving us dates to eat. By Allaah! If I could feed you bread and meat, I would have definitely done so. However, you would probably see a time soon when your clothes will be made of a fabric similar to that used to drape the Kabah and you will be served large dishes of food every morning and evening.'"(3)

(1) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.51) and *Majma'uz Zawaa'id* (Vol.9 Pg.415). *Haythami* has commented on the chain of narrators.

(2) Ibn Sa'd (Vol.4 Pg.35).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.374). Tabraani and Bazzaar have reported a similar narration but *Haythami* (Vol.10 Pg.323) has commented on Bazzaar's chain of narrators. Ibn Jareer has reported the narration as quoted in *Kanzul Ummaal* (Vol.4 Pg.41) as have Ahmad, Haakim and Ibn Hibbaan, as quoted in *Isaaba* (Vol.2 Pg.231).

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The Narration of Hadhrat Fudaalah Laythi رضي الله تعالى عنه in this Regard

Hadhrat Fudaalah Laythi رضي الله تعالى عنه says, "Whenever a person came to meet Rasulullaah ﷺ in Madinah, he stayed with someone he knew. If he did not know anyone, he stayed on the Suffa. Because I knew no one, I was amongst those who stayed on the Suffa. One Friday, someone called out saying, 'O Rasulullaah ﷺ! The dates are burning our stomachs.' Rasulullaah ﷺ said, 'A time will soon come when those of you living then will be served large platters of food every morning and evening and you will be clothed as the Kabah is draped (with expensive fabric)." (1)

The Narration of Hadhrat Salama bin Akwa رضي الله تعالى عنه in this Regard

Hadhrat Salama bin Akwa رضي الله تعالى عنه narrates that after leading the salaah, Rasulullaah ﷺ would turn to the Sahabah رضي الله تعالى عنهم and say to them, "Each of you should take as many guests as he can host. Consequently, some would take home one person, others two and others three. Rasulullaah ﷺ would then take those who remained. (2)

The Narration of Hadhrat Muhammad bin Seereen in this Regard

Hadhrat Muhammad bin Seereen reports that in the evenings Rasulullaah ﷺ used to distribute the men of *Suffa* رضي الله تعالى عنهم amongst the rest of the Sahabah رضي الله تعالى عنهم. Some would take one person, others would take two, others three and in a like manner, some would even take ten persons. Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه would return to his family every night with eighty men of *Suffa* for supper. (3)

Rasulullaah ﷺ Invites all the Men of *Suffa*

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once called out, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ﷺ,' I responded. He said, 'Go to the men of *Suffa* and invite them all.' The men of *Suffa* were the guests of Islaam who had neither any wealth nor family. Whenever Rasulullaah ﷺ received any Sadaqah, he would send it all to them without taking any of it. However, when given a gift, Rasulullaah ﷺ would send for them. He would then partake of it and share it with them." (4)

The Narration of Hadhrat Abu Dharr رضي الله تعالى عنه Concerning the Manner in Which the Men of *Suffa* Were Entertained

Hadhrat Abu Dharr رضي الله تعالى عنه says, "I was amongst the men of *Suffa*. Every evening

(1) Tabraani. *Haythami* (Vol.10 Pg.323) has commented on the chain of narrators.
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.65).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.341). Ibn Abi Dunya and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.190).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.238). Bukhari and Muslim have both reported this narration.

we would go to Rasulullaah ﷺ's door and he would instruct someone who would take one of us (as his guest). There would always be ten persons left over, sometimes more and sometimes less. They would then join Rasulullaah ﷺ when his supper was brought. When we finished eating, **Rasulullaah ﷺ would say, 'You may sleep in the Masjid.'** Rasulullaah ﷺ once passed by me as I was asleep on my face (lying on my belly). Rasulullaah ﷺ nudged me with his foot and said, 'O Jundub! What is this manner of lying down?! **This is the manner in which Shaytaan lies down.'"**(1)

The Narration of Hadhrat Ibn Qais ﷺ in this Regard

Hadhrat Tughfah bin Qais ﷺ narrates, "In compliance with the instruction of Rasulullaah ﷺ, some Sahabah ﷺ took one person (from the men of the *Suffa* as his guest) while others took two and I was eventually left as one of four other men. Rasulullaah ﷺ told us to proceed with him and we accompanied him to Aa'isha ﷺ. When Rasulullaah ﷺ asked her to give us something to eat and drink, she served some coarsely ground wheat cooked with meat. After we had eaten it, she served us a sweet dish made of dates, which was the (brownish) colour of a sand grouse. After we had eaten it, Rasulullaah ﷺ asked Aa'isha ﷺ for something to drink and she brought a small cup of milk from which we all drank. Rasulullaah ﷺ then said, **'If you please, you may either spend the night here or proceed to the Masjid.'** We told him that we would rather go to the Masjid. As I was lying in the Masjid on my stomach, someone started nudging me with his foot saying, **'This is a manner of lying down that Allaah abhors.'** When I looked up (to see who it was), I saw that it was Rasulullaah ﷺ."(2)

Entertaining those Who Intended Accepting Islaam

Hadhrat Jahjaa Ghifaari ﷺ says, "I arrived (in Madinah) with a group from my tribe with the intention of accepting Islaam. When we presented ourselves before Rasulullaah ﷺ and greeted him, he said (to the Sahabah ﷺ), **'Each person should take the hand of the person sitting next to him (and take the person home for meals).'** (When the Sahabah ﷺ did as told) There was none left in the Masjid besides Rasulullaah ﷺ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah ﷺ took me home where he milked a goat for me. When he brought the milk to me, I drank it all up. Rasulullaah ﷺ eventually milked seven goats and I drank up all the milk. He then served a pot of food and I ate this as well. Ummu Ayman ﷺ commented, 'May Allaah starve the person who has starved Rasulullaah ﷺ!' 'Be quiet, O Ummu Ayman!' said Rasulullaah ﷺ, 'He has only eaten the sustenance destined for him. Allaah shall provide our sustenance.'"

Early next morning, Hadhrat Jahjaa Ghifaari ﷺ and his companions gathered and started discussing what food they had been served the previous

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.352).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.374).

night. He said, "Seven goats were milked for me and I drank all the milk. A pot of gravy was then served and I ate it all as well." After they had all performed the Maghrib salaah, Rasulullaah ﷺ again announced, "Each person should take the hand of the person sitting next to him (and take the person home for meals)." Hadhrat Jahjaa رضي الله تعالى عنه narrates further, "(When the Sahabah رضي الله تعالى عنهم did as told) There was none left in the Masjid besides Rasulullaah ﷺ and myself. No one approached me (to take me for a meal) because I was large in size and very tall. Rasulullaah ﷺ took me home where he milked a goat for me. When he brought the milk to me, I drank it and was full. Ummu Ayman رضي الله تعالى عنها asked, 'O Rasulullaah ﷺ! Is this not the same guest we had (last night)?' Rasulullaah ﷺ replied, **'He is the same man. However, tonight he has eaten with the intestine of a Mu'min whereas before this he had been eating with the intestine of a Kaafir. While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'"**(1)

Feeding the Men of *Suffa* During Ramadhaan

Hadhrat Waathila bin Asqa رضي الله تعالى عنه says, "We were amongst the men of *Suffa* when Ramadhaan arrived and we all fasted. Whenever the time came to end the fast, one of the Sahabah رضي الله تعالى عنهم who had pledged allegiance to Rasulullaah ﷺ would approach one of us and take him for meals. However, there arrived an evening when no one came to us. We then spent the morning (hungry). Again the following evening, no one arrived (to take us for meals) so we approached Rasulullaah ﷺ and informed him of the situation. Rasulullaah ﷺ then sent a message to each of his wives to ask if they had any food with them. **Every wife swore on oath that there was not even enough food in her home that evening to feed a single person.** Rasulullaah ﷺ then asked us to gather around and when we did so, he prayed to Allaah saying, 'O Allaah! I beseech You for Your grace and mercy, for it is only in Your power and none other has control over it.' Rasulullaah ﷺ had hardly completed when someone asked permission to enter. He brought a roasted goat and many loaves of bread. By the instruction of Rasulullaah ﷺ, the food was placed before us and we all ate until we were full. Rasulullaah ﷺ then said to us, **'We had asked Allaah for His grace and His mercy. This (food) was from His grace and He has kept His mercy in store for us with Him (for the Aakhirah).'"**(2)

The Narration of Hadhrat Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه reports, "Because the men of Suffa were poor people, Rasulullaah ﷺ once said to the Sahabah رضي الله تعالى عنهم, 'Whoever has food for two persons should take three persons (for meals) and whoever has

(1) Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.93). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.253). Bazzaar and Abu Ya'la have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.5 Pg.31). Haythami has commented on the chain of narrators.

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.120).

food for four should take five or six people.' While Rasulullaah ﷺ took ten person home, (my father) Abu Bakr رضي الله تعالى عنه brought three people whereas my mother, my father and I were there." One of the narrators said, "I cannot remember whether he also said, '(my mother, my father and I were there) together with my wife and a servant who worked at both my father's house and mine.'" (The food therefore had to suffice for five people at home in addition to the three guests).

Hadhrat Abu Bakr رضي الله تعالى عنه ate with Rasulullaah ﷺ and stayed with him until the Isha salaah. He then returned to Rasulullaah ﷺ (after the Isha salaah) and waited until Rasulullaah ﷺ had eaten. He only returned home after a considerable portion of the night had already passed (thinking that his family would have already fed the guests). His wife said to him, "What has kept you from (seeing to) your guests?" "Have you not given them their supper yet?" he said in surprise. His wife replied, "They refuse to eat until you arrive. Despite our insistence, they refused to eat and had their way." Hadhrat Abdur Rahmaan رضي الله تعالى عنه hid himself away (for fear of his father) and Hadhrat Abu Bakr رضي الله تعالى عنه shouted (at him), "You scamp!" After much scolding, Hadhrat Abu Bakr رضي الله تعالى عنه told the guests to eat but (in anger) swore that he would not touch the food. (The guests then swore that they would not eat until he did. When his anger cooled, Hadhrat Abu Bakr رضي الله تعالى عنه then started eating with them).

Hadhrat Abdur Rahmaan رضي الله تعالى عنه reports further. **He says, "By Allaah! Each time we took a morsel, more food appeared beneath it, making it more than it was.** When everyone had eaten to their fill, there was more food than there had been initially. When Abu Bakr رضي الله تعالى عنه saw that there was still food remaining and even more than there had been, he exclaimed (addressing his wife), 'O daughter of the Banu Firaas tribe! (What is happening?!)' She said, 'By the coolness of my eyes! It is three times more than it had been!'"

"Abu Bakr رضي الله تعالى عنه then ate some more saying, 'That (my oath) had been from Shaytaan.' After eating another morsel, he took the rest to Rasulullaah ﷺ and the food stayed there until the morning. There had been a treaty between us Muslims and a tribe (of Kuffaar) which had expired. Twelve of us had been appointed as commanders (of an army marching against the tribe) and each one commanded a large group of men. Only Allaah knows how many men were under each person's command. **Nevertheless, every person ate from the food."** Another narration states that the Muslims were divided into twelve groups. (1)

The Story of Hadhrat Qais bin Sa'd رضي الله تعالى عنه

Hadhrat Yahya bin Abdul Azeez narrates that **Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه would proceed in Jihaad one year and his son Hadhrat Qais رضي الله تعالى عنه would proceed the following year.** It was while Hadhrat Sa'd رضي الله تعالى عنه was once out on a military expedition that Rasulullaah ﷺ received a large group of guests. When Hadhrat Sa'd رضي الله تعالى عنه heard about this, he said, "If Qais is truly my son, he would say (to my slave), 'O Nistaas! Give me the keys (to my father's storehouse) so that

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112).

I may take for Rasulullaah ﷺ what he needs (to feed his guests).' Nistaas will then say, 'First produce a letter from your father (to authorise it).' Qais will then punch Nistaas on the nose and take the keys from him to provide Rasulullaah ﷺ with whatever he needs." Matters transpired exactly as Hadhrat Sa'd رضي الله تعالى عنه had mentioned and Hadhrat Qais رضي الله تعالى عنه took for Rasulullaah ﷺ a hundred Wasaq of provisions. (1)

Feeding Bedouins During a Drought

Hadhrat Maymoona bint Haarith رضي الله تعالى عنها (one of Rasulullaah ﷺ's wives) reports, "The Bedouins always came to Madinah and Rasulullaah ﷺ would instruct someone to take a Bedouin by the hand as his guest and serve him a meal. It was during a year of drought when a Bedouin came to Rasulullaah ﷺ one night. All Rasulullaah ﷺ had was a little food and some milk. The Bedouin ate everything without leaving anything for Rasulullaah ﷺ. Rasulullaah ﷺ brought the Bedouin for a night or two and he always ate everything. I therefore said, 'May Allaah not bless this Bedouin who eats the food of Rasulullaah ﷺ, leaving him without any.' Rasulullaah ﷺ then brought the Bedouin another night after the man had accepted Islaam and he ate only a little. When I mentioned this to Rasulullaah ﷺ, he said, **'While a Kaafir eats to fill seven intestines, a Mu'min eats to fill only one.'**(2)

The practice of Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه During the Year of Drought

Hadhrat Aslam reports that during the 'Year of Ashes (destruction)', Arabs from all over collected in Madinah. **Hadhrat Umar رضي الله تعالى عنه appointed certain persons to go to these people and distribute food and gravy amongst them.** These persons were Hadhrat Yazeed bin Ukht Namir, Hadhrat Miswar bin Makhramah, Hadhrat Abdur Rahmaan bin Abdul Qaari and Hadhrat Abdullaah bin Utba bin Mas'ood رضي الله تعالى عنهم. **Each one of them was appointed to a particular sector of Madinah and they reported back to Hadhrat Umar رضي الله تعالى عنه every evening.**

The Bedouins were stationed from the beginning of Thaniyyatul Wadaa up to the Raa'ij mountain and the areas of the Banu Haaritha, the Banu Abdil Ash'hal, the Banu Quraizah tribes. They even extended to the Baqee cemetery and some of them reached up close to the area of the Banu Salama tribe. They had virtually surrounded Madinah. One night after the people had had their supper with Hadhrat Umar رضي الله تعالى عنه, he gave instructions that the people who eat with him should be counted. When they were counted the following night, **they numbered seven thousand.** Hadhrat Umar رضي الله تعالى عنه then instructed that the families, the ill and the children who were unable to attend should also be counted. When they were counted, they **were found to number forty thousand.** After a few nights, the numbers increased. When Hadhrat Umar رضي الله تعالى عنه had them counted, those eating

(1) Daar Qutni in his Kitaabul Askhiyaa, as quoted in *Isaabah* (Vol.3 Pg.553).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.33). Ahmad has also reported the ending portion of the narration.

with him numbered ten thousand and the rest numbered fifty thousand. This continued until Allaah sent the rains.

Hadhrat Aslam narrates further, "After the rains had fallen, I saw Umar رضي الله تعالى عنه appoint a man from every area to send the (Bedouin) people back to their rural areas and to also provide them with transport and provisions to get back. In fact, I saw Umar رضي الله تعالى عنه personally engage in this exercise. Many deaths occurred amongst the people stricken by the drought and I estimate that two thirds of them perished while only a third remained alive. The people tending the large pots of Hadhrat Umar رضي الله تعالى عنه used to start preparing the Kurkoor[1] before dawn and continued well into the morning. They then served it to ill after which they added butter and prepared another dish. According to the instructions of Hadhrat Umar رضي الله تعالى عنه, olive oil used to be boiled in large cauldrons to eliminate its inherent sharpness and heat. Bread was then broken into the oil to make a type of Thareed. By eating too much of oil, the Arabs generally suffered from fever (because they were used to using butter instead of oil). **During the Year of Ashes, Hadhrat Umar رضي الله تعالى عنه ate nothing from the homes of his children or his wives. He ate only what was prepared for the suffering people until Allaah gave life back to the people (by sending the rains).**" [2]

The Narration of Firaas Daylami in this Regard

Hadhrat Firaas Daylami reports that from the camels that Hadhrat Amr bin Al Aas رضي الله تعالى عنه sent from Egypt, Hadhrat Umar رضي الله تعالى عنه would have twenty slaughtered every day for his table (to feed those who were stricken by the drought). [3]

The Story of Hadhrat Umar رضي الله تعالى عنه with a Poor Family

Hadhrat Aslam reports that Hadhrat Umar رضي الله تعالى عنه was going on his usual rounds one night when he came across a woman in a house surrounded by crying children. The woman had a pot of water boiling over the fire. Hadhrat Umar رضي الله تعالى عنه went to the door asked, "O servant of Allaah! Why are these children crying?" The woman replied, "Because they are hungry." Hadhrat Umar رضي الله تعالى عنه asked further, "What is in the pot?" "Only water to soothe the children, so that they may go to sleep in the belief that food is being prepared for them." Hadhrat Umar رضي الله تعالى عنه wept and went straight to the public treasury where he took a sack and put in it some flour, fat, butter, dates, clothing and some money. When the sack was full, he said to Aslam, "Put this sack on my back, Aslam." "Please, O Ameerul Mu'mineen! Let me carry the sack," pleaded Aslam. Hadhrat Umar رضي الله تعالى عنه remarked, **"Never! I shall carry the sack because I will be questioned about these people in the Aakhirah."**

Aslam most reluctantly placed the bag on Hadhrat Umar رضي الله تعالى عنه's back, who carried it to the woman's home. Hadhrat Umar رضي الله تعالى عنه put a little flour and some dates and fat in the pan and began to stir it. He also blew into the fire to kindle it.

(1) A dish prepared with coarsely ground grain.
(2) Ibn Sa'd (Vol.3 Pg.228).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

Aslam says, "I saw the smoke passing through his thick beard. When the food was ready, he himself served it to the family and they ate to their fill. He then left and knelt near the house in a humble position. I was too overawed to say anything. He remained watching in this manner until the children were playing and laughing. He then stood up and said, 'Do you know why I sat there, Aslam?' When I admitted that I did not, he said, 'I had seen them weeping in distress and disliked to leave until I saw them laughing. I was satisfied when they started to laugh.'"(1)

Another narration states that Hadhrat Aslam said, "I accompanied Umar رضي الله تعالى عنه one night to Harrah and Aqim. When we came to Saraar, we noticed a fire burning. He said, 'O Aslam! There seems to be a caravan here that had to camp over because of nightfall. Let us go there.' When we arrived there, we found a woman with her children..." The rest of the narration is similar to the one above.(2)

Sharing Food

A Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه reports that Ukaydir (the ruler of Dowmatul Jandal) once sent a bag full of sweetmeats as a gift to Rasulullaah ﷺ. When Rasulullaah ﷺ had performed the salaah, he passed by some people and started giving pieces of it to each one of them. Rasulullaah ﷺ gave Hadhrat Jaabir رضي الله تعالى عنه a piece and then returned to give him another piece. Hadhrat Jaabir رضي الله تعالى عنه said, "But you have already given me a piece." Rasulullaah ﷺ told him, "This is for the daughters of Abdullaah (for your sisters)." (3)

A Narration of Hadhrat Hasan رضي الله تعالى عنه in this Regard

Hadhrat Hasan رضي الله تعالى عنه reports, "Ukaydir who was the ruler of Dowmatul Jandal once sent a bag full of sweetmeats as you may have already seen as a gift to Rasulullaah ﷺ. By Allaah! Rasulullaah ﷺ and his family were truly in need of it in those days (because they had no food to eat). However, when Rasulullaah ﷺ had performed the salaah, he instructed someone to take the bag around to the Sahabah رضي الله تعالى عنهم. Each of them would then put his hand in the bag and eat whatever he took out. When the bag came around to Khaalid bin Waleed and he placed his hand in the bag, he said, 'O Rasulullaah ﷺ! While the others have taken only once, I have had twice.' Rasulullaah ﷺ said to him, 'Eat and give your family to eat some as well.'"(4)

(1) Deenowri, Ibn Shaadhaan and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.415).

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.136). Imaam Tabari has reported a similar narration with some addition.

(3) Ahmad, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.297). Haythami (Vol.5 Pg.44) has commented on the chain of narrators.

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

Rasulullaah ﷺ Shares some Dates with The Sahabah ﷺ

Hadhrat Abu Hurayrah ﷺ narrates, "Rasulullaah ﷺ once distributed some dates amongst the Sahabah ﷺ. **He gave each person seven dates.** I also received seven dates, one of them being without a seed. This was the best of the lot because it was firm and took long to chew." (1)

Another narration from Hadhrat Anas ﷺ states that when some dates were once brought to Rasulullaah ﷺ, he shared it with the Sahabah ﷺ. **Rasulullaah ﷺ was sitting in a squatting position and eating quickly (because he was probably leaving to go somewhere).**

The Letter Hadhrat Umar ﷺ sent to Hadhrat Amr bin Al Aas ﷺ During the Year of Ashes and His Reply

Hadhrat Layth bin Sa'd reports that a severe drought afflicted the people of Madinah during the Khilaafah of Hadhrat Umar ﷺ, in what was called the Year of Ashes. **Hadhrat Umar ﷺ wrote the following letter to Hadhrat Amr bin Al Aas ﷺ in Egypt.**

From the servant of Allaah the Ameerul Mu'mineen

To the sinful son of Aas

Salaams to you. O Amr! I swear by my life that while you and those with you are eating to your fill you seem to have no concern for my companions and I who are on the verge of destruction. Do assist! Do assist!

Hadhrat Amr bin Al Aas ﷺ sent the following reply:

To the servant of Allaah Ameerul Mu'mineen

From Amr bin Al Aas

I am at your service! I am at your service! I have dispatched (a train of) camels, the first of which will be by you when the last will still be here with me. Peace be on you as well as Allaah's mercy and blessings.

Hadhrat Umar ﷺ Distributes the Food that Hadhrat Amr bin Al Aas ﷺ sent Amongst the Residents of Madinah

Hadhrat Amr bin Al Aas ﷺ then sent a train of camels so large that when the first camel reached Madinah, the last camel was still leaving Egypt. When the camels arrived, Hadhrat Umar ﷺ generously distributed it amongst the people. He gave every household in Madinah a camel with all the food it carried. He appointed Hadhrat Abdur Rahmaan bin Auf ﷺ, Hadhrat Zubayr bin Awwaam ﷺ and Hadhrat Sa'd bin Abi Waqqaas ﷺ to distribute amongst the people. They then gave every household a camel with all the food it carried so that they may eat the food and slaughter the camel to eat the meat, use the fat

(1) Bukhaari.

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for cooking, make shoes from the hide and use the satchels for purpose they desired, such as making quilts, etc. As a result of this generosity, Allaah extended further generosity to the people (and sent abundant rains). **The narration still continues, in which it is stated that to get the provisions to Makkah and Madinah, a canal was dug from the Nile to the Red Sea.** (1)

A narration from Hadhrat Aslam also mentions the letter that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه. The narration also states that when the first camel reached Madinah, Hadhrat Umar رضي الله تعالى عنه called for Hadhrat Zubayr رضي الله تعالى عنه and said to him, "Take the first camel to Najd and bring back to me as many families as you can. As for those whom you are unable to bring, you should issue instructions for each household to receive a camel together with all the provisions it carries. **Then instruct them to wear two sheets, to slaughter the camel, to melt the fat (for cooking), to dry the meat and to make shoes from the hide. Thereafter, they should take a part of the meat, a part of the fat and a handful of flour to cook a meal to eat. In this manner, they should keep eating until Allaah makes further provisions available."**

When Hadhrat Zubayr رضي الله تعالى عنه excused himself from the task, Hadhrat Umar رضي الله تعالى عنه said to him, **"By Allaah! You will never have another chance (of gaining such immense rewards) until you leave this world!"** Hadhrat Umar رضي الله تعالى عنه then called for another person who the narrator assumes was Hadhrat Talha رضي الله تعالى عنه. However, when he also excused himself, Hadhrat Umar رضي الله تعالى عنه sent for Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, who left to fulfil the task. The narration continues further and states that Hadhrat Umar رضي الله تعالى عنه gave Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه a thousand Dinaars, which the latter refused to accept. However, when Hadhrat Umar رضي الله تعالى عنه insisted that he accept, he eventually did. (2)

The narration has already passed in the chapter discussing the service that the Ansaar rendered to others, specifically the food that Rasulullaah صلى الله عليه وسلم distributed amongst the Ansaar and the Banu Zafar tribe. (3)

Giving Clothing to People

Rasulullaah صلى الله عليه وسلم Gives Away his Two shawls

Hadhrat Jaz Sulami رضي الله تعالى عنه reports that he brought to Rasulullaah صلى الله عليه وسلم a prisoner (of war that his people had captured). When Hadhrat Jaz رضي الله تعالى عنه accepted Islaam and Rasulullaah صلى الله عليه وسلم intended giving him two shawls, Rasulullaah صلى الله عليه وسلم said to him, "Go to Aa'isha and she will give you two of the shawls she has with her." He then went to Hadhrat Aa'isha رضي الله تعالى عنها and said, "May Allaah always keep you hail and healthy! Choose for me any two shawls from the ones you have with you because Rasulullaah صلى الله عليه وسلم has instructed that I have two of them." Hadhrat

(1) Ibn Abdil Hakam, as quoted in

(2) Ibn Khuzaymah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396). The complete narration will soon be quoted Inshaa Allaah.

(3) In the chapter entitled "The Hospitality and service that the Ansaar Rendered" and the subheading "The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه".

Aa'isha رضي الله تعالى عنها placed each shawl on the end of a long Miswaak taken from an acacia tree and handed them over saying, "Take this. Take this." **The narrator says that Arab women did not expose themselves (because of the laws of Hijaab).** (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and the Grandsons of Rasulullaah صلى الله عليه وسلم

Hadhrat Ja'far bin Muhammad reports from his father that when some clothing came to Hadhrat Umar رضي الله تعالى عنه from Yemen, he distributed it amongst the people. As Hadhrat Umar رضي الله تعالى عنه was sitting between the grave of Rasulullaah صلى الله عليه وسلم and the pulpit that evening, the people came wearing their new garments. They greeted Hadhrat Umar رضي الله تعالى عنه and made du'aa for him. Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه (the grandsons of Rasulullaah صلى الله عليه وسلم) then came out of the house of (their mother) Hadhrat Faatima رضي الله تعالى عنها without wearing any of the new garments. As they approached stepping over the shoulders of people, the face of Hadhrat Umar رضي الله تعالى عنه dropped and he became very depressed. He said (to the people around him), "By Allaah! I am not at all pleased by the clothing I have given you to wear." "O Ameerul Mu'mineen!" they consoled him, "You have done an excellent thing by providing clothing for your subjects." Hadhrat Umar رضي الله تعالى عنه explained, **"I am depressed about those two youngsters stepping over the shoulders of the people.** They have none of these garments on them because the garments were too large for them and they too small to fit into them."

Hadhrat Umar رضي الله تعالى عنه then wrote to the governor of Yemen to speedily send two sets of clothing for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه. When the governor sent it, Hadhrat Umar رضي الله تعالى عنه gave it to the two to wear. (2)

In the chapter concerning honouring the Ansaar, the incident has already passed about Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and Hadhrat Muhammad bin Maslama رضي الله تعالى عنه with Hadhrat Umar رضي الله تعالى عنه when he distributed clothing amongst the people. Also in this regard, the incident has passed about the new shawl that Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Ummu Ammaara رضي الله تعالى عنها because she had been amongst the women who fought in the Battle of Uhud. (3)

The Practice of Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Shafaa bint Abdullaah Adawiyyah رضي الله تعالى عنها reports that Hadhrat Umar رضي الله تعالى عنه once sent a message that she should come to see him the following morning. She says, "When I got there in the morning, I found Aatika bint Usayd bin Abil Ees رضي الله تعالى عنها at his door. We entered together and spoke for while when Umar رضي الله تعالى عنه sent for a shawl and gave it to her. He then sent for a shawl of inferior quality and gave that to me. I said, 'O Umar! I accepted Islaam before her

(1) *Muntakhab Kanzul Ummaal* (Vol.5 Pg.153).

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106).

(3) In the chapter entitled "Women Fighting in Jihaad in the path of Allaah" and the subheading "Hadhrat Ummu Ammaara رضي الله تعالى عنها Fights in the Battle of Uhud".

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and I am also your cousin while she is not. Furthermore, you had sent for me while she came of her own accord (why did she then receive a better shawl?).' He replied, 'I had originally kept that shawl for you but when the two of you came together, it occurred to me that she was more closely related to Rasulullaah ﷺ than you are **(I therefore gave preference to the relatives of Rasulullaah ﷺ over my own).'"**[1]

The Practice of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه

Hadhrat Asbagh bin Nubaata reports that a man came to Hadhrat Ali رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! I have a need that I have already placed before Allaah before coming to you. If you are able to fulfil it, I shall praise Allaah and be thankful to you. If you are unable to fulfil it, I shall praise Allaah and excuse you." Hadhrat Ali رضي الله تعالى عنه said, **"Write down your request on the ground because I do not like to see the humiliation** of begging on your face." The man then wrote that he was a destitute. Hadhrat Ali رضي الله تعالى عنه instructed that a set of clothing be brought to him and when it came, he gave it to the man. The man wore the clothes and the recited the following couplets (in praise of Hadhrat Ali رضي الله تعالى عنه, which mean):

"You have given me clothing, the beauty of which will soon fade
While I shall give you the most excellent clothing of praise
Should you receive my good praise, you have received great honour
And you will want nothing else in return for what I have to say
Praise revives the mention of a person
Just as the waters of the rain revive the plains and mountains
Never give up the good that Allaah inspires you to do
Because every servant shall be rewarded for the deeds they do"

Hadhrat Ali رضي الله تعالى عنه then sent for some gold coins and when a hundred coins were brought to him, he gave it all to the man. To this, Hadhrat Asbagh remarked, "O Ameerul Mu'mineen! A set of clothing and a hundred gold coins?!" Hadhrat Ali رضي الله تعالى عنه replied, "Certainly! I have heard Rasulullaah ﷺ say, **'Treat people according to their status' and this is the status of this man in my regard."** [2]

The Reward of giving a Muslim Clothing to wear

When a beggar once came to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, he asked the man, "Do you testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul?" When the man replied in the affirmative, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked him further, "And do you fast during Ramadhaan?" "Yes," was the reply. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then said, "You have asked for something and it is our duty to assist you." He then

(1) Zubayr bin Bakkaar, as quoted in *Isaabah* (Vol.4 Pg.356).
(2) Ibn Asaakir and Abu Moosa Madeeni in his *Kitaabu Istid'aail Libaas*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).

gave the beggar a garment and said, "I have heard Rasulullaah ﷺ say, **'When a Muslim gives a garment to another Muslim, he remains in Allaah's protection as long as even a rag of the garment remains on the person."** (1)

Feeding the Mujaahideen

The Practice of Hadhrat Qais bin Sa'd رضي الله تعالى عنه

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that Rasulullaah ﷺ once dispatched an army under the command of Hadhrat Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه. When the army suffered hunger, he slaughtered nine riding animals (for them to eat). After the expedition returned and the incident was mentioned to Rasulullaah ﷺ, he said, "Verily generosity is the hallmark of that family." (2)

Another narration from Hadhrat Raafi bin Khudayj رضي الله تعالى عنه states that Hadhrat Abu Ubaydah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه both approached Hadhrat Qais bin Sa'd رضي الله تعالى عنه and implored him not to slaughter any more camels (because it would deprive the army of their transport). However, he still went ahead to do so. When the news reached Rasulullaah ﷺ, he said, "He is after all from the house of generosity." This occurred during the "Expedition of Leaves" (when the Sahabah رضي الله تعالى عنهم were forced to eat leaves because they had no food). (3)

A Giant Fish comes to the Shore for the Mujaahideen

Hadhrat Jaabir رضي الله تعالى عنه narrates, "Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه once passed by us during the time of Rasulullaah ﷺ when we were suffering severe hunger. He slaughtered seven camels for us (and we continued on our expedition). When we set up camp along the shore, we found a giant fish lying there. **We lived off it for three days and took** along with us as much of its fat we could store in our water bags and satchels. We then travelled back until we came to Rasulullaah ﷺ and informed him of what had transpired." The Sahabah رضي الله تعالى عنهم (who were part of the expedition) said, "If we had assurance that the fish would not rot before we reached Rasulullaah ﷺ, we would have loved to take some back for him." (4)

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه About Feeding the Mujaahideen

Hadhrat Qais bin Abu Haazim reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam and was with the commanders of the various armies, Hadhrat Bilaal رضي الله تعالى عنه came calling, "Umar! Umar!" "Here I am!" responded Hadhrat Umar رضي الله تعالى عنه. Hadhrat Bilaal رضي الله تعالى عنه said, "You are between these people and Allaah

(1) Tirmidhi, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.147).
(2) Abu Bakr in his *Ghaylaaniyaat* and Ibn Asaakir.
(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.260).
(4) Tabraani. Haythami (Vol.5 Pg.37) has commented on the chain of narrators.

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whereas there is none between yourself and Allaah. Look carefully at those before you, those on your right and those on your left. By Allaah! These who have come to you eat only the meat of birds (they eat well whereas those under their command are ill fed)."

Hadhrat Umar رضي الله تعالى عنه responded by saying, "You are right. I shall not stand up from here until each one of them guarantees me that he would **provide every Muslim (under his command) two *Mudd of* barley and an appropriate measure of vinegar and olive oil."** The commanders assured Hadhrat Umar رضي الله تعالى عنه saying, "We give you our guarantee that we will take this responsibility upon us, for Allaah has granted us an abundance of wealth." "That is then fine," Hadhrat Umar رضي الله تعالى عنه expressed in satisfaction. (1)

How was the Spending of Rasulullaah صلى الله عليه وسلم?

The Incident of Hadhrat Bilaal رضي الله تعالى عنه and a Mushrik

Hadhrat Abdullaah Howzini reports that he once met Hadhrat Bilaal رضي الله تعالى عنه the Mu'adhin of Rasulullaah صلى الله عليه وسلم in Aleppo. When he asked Hadhrat Bilaal رضي الله تعالى عنه to explain to him how Rasulullaah صلى الله عليه وسلم managed his finances, Hadhrat Bilaal رضي الله تعالى عنه replied, "From the time Rasulullaah صلى الله عليه وسلم announced his Nabuwaat until the time of his demise, I had been the one to take charge of anything that he possessed. Whenever any Muslim came to him whom he regarded to be destitute, he gave me instructions to borrow some money to purchase some clothing or some food to give the person to wear or to eat. This continued until one of the Mushrikeen once came to me and said, 'O Bilaal! I have plenty of wealth. You therefore need to borrow money from none besides me.' I then did as he said. One day after performing wudhu and standing up to call out the Adhaan, the man arrived with a group of traders. When he saw me, he said, 'Hey Abyssinian!' When I replied, he treated me most insolently and spoke very harshly. He then asked, 'What remains of the month?' 'Not much,' I replied. He continued, 'There are only four nights of the month left, after which I shall take you as a slave if you do not settle the debt. I have not given you the loans out of any regard for you or for your chief (Rasulullaah صلى الله عليه وسلم). I gave you the loans so that you should become my slave and I could have you grazing goats as you had been doing previously.'

My heart was left filled with every thought a person could possibly have. I then proceeded to call out the Adhaan. After we had performed the Isha salaah and Rasulullaah صلى الله عليه وسلم had returned to his home, I sought permission to see him. When he permitted me in, I said to him, 'May my parents be sacrificed for you, O Rasulullaah صلى الله عليه وسلم! **The Mushrik I told you about from whom I was taking loans has told** me much (and demands repayment) whereas neither you nor I have the means to settle the debt. He will certainly humiliate me (if I am unable to pay). Do permit me to go (into hiding) to some tribe that has accepted Islaam until

(1) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.318). Tabraani has also reported the narration and Haythami (Vol.5 Pg.213) has commented on the chain of narrators.

Allaah gives His Rasool ﷺ something to pay off my debt.

I then left for home where I placed my sword, my bag, my spear and my shoes by my headside and faced towards the horizon from where the sun rises. Each time I fell asleep, I awoke (out of worry) but when I realised that there was still night left, I slept again. Eventually the first pillar of dawn broke through the sky and I decided to leave. However, I suddenly heard someone calling, 'Bilaal! Hurry, Rasulullaah ﷺ is calling you.' I walked to Rasulullaah ﷺ and found four loaded camels there. When I came to Rasulullaah ﷺ and sought permission to enter, he said to me, 'Rejoice, for Allaah has sent the means to settle your debt.' I praised Allaah and Rasulullaah ﷺ asked, 'Did you not pass by the four camels sitting there?' When I informed him that I did, Rasulullaah ﷺ said, 'I hand them over to you together with their loads. Take them and settle your debts.' The camels were loaded with clothing and food that the chief of Fidak had given as a gift to Rasulullaah ﷺ.

I did as Rasulullaah ﷺ bade me and offloaded the camels. I then fed them and proceeded to call out the Adhaan for the Fajr salaah. After Rasulullaah ﷺ had led the salaah, I **went to Baqee where I placed my fingers in my ears and called out, 'Whoever has a debt due from Rasulullaah ﷺ should present themselves!'** I then offered the goods to people, sold them and paid of the debts until there was no debt on earth due from Rasulullaah ﷺ. I was even left with two or one and a half Awqiya. When I later left for the Masjid, most of the day had already passed and Rasulullaah ﷺ was sitting there all by himself.

When I greeted him with Salaam, he asked, 'Have you fulfilled what you had to do?' I replied, 'Allaah has settled every debt that was due form His Rasool ﷺ and nothing is left outstanding'. He then asked me if anything was left over and I informed him that two Dinaars were left (this was all that was left from the two or one and a half Awqiya since the balance was also used to pay creditors on the way back to the Masjid). Rasulullaah ﷺ then said, **'Do try to give me peace from that as well (by giving it away) because I cannot return to any of my wives until I have peace from it.'** However, since no one deserving came to us, **Rasulullaah ﷺ spent the entire night in the Masjid. He then spent the second day in the Masjid as well.** It was at the end of the day when two riders eventually came. I approached them and gave them food and clothing. After Rasulullaah ﷺ had led the Isha salaah, he summoned me and asked, 'Have you fulfilled what you had to do?' I replied by saying, 'Allaah has given you peace from it.' Rasulullaah ﷺ then exclaimed 'Allaahu Akbar' and **praised Allaah because he feared that death should overcome him while he had wealth in his possession.** I then walked behind him as he greeted each one of his wives in turn and finally reached his place for the night. This is the reply to the question you have posed." (1)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.55). Tabraani has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

Distribution of Wealth

The Manner in which Rasulullaah ﷺ Distributed Wealth

The Narration of Ummul Mu'mineen Hadhrat Ummu Salama رضي الله تعالى عنها

Hadhrat Ummu Salama رضي الله تعالى عنها narrates, "I know of the most amount of wealth that came to Rasulullaah ﷺ during his entire lifetime. It was during the early hours of the night when a bag came to Rasulullaah ﷺ containing eight hundred Dirhams and a letter. Rasulullaah ﷺ sent the bag to me because it was my turn to spend the night with him. He then returned after performing the Isha salaah and started performing salaah in the place he reserved for salaah. I had already made the bed for us and was waiting for him. He however took very long and left the room only to return again after a while. This continued until the Adhaan was called out for the Fajr salaah. He led the salaah and then returned saying, 'Where is that bag? It troubled me the entire night.' He took the bag and then distributed everything it had. I then asked him, ' O Rasulullaah ﷺ! You had behaved in a manner that is not your usual behaviour (Why is this?).' He replied by saying, 'Whenever I started my salaah, I started thinking of the bag. I then had to leave to see it and then return to my salaah.'"(1)

Rasulullaah ﷺ Distributes the Eighty Thousand that Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه had Sent

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه once sent eighty thousand to Rasulullaah ﷺ form Bahrain. Never before or afterwards had so much money been sent to Rasulullaah ﷺ. According to the instruction of Rasulullaah ﷺ, the money was spread out on a mat and the Adhaan was called out. Bending over the money (after the salaah was over), Rasulullaah ﷺ then started giving to the people as they came. That day there was no counting and no weighing. All Rasulullaah ﷺ did was to give out handfuls.

He Abbaas رضي الله تعالى عنه then arrived saying, "O Rasulullaah ﷺ! I had to pay the ransom for myself and for (my nephew) Aqeel after the Battle of Badr because he did no have any money then. Do give me some of that money." "Take some," Rasulullaah ﷺ said to him. Hadhrat Abbaas رضي الله تعالى عنه then spread out the embroidered black shawl he was wearing (and filled it). When he wanted to get up to leave, he was unable to carry it. He then looked up to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Please lift this onto me." Rasulullaah ﷺ smiled so widely that his teeth showed. He said, "Rather put some of it back and take only what you can carry." Hadhrat Abbaas رضي الله تعالى عنه did as told and then left with the money he took. As he left, he said, "As for one of the things Allaah has promised,

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.325).

He has certainly fulfilled. I do not know about the second promise." He then recited the verse:

﴿يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ؕ﴾ (سورت انفال آیت ۷۰)

O Nabi ﷺ! Tell the prisoners in your hands *(in your custody)*, "If Allaah is aware of any good *(Imaan)* in your hearts *(because of which you would soon become Muslims)*, He shall grant you better than that *(ransom)* which was taken from you, and will forgive you. (1)

He said further, "This money is better than that which was taken from me (as ransom) but I have no idea about the promise of forgiveness." (2)

The Manner in which Hadhrat Abu Bakr رضي الله تعالى عنه Distributed Wealth

The Practice of Hadhrat Abu Bakr رضي الله تعالى عنه in this Regard and the Public Treasury during his Period as Khalifah

Hadhrat Sahl bin Abi Hathma and others reports that Hadhrat Abu Bakr رضي الله تعالى عنه had the Baytul Maal (public treasury) in Sunh. It was known to all and no one guarded it. When people voiced the concern that it should be guarded, he said, "None should fear about it." "Why not?" they asked. **"Because it has a lock on it,"** was the simple reply.

Hadhrat Abu Bakr رضي الله تعالى عنه used to distribute everything the Baytul Maal contained so that nothing remained. When Hadhrat Abu Bakr رضي الله تعالى عنه moved (from Sunh) to Madinah, he kept the Baytul Maal in the house he lived. Proceeds from the mines of the Qabiliyya and Juhayna tribes came to him. The mine of the Banu Sulaym was also opened during his Khilaafah, so the Zakaah came from there as well. Everything was kept in the Baytul Maal. Hadhrat Abu Bakr رضي الله تعالى عنه used to convert this into gold and silver nuggets and give every hundred people a specified amount (which they shared between themselves). He was fair in his distribution and all received justly whether they were slaves or free people, men or women, young or old. He also used the money to purchase camels, horses and weapons for people proceeding in Jihaad. **During one of the years, he bought warm woollen shawls from the rural areas and distributed them amongst the widows of Madinah during winter.**

When Hadhrat Abu Bakr رضي الله تعالى عنه passed away, Hadhrat Umar رضي الله تعالى عنه called a few trustworthy persons and they went into the Baytul Maal of Hadhrat Abu Bakr رضي الله تعالى عنه. Amongst others, they included Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. When they opened the Baytul Maal,

(1) Surah Anfaal, verse 70.

(2) Haakim (Vol.3 Pg.329), reporting from reliable sources as confirmed by Dhahabi. Ibn Sa'd (Vol.4 Pg.9) has also reported a similar narration.

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they neither found a Dinaar nor a Dirham. All they found was a coarse cloth for storing money and when they shook it, all that emerged was a single Dirham. They all then prayed for Hadhrat Abu Bakr رضي الله تعالى عنه. There was a man in Madinah who weighed Dinaars and Dirhams even during the time of Rasulullaah ﷺ. It was he who used to do the weighing for Hadhrat Abu Bakr رضي الله تعالى عنه as well. When he was asked what the value of the wealth was that came to Hadhrat Abu Bakr رضي الله تعالى عنه, he replied that it amounted to **two hundred thousand.** (1)

The Narration of Hadhrat Ismaa'eel bin Muhammad and others about the Fairness in the Manner that Hadhrat Abu Bakr رضي الله تعالى عنه Distributed Wealth

Hadhrat Ismaa'eel bin Muhammad reports that whenever Hadhrat Abu Bakr رضي الله تعالى عنه distributed wealth amongst the people **he always gave equally.** Hadhrat Umar رضي الله تعالى عنه once objected saying, "O Khalifah of Rasulullaah ﷺ! How can you give the same to the veterans of Badr as you give to other people?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "The things of this world are merely a means of existence and the best of such means are those that are moderate (and this applies equally to all people). The superiority of the veterans of Badr shall be seen in their rewards (in the Aakhirah). (2)

Another narration states that when it was mentioned to Hadhrat Abu Bakr رضي الله تعالى عنه that he ought to give preference to some people in the distribution of wealth, he said, **"Their virtues shall be rewarded by Allaah (in the Aakhirah). With regard to their worldly existence, equality is best."** (3)

Yet another narration from Hadhrat Aslam states that when Hadhrat Abu Bakr رضي الله تعالى عنه became the Khalifah and distributed equally amongst the people, someone said to him, "O Khalifah of Rasulullaah ﷺ! Why do you not give preference to the Muhaajireen and the Ansaar (by giving them a larger share)?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "Should I buy their virtues from them? With regard to people's existence in this world, equality is better than showing preference." A narration from Amr bin Abdullaah states that after Hadhrat Abu Bakr رضي الله تعالى عنه distributed wealth for the first time, Hadhrat Umar رضي الله تعالى عنه said to him, "Why do you not show preference to the earliest Muhaajireen and the earliest Muslims?" Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "Should I buy from them the lead they have?" He then continued to exercise equality whenever he distributed. (4)

The Incident of the Wealth that Arrived from Bahrain

About Hadhrat Umar رضي الله تعالى عنه, the freed slave of Ghafra reports that when Rasulullaah ﷺ passed away, plenty of wealth arrived from Bahrain. Hadhrat Abu Bakr رضي الله تعالى عنه made an announcement saying, "Whoever Rasulullaah ﷺ owed

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131).
(2) Ahmad in his *Kitaabuz Zuhd.*
(3) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.306).
(4) Bayhaqi (Vol.6 Pg.347).

money to or whom Rasulullaah ﷺ had promised some money should come and collect his dues." Hadhrat Jaabir رضي الله تعالى عنه stood up and said, "Rasulullaah ﷺ told me that when the wealth came from Bahrain, he would give me so much (he then indicated three handfuls)." Hadhrat Abu Bakr رضي الله تعالى عنه told him to take from the money and when he did so (took one handful), he had five hundred Dirhams. Hadhrat Abu Bakr رضي الله تعالى عنه then gave instructions that he be given another thousand Dirhams (to complete three handfuls). Thereafter, he distributed all the wealth by giving each person ten Dirhams as he said, "This is the fulfilment of the promise that Rasulullaah ﷺ made to the people."

The following year even more money arrived and Hadhrat Abu Bakr رضي الله تعالى عنه gave the people twenty Dirhams each. When there was still some money remaining, he gave the slaves five Dirhams each. He addressed the people saying, "We have given something to these slaves of yours because they serve you and do your work for you." The people then requested, "Why do you not give more to the Muhaajireen and the Ansaar because they were the earliest Muslims and because Rasulullaah ﷺ held them in high esteem." However, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Their rewards are reserved with Allaah (in the Aakhirah). **In this world, equality is better than giving preference.**" This was his practice throughout the period of his Khilaafah. (1) The rest of the narration will soon be quoted (in the first narration of the next chapter).

The narration has already passed about the equality that Hadhrat Ali رضي الله تعالى عنه exercised when he said to the Arab woman to whom he had given as much as he gave a slave woman, "I have studied the Book of Allaah and have not found in it anything denoting that the progeny of Ismaa'eel عليه السلام (Arabs) should be given preference over the progeny of Is'haaq عليه السلام."(2)

The Manner in which Hadhrat Umar Faarooq رضي الله تعالى عنه Distributed Wealth and the Preference he Gave to People According to their Precedence in Islaam and their Ties with Rasulullaah ﷺ

His Practice in this Regard and the Allowances he Stipulated for People According to their Status

Hadhrat Umar رضي الله تعالى عنه the freed slave of Ghafra reports the narration appearing above. The narration continues to state that after Hadhrat Abu Bakr رضي الله تعالى عنه passed away, Hadhrat Umar رضي الله تعالى عنه succeeded him. During the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, Allaah granted the Muslims numerous conquests and even more wealth (poured into Madinah). Hadhrat Umar رضي الله تعالى عنه said, **"While Abu Bakr رضي الله تعالى عنه had his opinion about the distribution of this wealth, I have another opinion.** I do not hold those who fought against Rasulullaah ﷺ in the same esteem as those who fought alongside him." **He therefore gave preference to the Muhaajireen and the Ansaar.** He stipulated an allowance of **five thousand for**

(1) Bayhaqi, Ibn Abi Shaybah, Bazzaar and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.3 Pg.127).

(2) See the chapter entitled "The Justice of Hadhrat Ali رضي الله تعالى عنه" under the subheading, "The Incident of an Arab Woman and Her Freed Slave".

the veterans of Badr and four thousand for those who had accepted Islaam before the veterans of Badr (but had not participated in the Battle of Badr). He stipulated an allowance of twelve thousand for all the wives of Rasulullaah ﷺ besides Hadhrat Safiyya رضي الله تعالى عنها and Hadhrat Juwayriyya رضي الله تعالى عنها, for whom he had stipulated six thousand. However, the two ladies refused to accept the amount. Hadhrat Umar رضي الله تعالى عنه explained that he was giving more to the others because they had made Hijrah whereas the two of them had not. They argued, "You have not stipulated their share because of their Hijrah. You have stipulated a share for them because of their relationship with Rasulullaah ﷺ and we all share the same relationship." Hadhrat Umar رضي الله تعالى عنه thought the matter over and then stipulated an equal allowance (of twelve thousand) for them all.

Hadhrat Umar رضي الله تعالى عنه also stipulated an allowance of twelve thousand for Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه because of his relationship with Rasulullaah ﷺ. Furthermore, he stipulated four thousand for Hadhrat Usaama bin Zaid رضي الله تعالى عنه and five thousand each for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه, an amount equal to that which their father (Hadhrat Ali رضي الله تعالى عنه) received because of their relationship (as grandsons) to Rasulullaah ﷺ. When he stipulated for his son Abdullaah رضي الله تعالى عنه three thousand, his son said, "Dear father! You have stipulated (four thousand) for Usaama رضي الله تعالى عنه and only three thousand for me whereas his father had no more status than my father and he has no more status than I?" Hadhrat Umar رضي الله تعالى عنه replied, "His father was more beloved to Rasulullaah ﷺ than your father and he was more beloved to Rasulullaah ﷺ than you."

Hadhrat Umar رضي الله تعالى عنه also stipulated two thousand for the sons of every veteran of Badr. When Umar the son of Hadhrat Abu Salamah رضي الله تعالى عنه passed by, Hadhrat Umar رضي الله تعالى عنه instructed his servants to give him an additional thousand. To this, Hadhrat Muhammad the son of Hadhrat Abdullaah (bin Jahash) رضي الله تعالى عنه enquired, "Why are you giving him more than us when his father had no more status than our fathers?" Hadhrat Umar رضي الله تعالى عنه replied, "I stipulated two thousand for him because of (his father) Abu Salamah رضي الله تعالى عنه and then increased a further thousand because of (his mother) Ummu Salamah رضي الله تعالى عنها (the wife of Rasulullaah ﷺ). If you had a mother like Ummu Salamah, I would have also given you another thousand."

While Hadhrat Umar رضي الله تعالى عنه stipulated eight hundred for Hadhrat Uthmaan bin Ubaydullaah رضي الله تعالى عنه the brother of Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه, he stipulated two thousand for Hadhrat Nadhar bin Anas رضي الله تعالى عنه. To this, Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه remarked, "When someone like Uthmaan (bin Ubaydullaah) comes to you, you stipulate eight hundred for him but when a youngster from the Ansaar comes to you, you include him amongst those who receive two thousand?" Hadhrat Umar رضي الله تعالى عنه replied, "I met the father of that youngster on the battlefield of Uhud and he asked me about Rasulullaah ﷺ. When I told him that I assumed that Rasulullaah ﷺ had been martyred, he

drew his sword, extended his wrist and said, 'If Rasulullaah ﷺ is dead, then Allaah is still alive and can never die (it is after all for Allaah that we are fighting).' He then fought until he was martyred. On the other hand, this person (Ubaydullaah the father of Uthmaan) was grazing goats at the time. Do you expect me to have the same regard for both persons?" Hadhrat Umar رضي الله تعالى عنه maintained this practice throughout his period of Khilaafah. (1) The remainder of the narration will follow soon. (2)

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas bin Maalik رضي الله تعالى عنه and Hadhrat Sa'eed bin Musayyib both report that Hadhrat Umar رضي الله تعالى عنه stipulated five thousand for the Muhaajireen, four thousand for the Ansaar and also four thousand for the sons of the Muhaajireen who could not fight in the Battle of Badr. Amongst these were Hadhrat Umar رضي الله تعالى عنه the son of Abu Salamah bin Abdul Asad Makhzoomi رضي الله تعالى عنه, Hadhrat Usaama رضي الله تعالى عنه the son of Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Muhammad رضي الله تعالى عنه the son of Hadhrat Abdullaah bin Jahash Asadi رضي الله تعالى عنه and Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Umar رضي الله تعالى عنه. To this, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (the son of Hadhrat Umar رضي الله تعالى عنه) did not belong to this group because of his virtues. He then enumerated the virtues (meaning that he should receive more than the others). Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Give it to me if I have a right to it, otherwise do not." Hadhrat Umar رضي الله تعالى عنه then said to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, "Include him amongst those who are to receive five thousand and record me amongst those who are to receive four thousand." "This is not at all what I meant," Hadhrat Abdullaah bin Umar رضي الله تعالى عنه clarified. Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! You and I cannot both be amongst those receiving five thousand." (3)

The Narration of Hadhrat Zaid bin Aslam in this Regard

Hadhrat Zaid bin Aslam narrates that when Hadhrat Umar رضي الله تعالى عنه was stipulating allowances, he stipulated two thousand Dirhams for Hadhrat Abdullaah, the son of Hadhrat Handhala رضي الله تعالى عنه. When Hadhrat Talha رضي الله تعالى عنه brought his cousin along and Hadhrat Umar رضي الله تعالى عنه stipulated a lesser amount for him, Hadhrat Talha رضي الله تعالى عنه asked, "O Ameerul Mu'mineen! You have given more to that Ansaari than to my cousin (who is a Muhaajir)." "Yes," replied Hadhrat Umar رضي الله تعالى عنه, "because I saw his father (Hadhrat Handhala رضي الله تعالى عنه) during the Battle of Uhud shielding himself with only his sword (he had no shield) and moving it like a camel (moves its tail in all directions. He did this to deflect enemy swords and

(1) Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.4 Pg.6). Haythami has commented on the chain of narrators.

(2) In the chapter entitled "Hadhrat Umar رضي الله تعالى عنه Files a Register for the Allowances Issued" and the subheading entitled "Hadhrat Umar رضي الله تعالى عنه Reverts to the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Distribution of Wealth".

(3) Bayhaqi (Vol.6 Pg.350). Ibn Abi Shaybah has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

arrows)." (1)

The Narration of Hadhrat Naashira bin Sumay Yazani in this Regard

Hadhrat Naashira bin Sumay Yazani reports that on the day Hadhrat Umar رضي الله تعالى عنه was in Jaabiya, he heard Hadhrat Umar رضي الله تعالى عنه delivering a lecture in which he said, "Allaah has made me the administrator and distributor of this wealth. It is in fact Allaah who distributes it (by setting the guidelines). I begin distributing by giving to the wives of Rasulullaah ﷺ and then those who hold high status."

Hadhrat Umar رضي الله تعالى عنه had stipulated ten thousand for each of the wives of Rasulullaah ﷺ besides Hadhrat Juwayriyya رضي الله تعالى عنها, Hadhrat Safiyya رضي الله تعالى عنها and Hadhrat Maymoona رضي الله تعالى عنها. However, when Hadhrat Aa'isha رضي الله تعالى عنها remarked that Rasulullaah ﷺ used to treat them all with equality, Hadhrat Umar رضي الله تعالى عنه also did likewise (and gave them all an equal amount).

Hadhrat Umar رضي الله تعالى عنه also said in his lecture, "I then start with my companions who are the very first Muhaajireen because we were oppressively and forcefully banished from our homes. Thereafter, I give to the most noble amongst them." Hadhrat Umar رضي الله تعالى عنه therefore stipulated five thousand for those Muhaajireen who were veterans of Badr and four thousand for the Ansaar who were veterans of Badr. Those who fought at Uhud were given three thousand.

Hadhrat Umar رضي الله تعالى عنه said further, "I readily give to those who readily made Hijrah and delay giving those who delayed in making Hijrah. Therefore, you should blame nothing else but the sitting down of your riding animals. Do excuse me from dismissing Khaalid bin Waleed from his post. I had dismissed him because instead of reserving some money for the poor Muslims as I had instructed, he rather gave it to people who were powerful, noble and eloquent. I then handed over command to Abu Ubaydah." At this point, Abu Amr bin Hafs commented saying, "By Allaah! You shall never be excused, O Umar bin Khattaab! You have dismissed a commander that Rasulullaah ﷺ had appointed! You have sheathed a sword that Rasulullaah ﷺ had drawn and lowered a flag that Rasulullaah ﷺ had hoisted! You were only jealous of my cousin!" Hadhrat Umar رضي الله تعالى عنه responded by saying, "You are obviously a close relative (of Khaalid). You are still young and are angry for the sake of your cousin." (2)

Hadhrat Umar رضي الله تعالى عنه Files a Register for the Allowances Issued

The Condition of Hadhrat Umar رضي الله تعالى عنه when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Brought a great deal of Wealth

Hadhrat Abu Hurayrah رضي الله تعالى عنه says that he brought to Umar bin Khattaab رضي الله تعالى عنه

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.3). Bayhaqi (Vol.6 Pg.349) has also reported the narration from Hadhrat Naashira but without the part where Hadhrat Umar رضي الله تعالى عنه excused himself for dismissing Hadhrat Khaalid رضي الله تعالى عنه.

eight hundred thousand Dirhams from Abu Moosa Ash'ari رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked, 'What have you come with?' 'I have come with eight hundred thousand Dirhams,' replied Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked further, 'Is it all lawful?' 'It certainly is,' was the reply. Hadhrat Umar رضي الله تعالى عنه stayed awake the entire night until the Adhaan was called out for Fajr. His wife then asked, "Have you not slept last night?" **He replied, "How could Umar bin Khattaab sleep when so much wealth has come that has never come since the beginning of Islaam? Umar has no assurance that he may die when all this wealth is still with him and he has not spent it where it ought to be spent."**

After leading the Fajr salaah, a group of Sahabah رضي الله تعالى عنهم gathered around Hadhrat Umar رضي الله تعالى عنه and he said, "Last night the people received so much money that they have never received since the beginning of Islaam. **I have an opinion but require your guidance.** I feel that I should give it to the people by weight." The others disagreed saying, "Do not do that, O Ameerul Mu'mineen! People are continuously entering the fold of Islaam and the wealth coming in is also increasing (it would therefore be difficult to keep track of who received what). Rather keep their records in a register and give them accordingly." Hadhrat Umar رضي الله تعالى عنه agreed and said, "Then advise me about whom to start with." They said, "With yourself, O Ameerul Mu'mineen because you are the ruler." There were others who said, "Because the Ameerul Mu'mineen is most knowledgeable." Hadhrat Umar رضي الله تعالى عنه remarked, "No. I shall rather start with Rasulullaah صلى الله عليه وسلم and then those who are closest to him."

Hadhrat Umar رضي الله تعالى عنه **then had the register drawn up in this manner,** starting with the Banu Haashim and the family of Abdul Muttalib. After giving them all, he gave the Banu Abd Shams and the Banu Naufal bin Abd Manaaf. He gave the Banu Abd Shams only because they were related to the mother of Haashim. (1)

The Register of Hadhrat Umar رضي الله تعالى عنه and His Giving First to the Relatives of Rasulullaah صلى الله عليه وسلم

Hadhrat Jubayr bin Huwayrith رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه consulted with the people concerning the filing of a register. Hadhrat Ali رضي الله تعالى عنه advised him to annually distribute all the money collected without keeping back anything. Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه said, "I feel that plenty of wealth will be coming in, which will be enough to give everyone. If record is not kept of the people to know who had taken and who had not, the matter will get out of control." Thereafter, Hadhrat Waleed bin Hishaam bin Mughiera said, "O Ameerul Mu'mineen! I have been to Shaam where I saw the rulers keep registers and records of the soldiers in their armies. **You should therefore also keep registers and records of the soldiers in the army."** Hadhrat Umar رضي الله تعالى عنه accepted this proposal and called for Hadhrat Aqeel bin Abi Taalib رضي الله تعالى عنه, Hadhrat Makhrama bin Naufal رضي الله تعالى عنه and Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه, all of whom very well

(1) Ibn Sa'd (Vol.3 Pg.216) and Bayhaqi (Vol.6 Pg.350), as quoted in *Kanzul Ummaal* (Vol.2 Pg.315).

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knew the lineage of the Quraysh.

Hadhrat Umar رضي الله تعالى عنه gave the three men instructions to make a record of all the people according to their status. When they started writing the record, they commenced with the Banu Haashim (the family of Rasulullaah ﷺ). Thereafter, they recorded Hadhrat Abu Bakr رضي الله تعالى عنه and his tribe, followed by Hadhrat Umar رضي الله تعالى عنه and his tribe. They did this to correspond with the sequence of the Khilaafah. When Hadhrat Umar رضي الله تعالى عنه looked at the register, he said "By Allaah! This is how I would have liked it to be. However, I want you to start with Rasulullaah ﷺ followed by all his relatives according to their closeness in relationship to him. You should then eventually place Umar wherever Allaah has had him placed." (1)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and the Banu Adi Tribe Concerning the Distribution of Wealth

Hadhrat Aslam reports that (after Hadhrat Umar رضي الله تعالى عنه opposed the view to place him and his tribe after Hadhrat Abu Bakr رضي الله تعالى عنه and his tribe) the Banu Adi (the tribe of Hadhrat Umar رضي الله تعالى عنه) came to him and said, "You are the successor of Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه corrected them saying, "Rather the successor of Abu Bakr رضي الله تعالى عنه, because Abu Bakr رضي الله تعالى عنه was the successor of Rasulullaah ﷺ." They continued, "Whatever it may be. However, why do you rather not leave yourself where the three men have written it." Hadhrat Umar رضي الله تعالى عنه exclaimed, "Oh! Oh! Dear Banu Adi! Do you wish to get on my back and eat before other people, thereby destroying all my good deeds? I swear by Allaah that I shall never do so, (I shall start with relatives of Rasulullaah ﷺ) even though your names are written last. **I have two companions who have walked a path and if I tread a different path, I shall not reach the destination.** By Allaah! We have no honour in this world and cannot expect any of Allaah's rewards in the Aakhirah for our deeds without Muhammad ﷺ. He is the source of our honour and his tribe is the most honourable of all Arabs. The next in kin to him are then most honourable and then those closest in kinship after them. The Arabs have honour only because of Rasulullaah ﷺ. Perhaps the lineage of some of us meets us with his after many generations. Once the generations meet up, our lineage does not part from his until it reaches Aadam عليه السلام after a few more generations. Despite all of this (closeness to Rasulullaah ﷺ), if the non-Arabs arrive on the Day of Qiyaamah with plenty of good deeds and we arrive with none, they will be closer to Rasulullaah ﷺ than us. A person should therefore never look at his kinship and should carry out deeds for the rewards that Allaah holds. **Verily, the one whose actions keep him lagging behind cannot be hurried along by his lineage."** (2)

(1) Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.5 Pg.22), as quoted in *Kanzul Ummaal* (Vol.2 Pg.316).
(2) Ibn Sa'd (Vol.3 Pg.212) and Tabari (Vol.3 Pg.278).

Hadhrat Umar رضي الله تعالى عنه Reverts to the Opinion of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Distribution of Wealth

Hadhrat Umar bin Abdullaah رضي الله تعالى عنه the freed slave of Ghafra reports that when Rasulullaah ﷺ passed away, plenty of wealth arrived from Bahrain. He then narrated the entire narration as has appeared earlier[1]. The narration also mentions that Hadhrat Umar رضي الله تعالى عنه once came out for the Jumu'ah salaah and after praising Allaah, he addressed the people saying, "The news has reached me that some of you have said that when Umar dies (or they said when the Ameerul Mu'mineen dies), we will instantly pledge allegiance to a certain person just as people instantly pledged allegiance to Abu Bakr رضي الله تعالى عنه. There is no doubt that the pledge of allegiance to Abu Bakr رضي الله تعالى عنه took place very suddenly, but where will we find another person like Abu Bakr رضي الله تعالى عنه to whom we would be prepared to fully submit ourselves as we did for Abu Bakr رضي الله تعالى عنه? Abu Bakr رضي الله تعالى عنه was of the opinion that the distribution of wealth should be with total equality whereas my opinion was that some people be given more. However, if I live this year, I shall switch to the opinion of Abu Bakr رضي الله تعالى عنه because his opinion is better then mine." The narration still continues further. [2]

The Monetary Gifts that Hadhrat Umar رضي الله تعالى عنه Gave

Hadhrat Umar رضي الله تعالى عنه Gives Hadhrat Abbaas رضي الله تعالى عنه What Remained in the Baytul Maal

Hadhrat Hasan reports that once after Hadhrat Umar رضي الله تعالى عنه had distributed money amongst the people, there was still some left over in the Baytul Maal. Hadhrat Abbaas رضي الله تعالى عنه then said to Hadhrat Umar رضي الله تعالى عنه and the people there, "Tell me if the uncle of Moosa عليه السلام was living amongst you, would you honour him?" "Certainly," they all replied. He then said, "Then I am more deserving of the honour for I am the uncle of your Nabi ﷺ." After discussing with the others, Hadhrat Umar رضي الله تعالى عنه then gave the remaining amount to Hadhrat Abbaas رضي الله تعالى عنه.[3]

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when a perfume holder once came to Hadhrat Umar رضي الله تعالى عنه, those around him looked at him to see whom he would give it to. He said, "Would you permit me to send this to Aa'isha رضي الله تعالى عنها because of the love that Rasulullaah ﷺ had for her?" When they agreed, it was brought

(1) Under the heading "The Manner in which Hadhrat Abu Bakr رضي الله تعالى عنه Distributed Wealth" and the subheading "The Incident of the Wealth that Arrived from Bahrain".
(2) Bazzaar. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.
(3) Ibn Sa'd (Vol.4 Pg.20).

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to Hadhrat Aa'isha رضي الله تعالى عنها. As she opened it, she was told that Hadhrat Umar رضي الله تعالى عنه had sent it for her. She remarked, "How many conquests have taken place at the hands of Umar after Rasulullaah ﷺ!" She then prayed, "O Allaah! Let me not live until the next gift of Umar comes in the coming year." (1)

The Narration of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas bin Maalik رضي الله تعالى عنه says that Hadhrat Abu Bakr رضي الله تعالى عنه had appointed him to collect the Zakaah. However, by the time he returned, Hadhrat Abu Bakr رضي الله تعالى عنه had already passed away. Hadhrat Umar رضي الله تعالى عنه then asked him, "O Anas! Have you brought us some animals?" When Hadhrat Anas رضي الله تعالى عنه replied that he had, Hadhrat Umar رضي الله تعالى عنه told him to hand over the animals and to keep the money for himself. "But the money is a large amount," said Hadhrat Anas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه insisted, "Take it even though it is so much." Hadhrat Anas رضي الله تعالى عنه says, "The money amounted to four thousand and I therefore became the richest person in Madinah." (2)

Hadhrat Umar رضي الله تعالى عنه Gives a Gift to a Person Injured in the Path of Allaah

Hadhrat Abdullaah bin Ubayd bin Umayr reports that while people were busy taking their gifts before Hadhrat Umar رضي الله تعالى عنه, he looked up and was surprised to see a man with a scar on his face. Upon enquiry, the man informed Hadhrat Umar رضي الله تعالى عنه that he had sustained the wound in a battle. Hadhrat Umar رضي الله تعالى عنه then gave instructions that the man be given a thousand Dirhams. After the money was given, Hadhrat Umar رضي الله تعالى عنه turned the money over in his hands for a while and then said, "Give him another thousand." Another thousand Dirhams were handed over. This occurred four times (so that the amount totalled four thousand). Feeling embarrassed that he was being given so much, the man left. When Hadhrat Umar رضي الله تعالى عنه asked about him, the people informed him that they felt he had left out of the embarrassment of being given so much. Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! Had he stayed, I would have continued giving him until there was not a single Dirham left. This is because the sword-wound he sustained in the path of Allaah had left a black scar on his face." (3)

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه Distributes Wealth

Hadhrat Ali رضي الله تعالى عنه distributed things amongst the people thrice in a year. When some wealth arrived from Isfahaan, he announced, "Come early in the morning for the fourth round of gifts, for I am not your treasurer (I do not amass wealth for you)." He then distributed everything, even the ropes (that held the animals). While some people took them, others returned them. (4)

(1) Abu Ya'la. Haythami (Vol.6 Pg.6) has commented on the chain of narrators.
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.148).
(3) Abu Nu'aym in his *Hilya* (Vol.3 Pg.355).
(4) Abu Ubayd in his Amwaal, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320).

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Distribute Everything in the Baytul Maal

Hadhrat Umar رضي الله تعالى عنه Distributes all the wealth and Rejects the Proposal of a person who Advocated Keeping Reserves

Hadhrat Sa'eed narrates that Hadhrat Umar رضي الله تعالى عنه instructed (the public treasurer) Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه to distribute everything in the Baytul Maal every month. Thereafter, he issued instructions for everything to be distributed once a week. He eventually gave the instruction for the distribution to be on a daily basis. Someone then said, "O Ameerul Mu'mineen! Why do you not keep something in reserve for an emergency or when other areas call for assistance?" Addressing the person, Hadhrat Umar رضي الله تعالى عنه said, "It is Shaytaan speaking on your lips. Allaah has inspired me with the answer and protected me from the evil of the act. What I have prepared for such situations is exactly what Rasulullaah ﷺ had prepared, and that is obedience to Allaah and His Rasool ﷺ."(1)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that some wealth once came to Hadhrat Umar رضي الله تعالى عنه from Iraq. He was about to distribute it when someone stood up to say, "O Ameerul Mu'mineen! Why do you rather not reserve this wealth to fend off an enemy that may suddenly attack or for another unforeseen emergency that may strike?" Hadhrat Umar رضي الله تعالى عنه admonished the person saying, "What is the mater with you?! May you be destroyed! It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ﷺ had prepared for them (obedience to Allaah and Rasulullaah ﷺ)."(2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Salamah bin Sa'eed reports that when some wealth once came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه approached him saying, "Why do you rather not keep this money in reserve in the Baytul Maal for any emergency that may arise or for anything else that may occur?" Hadhrat Umar رضي الله تعالى عنه responded by saying, "These are words that only Shaytaan could mention. Allaah has already inspired me with the response and saved me from its

(1) Bayhaqi (Vol.6 Pg.357).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.245).

tribulation. Should I disobey Allaah in a year for fear of something that may come during the next year? I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

﴿وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ﴾ (سورة طلاق آيت ٢،٣)

Allaah shall create an escape *(from difficulties)* for the one who fears *(disobeying)* Allaah *(one who has Taqwa)* and shall provide for him *(what he requires)* from sources that he never expected *(to receive provisions from)*. {Surah Talaaq, verses 2,3}

However, the words of Shaytaan will soon become a test for those coming after me." (1)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه:

I wish that there comes a day in the year when here remains not a single Dirham in the Baytul Maal and it is empty of everything so that Allaah may know that I have given every person his right. (2)

The Letter of Hadhrat Umar رضي الله تعالى عنه to Hadhrat Hudhayfah رضي الله تعالى عنه

Hadhrat Hasan also reports that Hadhrat Umar رضي الله تعالى عنه wrote to Hadhrat Hudhayfah رضي الله تعالى عنه that he must give every person his dues and specified allowances. Hadhrat Hudhayfah رضي الله تعالى عنه wrote back saying that a large sum of money still remained after he had done so. Hadhrat Umar رضي الله تعالى عنه replied with a letter stating, **"These are the spoils of the people that neither belongs to Umar nor to his family. Distribute it amongst the people."** (3)

Hadhrat Ali رضي الله تعالى عنه Distributes all the Wealth

Hadhrat Ali bin Rabee'ah Waalibi reports that Ibn Nabbaaj once came to Hadhrat Ali رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! The Baytul Maal of the Muslims is full of gold and silver." Hadhrat Ali رضي الله تعالى عنه exclaimed, "Allaahu Akbar!" and then stood up with the support of Ibn Nabbaaj. Standing by the Baytul Mall, Hadhrat Ali رضي الله تعالى عنه recited the following couplet (which means):

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)

Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

He then continued, "O Ibn Nabbaaj! Bring the people of Kufa here." When an announcement was made (and the people arrived), Hadhrat Ali رضي الله تعالى عنه distributed everything that lay in the Baytul Maal. As he distributed, he said, **"O gold and O**

(1) Ibn Asaakir, as quoted in *MunKanzul Umtakhab maal* (Vol.4 Pg.391).
(2) Ibn Sa'd (Vol.3 Pg.218) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).
(3) Ibn Sa'd (Vol.3 Pg.215).

silver! Deceive someone else besides me." Addressing the people, he said, "Take! Take!" Eventually there was not a single Dinaar or Dirham left. Hadhrat Ali رضي الله تعالى عنه then instructed Ibn Nabbaaj to wash out the Baytul Maal and (after it was washed out) he performed two Rakaahs salaah in it. (1)

Hadhrat Mujamma Taymi reports that Hadhrat Ali رضي الله تعالى عنه used to sweep the Baytul Maal and perform salaah in it. He made it a place for his salaah in the hope that it would testify on his behalf on the Day of Qiyaamah. (2)

Hadhrat Mu'aadh bin Alaa reports from his grandfather that he heard Hadhrat Ali رضي الله تعالى عنه say, "I have received nothing from your spoils of war besides this date container that a chief of one of the rural towns gave me as a gift." He then went down to the Baytul Maal where he distributed everything it contained. He then recited the following couplet (which means):

"Successful is the one who has a little basket
From which he eats once a day"

Hadhrat Antara Shaybaani says that Hadhrat Ali رضي الله تعالى عنه used to collect *Jizya* and *Kharaaj* from every artisan. For this, he took something of their crafts. In fact, he even took from cloth makers some of their needles, knitting needles, cottons and thread. He then distributed this amongst the people. He would never leave anything for a night in the Baytul Maal without distributing it. The only time he would leave it for the morning was when he was too preoccupied with something else. He would always say, "O world! Go and deceive someone other than myself." He often recited the following couplet (which means):

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

Abu Ubayd reports a narration from Hadhrat Antara which states that he once went to Hadhrat Ali رضي الله تعالى عنه when (his slave) Qambar arrived and said, "O Ameerul Mu'mineen! You have left nothing (after distribution) whereas your family are also entitled to a share of the wealth. However, I have kept something aside." "What have you kept aside?" enquired Hadhrat Ali رضي الله تعالى عنه. "Come and see for yourself," Qambar replied. **He then took Hadhrat Ali رضي الله تعالى عنه to the house where there was a large gold plated dish filled with dishes of gold and silver. When he saw this, Hadhrat Ali رضي الله تعالى عنه exclaimed, "Shame on you! Do you wish to fill my house with a raging fire?!"** He then started weighing the dishes and giving a portion to the chiefs of every tribe. Thereafter, he said:

"These are the fruits ready for picking and the best of it is still here (I have taken none of it)
Whereas the picker usually has his hand to his mouth (ready to consume the fruit)"

Addressing the wealth, he added further, "Do not deceive me. Go an deceive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81).
(2) *Isti'aab* (Vol.3 Pg.49).

someone else." (1)

The Opinion of Hadhrat Umar رضي الله تعالى عنه About the Rights of the Muslims in Wealth

The Narration of Hadhrat Aslam in this Regard

Hadhrat Aslam reports that he heard Hadhrat Umar رضي الله تعالى عنه say, "Gather around to consult and ponder about who should be the recipients of this wealth. (When the people forming the consultative assembly had gathered) Hadhrat Umar رضي الله تعالى عنه said to them, "I have instructed you to gather here to ponder about who should receive this wealth. I have studied a few verses of the Qur'aan in which Allaah says:

﴿مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَ لِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَىْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ﴾ (سورة حشر آيت ٧، ٨)

The booty that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. Hold fast to what *(commands)* the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah)*. Fear *(disobeying)* Allaah, for Allaah punishes very severely. *(A share of the booty received without a fight is also reserved)* For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ﷺ These are the ones who are true *(in their claim to Imaan)*. (2)

﴿وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِىْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝﴾ (سورة حشر آيت ٩)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ahmad in his Zuhd and Musaddad has also reported the narration, as also quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).

(2) Surah Hashar, verses 7,8.

(Part of this booty is also for) Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give). (Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(whom will attain salvation).* (1)

Hadhrat Umar رضي الله تعالى عنه said, "By Allaah! This wealth is not only for these people (there are others also as mentioned in the forthcoming verse).

﴿وَالَّذِيْنَ جَآءُوْا مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝﴾ (سورة حشر آيت ١٠)

(It should also be given to) Those who come after them *(after the Muhaajireen and Ansaar who)* say, "O our Rabb! Forgive us and our brothers *(the Sahabah رضي الله تعالى عنهم)* who passed before us with Imaan. And do not place any impurity *(ill-feelings)* in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful." (2)

Hadhrat Umar رضي الله تعالى عنه then said, "By Allaah! There is not a single Muslim who does not have a right to this wealth, whether it is given to him or not, even though he may be a shepherd in Adan." (3)

The Narration of Hadhrat Maalik bin Hadathaan

Narrating the same incident, Hadhrat Maalik bin Aws bin Hadathaan reports that Hadhrat Umar رضي الله تعالى عنه also recited the following verses:

﴿اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝﴾

(سورة توبه آيت ٦٠)

Alms *(zakaah)* are only for the poor, the destitute *(people whose total wealth is less than the value of Nisaab)*, the orphans, those appointed to collect them *(zakaah)*, those whose hearts have to be reconciled *(a group that existed only during the time of Rasulullaah ﷺ)*, for *(the freedom of)* slaves, for those in debt *(who are not merely stalling payment)*, for *(those striving in)* the path of Allaah *(and have no means)* and for the traveller *(who has no means)*. This is ordered *(as obligatory)* by Allaah. Allaah is All Knowing, The Wise *(Allaah knows best who should receive zakaah and it is therefore not permissible for man to*

(1) Surah Hashar, verse 9.
(2) Surah Hashar, verse 10.
(3) Bayhaqi (Vol.6 Pg.351).

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decide that any other group of persons besides the above groups should receive zakaah). (1)

He then added, "Zakaah is reserved for these people." Thereafter, he recited:

﴿وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝﴾ (سورة انفال آيت ٤١)

Know that from whatever spoils of war you acquire *(after fighting a battle with the enemy)*, a fifth of it shall be for Allaah *(to be spent on the recipients that He stipulates ahead)*, His Rasool, the relatives *(of Rasulullaah ﷺ)*, the poor, the orphans and the travellers *(who have been stranded without any means with them. The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle) ; (distributing the spoils of war in this manner should not be at all difficult for you)* if you believe in Allaah and in what We had sent down *(angels and signs of Allaah's power)* to Our slave *(Muhammad ﷺ)* on the day of the distinction *(between truth and falsehood), (which was)* the day when the two parties *(Mu'mineen and Mushrikeen armies)* clashed *(at Badr) (Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah's help).* Allaah has power over everything *(He can make a small and ill-equipped army defeat a larger, heavily-armed army).* (2)

Hadhrat Umar رضي الله تعالى عنه then said, "The spoils of war are for these people." He then continued reciting:

﴿مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَ لِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ لَا يَكُوْنَ دُوْلَةً ۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ﴾ (سورة حشر آيت ٧، ٨)

The booty that Allaah granted His Rasool ﷺ *(without a battle being fought)* from the people of the villages is for Allaah *(to be distributed as Allaah pleases)*, for the *(needs of the)* Rasool ﷺ, for the relatives *(of Rasulullaah ﷺ)*, for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you *(by distributing it in this manner, the wealth is circulated among people so that all may benefit).* Hold fast to what *(commands)*

(1) Surah Taubah, verse 60.
(2) Surah Anfaal, verse 41.

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the Rasool ﷺ gives you and refrain from what *(actions)* He prevents you *(because whatever he instructs you is from Allaah)*. Fear *(disobeying)* Allaah, for Allaah punishes very severely. *(A share of the booty received without a fight is also reserved)* For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ﷺ. These are the ones who are true *(in their claim to Imaan)*. (1)

He added, "That refers to the Muhaajireen." He then continued:

﴿وَالَّذِيْنَ تَبَوَّؤُ الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَلَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝﴾ (سورة حشر آيت ٩)

(Part of this booty is also for) Those *(the Ansaar)* who adopted the place *(Madinah)* as their home before them *(before the Muhaajireen)* and *(had adopted)* Imaan. They *(the Ansaar)* love those who migrate to them *(the Muhaajireen)* and find no want *(jealousy or envy)* in their hearts for what they *(the Muhaajireen)* are given. They *(the Ansaar)* prefer *(others)* above themselves *(they prefer to give others)* even though they are themselves in need *(of the things they give)*. *(Like the Ansaar,)* Those who are saved from the miserliness *(and greed)* of the soul are really the successful ones *(whom will attain salvation)*. (2)

To this, Hadhrat Umar رضي الله تعالى عنه said, "That refers to the Ansaar." Finally, he recited:

﴿وَالَّذِيْنَ جَاۗءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝﴾ (سورة حشر آيت ١٠)

(It should also be given to) Those who come after them *(after the Muhaajireen and Ansaar who)* say, "O our Rabb! Forgive us and our brothers *(the Sahabah رضي الله تعالى عنهم)* who passed before us with Imaan. And do not place any impurity (ill-feelings) in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful." (3)

He then said, "This verse encompasses all people. There is therefore no Muslim apart from your slaves who do not have a right to this wealth. If I live Inshaa Allaah, there shall not be a single Muslim who will not receive his right even though he be a shepherd in the upper reaches of Himyar (in Yemen). **His right will reach him without a drop of perspiration on his forehead (without any effort on his part)."** (4)

(1) Surah Hashar, verses 7,8.
(2) Surah Hashar, verse 9.
(3) Surah Hashar, verse 10.
(4) Bayhaqi (Vol.6 Pg.352). Ibn Jareer has reported a simjlar narration, as quoted in the *Tafseer* of Ibn Katheer.

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Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه Distributes Wealth

The Incident of Hadhrat Talha رضي الله تعالى عنه and a Woman

Hadhrat Su'da رضي الله تعالى عنها narrates, "I once went to (my husband) Talha bin Ubaydullaah رضي الله تعالى عنه and noticed that he was carrying a burden of grief. 'What is the matter?' I asked, 'Did we perhaps cause this grief to overcome you?' 'Not at all,' he replied, 'you are an excellent wife to any Muslim man. The problem is that some wealth has accumulated by me and I do not know what to do with it.' I then said, 'Why should this perturb you? **Call up your family people and distribute it amongst them.**' He then told his slave to summon all of his family (and he gave it all to them). I (later) asked his treasurer how much was distributed and he informed me that it was **four hundred thousand.**" (1)

The Narration of Hadhrat Hasan رضي الله تعالى عنه in this Regard

Hadhrat Hasan reports that Hadhrat Talha رضي الله تعالى عنه once sold a piece of land he owned for seven hundred thousand. Because the money stayed the night with him, **he stayed awake the entire night out of fear (that he should die without giving it away).** He then distributed it all as soon as morning arrived. (2)

Talha 'Fayyaadh' (The Very Generous) رضي الله تعالى عنه

Hadhrat Su'da رضي الله تعالى عنها the wife of Hadhrat Talha رضي الله تعالى عنه reports that she once came to Hadhrat Talha رضي الله تعالى عنه and found him to be extremely distressed. She asked, "Why are you so distressed? Have we caused this grief to overcome you?" He replied, "By Allaah! You have caused me no distress at all. You are a most excellent wife. It is some money that has been collected with me (that I am concerned about)." Hadhrat Su'da رضي الله تعالى عنها reports further. She says, "I advised him to send for his family and his tribe and to distribute it amongst them. After he had done so, I asked the treasurer how much money there was. He informed me that it amounted to four hundred thousand. **His daily earnings amounted to a thousand Waafi (approximately 1666 Dirhams)** and he was given the title of Talha Fayyaadh (The Very Generous)." (3)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه Distributes Wealth

The Incident of Hadhrat Zubayr رضي الله تعالى عنه and his Slaves

Hadhrat Sa'eed bin Abdul Azeez رضي الله تعالى عنه reports that Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه had a thousand slaves who worked and gave their earnings to him. He

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.176), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.148). Ibn Sa'd (Vol.3 Pg.157) and Abu Nu'aym (Vol.1 Pg.88) have also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.89). Ibn Sa'd (Vol.3 Pg.157) has also reported the narration, but in greater detail.

(3) Haakim (Vol.3 Pg.378).

then distributed the money every night and had nothing left by the time he returned home. (1)

Hadhrat Mugheeth bin Sumay reports that although Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه had a thousand slaves who worked and gave their earnings to him, not a single Dirham of these earnings entered his house (he gave everything away to the needy). (2)

The Incident Between Hadhrat Zubayr رضي الله تعالى عنه and his Son Abdullaah رضي الله تعالى عنه Concerning his Debts

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "When (my father) Zubayr رضي الله تعالى عنه stood for the Battle of Jamal, he called for me. As I stood by his side, he said, 'Dear son! None but an oppressor or an oppressed person shall be killed today and I strongly feel that I shall be killed today as one oppressed. However, my greatest worry is my debts. Do you think that our debts will leave any of our money behind? Nevertheless, dear son, I want you to sell our properties to settle my debts.' He also made a bequest for a third to be given away and a third of that third was to be given to the (grand) children. In this regard, he said, 'A third of the third. (He explained) If anything remains after settling the debts, a third (of the third) should go to your children.'" One of narrators by the name of Hishaam says that some of the children of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه such as Khubayb and Abbaad were the same age as some of Hadhrat Zubayr رضي الله تعالى عنه's sons. At that time, Hadhrat Zubayr رضي الله تعالى عنه had nine sons and nine daughters.

Hadhrat Abdullaah رضي الله تعالى عنه narrates further, "Advising me about the debt, my father said, 'Dear son! If you are unable to settle something, seek help from my friend.' 'Who is your friend, O father?' I asked. 'Allaah,' he replied. By Allaah! Each time I encountered any difficulty concerning the debt, I said, **'O friend of Zubayr! Settle his debt for him.' Allaah would then settle the debt."**

"Zubayr رضي الله تعالى عنه was martyred that day without leaving behind a single Dinaar or Dirham. **All that he left were a few properties, one of which was in Ghaabah. He also left eleven houses in Madinah, two in Basrah, one in Kufa and another in Egypt.** The only reason that he had debts was because when people would bring their money to him for safekeeping, he would say to them, 'I cannot accept it as a trust but shall treat it as a loan because I fear that it should not be destroyed (if it is destroyed as a loan, I am liable to pay you back whereas I am not liable to do so if it is only a trust).' My father never was a governor nor did he ever accept appointment as a collector of zakaah. All he did was to accompany Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه on the battlefields. **When I calculated his debts, they totalled two million, two hundred thousand."**

Hadhrat Abdullaah رضي الله تعالى عنه narrates further, he says, "Hakeem bin Hizaam رضي الله تعالى عنه once met him and asked, 'Dear nephew! How much was the debt of my brother (Hadhrat Zubayr رضي الله تعالى عنه)?' I did not disclose the entire figure to him and replied,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.90).

(2) Bayhaqi (Vol.8 Pg.9) and Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.546).

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'A hundred thousand.' He then said, 'By Allaah! I do not think that you have enough money for that.' I said, 'What would you say if it was two million, two hundred thousand?' He replied, 'I do not think that you would ever be able to settle it. Nevertheless, if you need any assistance, do not hesitate to ask me.'"

Hadhrat Zubayr رضي الله تعالى عنه had purchased the piece of land in Ghaabah for one hundred and seventy thousand. Hadhrat Abdullaah رضي الله تعالى عنه evaluated its value to be one million, six hundred thousand (he then divided it into sixteen parts, each worth a hundred thousand). He then made the announcement, "Whoever has a debt due from Zubayr should meet us at Ghaabah." Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه came up. He was owed a sum of a hundred thousand. He said to Hadhrat Abdullaah رضي الله تعالى عنه, "If you please, I could write off the debt." "No," replied Hadhrat Abdullaah رضي الله تعالى عنه. "Otherwise," said Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه, "if you so wish, you could include me amongst those who are the last to be paid." When Hadhrat Abdullaah رضي الله تعالى عنه did not agree to this either, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه asked to be given a piece of the land in settlement. Hadhrat Abdullaah رضي الله تعالى عنه then gave him a piece of the land saying, "You may have the land from this point to this point." Hadhrat Abdullaah رضي الله تعالى عنه then sold the other pieces of land and settled all the debts in full. At the end, there were only four and a half properties left (from the sixteen). Hadhrat Abdullaah رضي الله تعالى عنه then approached Hadhrat Mu'aawiya رضي الله تعالى عنه who was then in the company of Hadhrat Amr bin Uthmaan رضي الله تعالى عنه, Hadhrat Mundhir bin Zubayr رضي الله تعالى عنه and Hadhrat Ibn Zam'ah رضي الله تعالى عنه. "How much did you evaluate the property at Ghaabah to be?" When Hadhrat Abdullaah رضي الله تعالى عنه informed him that each portion was valued at a hundred thousand, Hadhrat Mu'aawiya رضي الله تعالى عنه asked how many portions were still available. "Four and a half," replied Hadhrat Abdullaah رضي الله تعالى عنه. "I shall take one portion for a hundred thousand," said Hadhrat Mundhir bin Zubayr رضي الله تعالى عنه. "And I shall take another for a hundred thousand," said Hadhrat Amr bin Uthmaan رضي الله تعالى عنه. "I too shall take one for a hundred thousand," said Hadhrat Ibn Zam'ah رضي الله تعالى عنه. Hadhrat Mu'aawiya then asked, "How many does that leave?" "One and a half portions," replied Hadhrat Abdullaah رضي الله تعالى عنه. "I shall take them for a hundred and fifty thousand," said Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه also sold his portion of the land to Hadhrat Mu'aawiya رضي الله تعالى عنه for six hundred thousand.

When Hadhrat Abdullaah رضي الله تعالى عنه had settled all the debts, the children of Hadhrat Zubayr رضي الله تعالى عنه asked for their inheritance to be distributed. However, Hadhrat Abdullaah رضي الله تعالى عنه refused and said, "By Allaah! I shall not distribute anything amongst you until I make an announcement during four Hajj seasons calling all people who were owed any money by (our father) Zubayr رضي الله تعالى عنه." **He then made the announcement during four consecutive years during the Hajj season.** It was only after the fourth year that he finally distributed the inheritance (amongst his brothers and sisters). Hadhrat Zubayr رضي الله تعالى عنه had four wives and he had also bequeathed a third of the estate. Despite this, each wife received an amount of one million, two hundred thousand. His entire estate amounted to

fifty million, two hundred thousand. (1)

Allaama Ibn Katheer has mentioned, "The total amount distributed between the heirs was thirty eight million, four hundred thousand. The total amount bequeathed to others totalled nineteen million, two hundred thousand. The sum of the two was therefore fifty seven million, six hundred thousand. The debts paid before this amounted to two million, two hundred thousand, **making the sum total of the entire estate fifty nine million, eight hundred thousand.** We have mentioned this only because of the objections that arise about the narration of Bukhaari. It is therefore necessary that this matter be clarified." (2)

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه Distributes Wealth

The Incident with the Banu Zuhrah Tribe, the Poor Muslims and the Wives of Rasulullaah صلى الله عليه وسلم

Hadhrat Ummu Bakr bint Miswar reports that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once sold a property of his for forty thousand Dinaars. He then distributed it amongst the Banu Zuhrah tribe, the poor Muslims, the Muhaajireen and the wives of Rasulullaah صلى الله عليه وسلم. When he sent some of the money to Hadhrat Aa'isha رضي الله تعالى عنها, she asked who it was that sent it. When she was informed that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had sent it and the entire incident was reported to her, she said, "Rasulullaah صلى الله عليه وسلم once said (to us his wives), **'After my demise, none but the truly steadfast ones will show compassion towards you.'** May Allaah allow (Abdur Rahmaan) bin Auf رضي الله تعالى عنه to drink from the fountain of Salsabeel in Jannah." (3) Another narration(4) states that Rasulullaah صلى الله عليه وسلم said, **"After my demise, none but the truly righteous ones will show compassion towards you."**

Hadhrat Ja'far bin Burqaan says, "The report had reached me that **Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had set free thirty families of slaves.**(5)

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Hudhayfah رضي الله تعالى عنه Distribute Wealth

The Incident of these Three Sahabah رضي الله تعالى عنهم with Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Maalik Daar رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once placed four

(1) Bukhaari.

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.349).

(3) Haakim (Vol.3 Pg.310). Dhahabi has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.94) has also reported the narration.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.98).

(5) Haakim (Vol.3 Pg.308) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.99).

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hundred Dinaars in a bag and said to his slave, "Take this to Abu Ubaydah bin Jarraah and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Abu Ubaydah رضي الله تعالى عنه, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Abu Ubaydah رضي الله تعالى عنه prayed, "May Allaah reward him and shower His mercy on him." He then called for his slave girl and instructed her to give seven coins to a certain person, another five to another and another five to someone else. In this manner, he gave everything away. The slave then returned to Hadhrat Umar رضي الله تعالى عنه and informed him about what had transpired.

Hadhrat Umar رضي الله تعالى عنه then had the same amount of money placed in a bag for Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه. Addressing his slave once more, Hadhrat Umar رضي الله تعالى عنه said, "Take this to Mu'aadh bin Jabal رضي الله تعالى عنه and then busy yourself with something in the house for a while to see what he does with it." The slave took the bag and said to Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, "Ameerul Mu'mineen says that you should use this for your needs." Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه prayed, "May Allaah shower His mercy on him and reward him." He then called for his slave girl and instructed her to give an amount to a certain family, another amount to another and so forth until all the money was finished. When Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه's wife came to know about this, she came to him and said, "What about us? By Allaah! We are also poor. Do give us some of it." By then all that was left in the bag was two Dinaars, which he handed over to her. When the slave reported back to Hadhrat Umar رضي الله تعالى عنه, he was very pleased and said, "They are all brothers of each other (and therefore act alike)." (1)

Hadhrat Aslam reports that Hadhrat Umar رضي الله تعالى عنه once asked those around him to express their wishes. Someone said, "I wish that this room was filled with Dirhams that I could spend in the path of Allaah." When Hadhrat Umar رضي الله تعالى عنه asked another person to express his wish, he said, ""I wish that this room was filled with gold that I could spend in the path of Allaah." When Hadhrat Umar رضي الله تعالى عنه repeated the request, another person said, "I wish that this room was filled with gems (or something as valuable) that I could spend in the path of Allaah." When Hadhrat Umar رضي الله تعالى عنه once again asked them to express their wishes, they submitted, "What more can we wish for?" Hadhrat Umar رضي الله تعالى عنه then said, "Unlike you, I wish that this room was filled with men like Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Mu'aadh bin Jabal رضي الله تعالى عنه and Hudhayfah bin Yamaan رضي الله تعالى عنه so that I could employ them in the service of Allaah. Hadhrat Umar رضي الله تعالى عنه then sent some money to Hadhrat Hudhayfah رضي الله تعالى عنه and instructed the person taking it to see what he does with it. When the money came to him, Hadhrat Hudhayfah رضي الله تعالى عنه distributed it all (to the poor). Hadhrat Umar رضي الله تعالى عنه then sent some money to Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and he also distributed it all. Thereafter, he sent some money to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and again gave instructions to the person taking it that he should see what Hadhrat

(1) Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.177). Haythami (Vol.3 Pg.125) and Haafidh in *Isaabah* (Vol.3 Pg.484) have commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.237) and Ibn Sa'd (Vol.3 Pg.300) have also reported the narration.

Abu Ubaydah رضي الله تعالى عنه does with the money. (When he also gave all the money to the needy) Hadhrat Umar رضي الله تعالى عنه said to the people, "Did I not tell you (that these are men of worth)?"

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Distributes Wealth

He Distributes a Large Amount of Money all at Once and Spends in the path of Allaah Everything that Hadhrat Mu'aawiya رضي الله تعالى عنه Sent to him

Hadhrat Maymoon bin Mahraan reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once received twenty thousand Dinaars as he was sitting in a gathering. He then distributed all of it before standing up from the gathering. Hadhrat Naafi narrates that when Hadhrat Mu'aawiya رضي الله تعالى عنه once sent a hundred thousand to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, there was nothing left of it by the time the year came to an end (he had spent it all in the path of Allaah). (1)

He Spends Thousands in Cash in a Single day

Hadhrat Ayyoob bin Waa'il Raasibi reports that when he went to Madinah, a neighbour of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه told him, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once received a sum of four thousand from Hadhrat Mu'aawiya رضي الله تعالى عنه, four thousand from another person, a further two thousand from someone else as well as a shawl. He then came to the marketplace to buy some fodder for his animal for a Dirham. When he made the purchase on credit, I recalled the large amount of money that came to him and approached one of his slaves. I said to her, 'I wish to ask you something and want you to tell me the truth. Did Abu Abdur Rahmaan (Hadhrat Abdullaah bin Umar رضي الله تعالى عنه) not receive four thousand from Hadhrat Mu'aawiya رضي الله تعالى عنه, four thousand from another person, a further two thousand from someone else as well as a shawl?' 'Yes, he did,' she replied. 'Then why did he just buy some fodder on credit for a Dirham?' I asked. She said, 'He had spent all of it (in the path of Allaah) before sleeping. He the put the shawl on his back and also gave that away before returning home.' I then made an announcement saying, **'O assembly of traders! Why are you toiling for this world when Abdullaah bin Umar رضي الله تعالى عنه received ten thousand proper Dirhams last night and in the morning he is buying a Dirham's worth of fodder on credit?!'"**(2)

Another Similar Incident About him

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once received twenty odd thousand as he sat in a gathering. Before getting up from the gathering, he had already given it all away together with some more that he added. He continued giving until everything he had was finished. A person then came to him whom he usually gave (but the money was already finished by then).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.296).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه took a loan from someone whom he had already given money to and gave it to the person (who had come late). Hadhrat Maymoon says, "I swear by Allaah that the person who called Hadhrat Abdullaah bin Umar رضي الله تعالى عنه a miser is definitely wrong. He was never miserly in worthy causes." (He of course never spent in unworthy causes and on himself.) (1)

Hadhrat Ash'ath bin Qais رضي الله تعالى عنه Distributes Wealth

Hadhrat Abu Is'haaq reports, "A man from the Kindah tribe owed me some money and left to see him before dawn (to collect the money). However, I happened to be at the Masjid of Hadhrat Ash'ath bin Qais رضي الله تعالى عنه at the time of Fajr and performed the Fajr salaah there. After the Imaam had made the Salaam, Hadhrat Ash'ath bin Qais رضي الله تعالى عنه placed before every person a set of clothing, a pair of shoes and five hundred Dirhams. I told the people that I was not from the locality (but they still let me have it). When I asked what the gifts were for, the people informed me that Hadhrat Ash'ath bin Qais رضي الله تعالى عنه had just returned from Makkah (and was therefore giving gifts to the people). (2)

Hadhrat Aa'isha رضي الله تعالى عنها Distributes Wealth

Hadhrat Ummu Durra says, "A hundred thousand was once brought to Hadhrat Aa'isha رضي الله تعالى عنها and she distributed it all even though she was fasting that day. I said to her, 'Could you not use a Dirham from the money to buy some meat with which to terminate your fast?' She replied, 'Had you reminded me about it, I would have done so.'" (3)

Hadhrat Sauda bint Zam'ah رضي الله تعالى عنها Distributes Wealth

Hadhrat Muhammad bin Seereen reports that Hadhrat Umar رضي الله تعالى عنه once sent a bag full of Dirhams to Hadhrat Sauda رضي الله تعالى عنها (one of the wives of Rasulullaah صلى الله عليه وسلم). "What is this?" she asked. When she was told that it was Dirhams, she remarked, "In a bag like dates?" She then distributed all the money (amongst the poor). (4)

Hadhrat Zaynab bint Jahash رضي الله تعالى عنها Distributes Wealth

The Incident of her and Ameerul Mu'mineen Hadhrat Umar رضي الله تعالى عنه

Hadhrat Barra bint Raafi narrates, "When some surplus wealth was being distributed, Hadhrat Umar رضي الله تعالى عنه sent to Hadhrat Zaynab bint Jahash رضي الله تعالى عنها her share. When it was brought to her, she said, 'May Allaah forgive Umar رضي الله تعالى عنه. My sisters besides me are better at distributing this than I am (take it to them rather).' When she was told that it was all hers, she exclaimed, 'Subhaanallaah!'

(1) Ibn Sa'd (Vol.4 Pg.109).
(2) Tabraani. Haythami (Vol.9 Pg.415) has commented on the chain of narrators.
(3) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.461).
(4) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.339).

She then veiled herself and told the people bringing it to put it down and cover it with a cloth. Thereafter, she instructed me to put my hand beneath the cloth, to take a handful of coins and give it to the people of certain tribes, all of whom were her relatives and orphans. Eventually when there was only a little left beneath the cloth, I said to her, 'May Allaah forgive you, O Ummul Mu'mineen! By Allaah! We also have a right to this.' 'You may have whatever is left beneath the cloth,' she said. We found eighty five Dirhams there. She then raised her hands towards the sky and prayed, 'O Allaah! Let not the surplus of Umar reach me after this year.' She then passed away (not long afterwards)." (1)

Another Similar Incident About her رضي الله تعالى عنها

Hadhrat Muhammad bin Ka'b narrates that the share of Hadhrat Zaynab bint Jahash رضي الله تعالى عنها from the surplus wealth amounted to twelve thousand. She however, only took it once. (After receiving it) She prayed, "O Allaah! Do not let me have this wealth next year because it is a great tribulation." She then gave it all out to her family and to needy people. When this news reached Hadhrat Umar رضي الله تعالى عنه, he said, "She is a woman with whom Allaah intends only good." He then went to her door and sent her Salaams saying, "The news has reached me about how you gave away all the money (without keeping anything for yourself). I am therefore sending you another thousand to keep for yourself." However, Hadhrat Zaynab رضي الله تعالى عنها did the same thing (and gave all of it to others). (2)

Allowances for Babies

An Incident of a Woman and Hadhrat Umar رضي الله تعالى عنه when he Stipulates an Allowance for every Muslim baby

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when a trade caravan arrived (in Madinah), they set up camp at the place where the Muslims performed the Eid salaah. Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه whether he was prepared to accompany him to guard the camp against theft that night. (Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه agreed and) The two men spent the night guarding the camp and performing salaah (in turn). Hearing the cry of a child, Hadhrat Umar رضي الله تعالى عنه went in the direction and said to the mother, "Fear Allaah and treat your child well." He then returned to where he was. When he again heard the child cry, he went back to the mother and repeated what he had said earlier. He then returned to his place. When he again heard the child cry towards the end of the night, he returned to the mother and said, "Shame on you! You seem to be a terrible mother! It seems like your child will not be calmed the entire night."

The mother responded by saying, "O servant of Allaah! You have pestered me all night. I have been trying to pacify my child to wean him but he refuses to do so."

(1) Ibn Sa'd (Vol.3 Pg.216).

(2) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.314).

"Why are you doing this?" enquired Hadhrat Umar رضي الله تعالى عنه. "Because," the lady explained, "Umar only gives allowances to children who have been weaned." "How old is the child?" asked Hadhrat Umar رضي الله تعالى عنه. When the woman informed him that the child was only a few months old, Hadhrat Umar رضي الله تعالى عنه said, "Please do not rush him."

When Hadhrat Umar رضي الله تعالى عنه led the Fajr salaah, the people could barely understand his recitation of the Qur'aan because of his excessive weeping. After saying the Salaam, he exclaimed, "Woe to Umar! How many Muslim children has he killed?!" He then instructed someone to announce, "Take note! Do not rush your children into weaning because we have now fixed an allowance for every Muslim child born." He then wrote to all the Muslim territories, notifying them that an allowance has been stipulated for every new born Muslim child. (1)

Abstention from using Public Funds for Personal use and for Close Relatives

Hadhrat Umar رضي الله تعالى عنه's Handling of Public Funds and his Abstention from it

Hadhrat Umar رضي الله تعالى عنه once said, **"I treat Allaah's money (public funds) as if it is the wealth of orphans.** I stay away from it as long as I am able to do without it and use it within reason only if I really have to. Another narration states that Hadhrat Umar رضي الله تعالى عنه once said, "I treat Allaah's money like the wealth of orphans." He then recited the following verse of the Qur'aan:

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۖ﴾ (سورة نساء آيت ٦)

Whoever *(whichever guardian)* is wealthy should refrain *(from taking anything from the orphan's wealth for caring for him)* and whoever is poor may take from it *(a wage for his services)* within reason. (2)

Yet another narration from Hadhrat Urwa states that Hadhrat Umar رضي الله تعالى عنه once said, "It is permissible for me to take from this (public) money only as much as I spend from my earnings." (3)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and the public Treasurer

Hadhrat Imraan narrates that whenever Hadhrat Umar رضي الله تعالى عنه needed money, he would approach the public treasurer and take a loan from him. There were times when Hadhrat Umar رضي الله تعالى عنه was unable to pay back (on time) and the treasurer would come to him to demand payment. He would also pressurise Hadhrat Umar رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه would make the necessary arrangements for repayment. At times, Hadhrat Umar رضي الله تعالى عنه would pay him back from his share of the surplus wealth that he received. (4)

(1) Ibn Sa'd (Vol.3 Pg.217), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).
(2) Surah Nisaa, verse 6.
(3) Ibn Sa'd (Vol.3 Pg.198), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(4) Ibn Sa'd (Vol.3 Pg.198).

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Ibraheem reports that Hadhrat Umar رضي الله تعالى عنه used to engage in trade when he was Khalifah. When he once prepared a caravan to send to Shaam, he sent someone to arrange a loan of four thousand Dirhams for him from Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sent a message back with the messenger that Hadhrat Umar رضي الله تعالى عنه should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar رضي الله تعالى عنه felt it most difficult to do so.

When Hadhrat Umar رضي الله تعالى عنه met Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, he asked him, "Are you the one who said that I should take the money from the public treasury? Had I died before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah. I shall never do such a thing. I prefer to rather take the money from a man who is as greedy and stingy as you are so that he would ensure that he takes it from my estate if I die." (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and the Honey from the public treasury

One of the sons of Hadhrat Baraa bin Ma'roor reports that Hadhrat Umar رضي الله تعالى عنه once fell ill and honey was prescribed to treat him. At that time there was a vial of honey in the public treasury. Hadhrat Umar رضي الله تعالى عنه therefore came out and mounted the pulpit saying (to the people), **"I shall use the honey in the public treasury only if you people permit. Otherwise it will be Haraam for me."** The people gladly gave their permission. (2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and his Daughter Hadhrat Hafsah رضي الله تعالى عنها Concerning Public Funds

Hadhrat Hasan narrates that some money once came to Hadhrat Umar رضي الله تعالى عنه. When his daughter Hadhrat Hafsah رضي الله تعالى عنها heard about it, she approached him saying, "O Ameerul Mu'mineen! Relatives also have a right to that money because Allaah has advised kind treatment of relatives." He responded by saying, "Dear daughter! **My relatives have a right only in my personal wealth.** As for this, it is the spoils of the Muslims. Do you wish to deceive your father? Please leave." She then left, dragging her dress along. (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه

Hadhrat Aslam reports that he once saw Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه go

(1) Ibn Sa'd (Vol.3 Pg.199), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(3) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).

to Hadhrat Umar رضي الله تعالى عنه and say, "O Ameerul Mu'mineen! We have some jewels and silver utensils from Jaloola. See if you have some free time some day to (have a look and) tell us what to do." Hadhrat Umar رضي الله تعالى عنه said to him, "Remind me one day if you see that I have some time." Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه therefore came to Hadhrat Umar رضي الله تعالى عنه one day and said, "I see that you have some time today." "I do," said Hadhrat Umar رضي الله تعالى عنه, "Spread out the leather tablecloth and place the jewels and utensils on it." After Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه did as told, Hadhrat Umar رضي الله تعالى عنه came to tablecloth and as he stood there, he said, "O Allaah! You have mentioned this when You say:

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ۝﴾ (سورة آل عمران آيت ١٤)

Beautified for mankind has been made the love of pleasures *(that come)* from women *(there is no sin if this love is directed to one's lawful wife)*, children, large heaps of gold and silver, branded *(pedigreed)* horses, livestock and plantations. These are the luxuries of the worldly life *(everlasting success is not acquired through luxuries)* and with Allaah *(in securing His pleasure)* is a most excellent *(place of)* return *(Jannah)*. (1)

He said further, "O Allaah! You have also mentioned:

﴿لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ﴾ (سورة حديد آيت ٢٣)

(You are informed of predestination) So that you do not grieve about what you lose *(because you know that this is Allaah's will)* and you do not become overjoyed about what you receive *(because you know that it is from Allaah)*. (2)

We seem unable to avoid getting overjoyed by those things that have been beautified for us. *O Allaah! Grant us the ability to spend in the right avenues and protect us from its evil."* Just then one of Hadhrat Umar رضي الله تعالى عنه's sons called Abdur Rahmaan bin Bahiyya(3) was brought to him. The child said, "Dear father! Do give me a ring." Hadhrat Umar رضي الله تعالى عنه said, "Go to your mother. She will give you some barley porridge to drink." The narrator says, "By Allaah! Hadhrat Umar رضي الله تعالى عنه did not give his son anything (from the wealth)." (4)

The Incident of the Musk and Ambergris from Bahrain

Hadhrat Ismaa'eel bin Muhammad bin Sa'd bin Abi Waqqaas reports that when some musk and ambergris perfume came to Hadhrat Umar رضي الله تعالى عنه from Bahrain,

(1) Surah Aal Imraan, verse 14.
(2) Surah Hadeed, verse 23.
(3) Born to Hadhrat Umar رضي الله تعالى عنه's slave girl Bahiyya.
(4) Ibn Abi Shaybah, Ahmad, Ibn Abi Dunya, Ibn Abi Haatim and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.412).

he said, "I wish that I cold find a woman who is good at weighing, to weigh this perfume for me so that I may distribute it amongst the people." His wife Hadhrat Aatika bint Zaid bin Amr bin Nufayl رضي الله تعالى عنها offered, "I am good at weighing. Bring it here and I will weigh it for you." However, Hadhrat Umar رضي الله تعالى عنه refused to give it to her. "Why not?" she enquired. Hadhrat Umar رضي الله تعالى عنه replied, "I fear that (while weighing) you may take some of it and do this (he then put his finger on his temples) and apply some on your neck. In this manner, you will be receiving a greater share than other Muslims." (1)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه with his father Hadhrat Umar رضي الله تعالى عنه

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once saw a little girl dragging her feet as she walked because of weakness. "Who is this child?" he asked. "She is one of your daughters," replied (his son) Hadhrat Abdullaah رضي الله تعالى عنه. "Which daughter of mine is she?" Hadhrat Umar رضي الله تعالى عنه enquires further. Hadhrat Abdullaah رضي الله تعالى عنه explained, "She is my daughter." "What has made her reach the condition I see?" Hadhrat Umar رضي الله تعالى عنه asked. "Your practice," replied Hadhrat Abdullaah رضي الله تعالى عنه, "because you do not spend on her." Hadhrat Umar رضي الله تعالى عنه exclaimed, "By Allaah! My dear man, I do not intend fooling you about your children. You need to earn for your children (do not expect me to provide for them from the Baytul Maal)." (2)

The Narration of Hadhrat Aasim the Son of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Aasim bin Umar رضي الله تعالى عنه (the son of Hadhrat Umar رضي الله تعالى عنه) says, "When Hadhrat Umar رضي الله تعالى عنه got me married, he provided for me from the Baytul Maal for a month. He then sent (his slave) Yarfa to call me. When I went to him, he said, 'By Allaah! Even before becoming the Khalifah I never regarded the money of the Baytul Maal to be permissible for me to use unless the cause was right. Now that I am the Khalifah, it is even more prohibited for me because it is now a trust in my care. I have used Allaah's money (money from the Baytul Maal) to support you for a month and cannot do so any longer. I shall however, assist you with the produce from my orchard at Ghaabah. Pick the fruit and sell it. Then (take the money and) go to a trader from your tribe and stand by his side. When he makes purchases, become his partner and use the proceeds (of your business partnership) to spend on your family.'" (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه's Wife

Hadhrat Maalik bin Aws bin Hadathaan reports that when the envoy of the Roman Emperor came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه's wife borrowed a Dinaar and bought some perfume. She put the perfume in a glass

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).
(2) Ibn Sa'd, Ibn Abi Shaybah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418)
(3) Ibn Sa'd and Abu Ubayd in his Amwaal, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

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bottle and sent it with the envoy to the Emperor's wife. When the perfume reached the Roman Empress, she emptied out the perfume (in another container) and filled the glass bottle with gems. She then gave instructions (to the envoy) to take the bottle to the wife of Hadhrat Umar رضي الله تعالى عنه. When the bottle reached Hadhrat Umar رضي الله تعالى عنه's wife, she emptied the gems on her bed (to have a look at them). Hadhrat Umar رضي الله تعالى عنه then walked in and asked, "What is this?" When she related the incident to him, he took the gems and sold them. He then gave his wife a Dinaar from the money and deposited the rest in to the Baytul Maal. (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه and his Son's Camel

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that he once purchased a camel and kept it in the grazing fields of the Baytul Maal. Once it grew fat, he brought it (to the marketplace to sell). Hadhrat Umar رضي الله تعالى عنه came to the marketplace where he saw the fat camel. "Whose camel is this?" he asked. When he was informed that the camel belonged to his son Hadhrat Abdullaah رضي الله تعالى عنه, he called out, "O Abdullaah bin Umar! How excellent! The son of the Ameerul Mu'mineen!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came running and said, "What is the matter, O Ameerul Mu'mineen?" Hadhrat Umar رضي الله تعالى عنه asked, "What have you to say about this camel?" Hadhrat Abdullaah رضي الله تعالى عنه explained, "I bought this camel and sent it to the grazing fields of the Baytul Maal seeking that (profits from it) which other Muslims also seek." Hadhrat Umar رضي الله تعالى عنه remarked, "(When you sent it there, the shepherds must have said) 'Ensure that the camel of Ameerul Mu'mineen's son feeds well. Ensure that the camel of the Ameerul Mu'mineen's son has plenty to drink.' (In this manner, your camel received special attention and became so fat). O Abdullaah bin Umar! You may have your capital back (from the sale) but return to the Baytul Maal whatever profits are earned." (2)

Hadhrat Umar رضي الله تعالى عنه Rebukes his In-Laws for asking from the Baytul Maal

Hadhrat Muhammad bin Seereen narrates that one of Hadhrat Umar رضي الله تعالى عنه's in-laws once approached him and suggested that something be given to him from the Baytul Maal. Hadhrat Umar رضي الله تعالى عنه rebuked him saying, "Do you want me to meet Allaah as a dishonest despot?" some time afterwards, Hadhrat Umar رضي الله تعالى عنه gave the man ten thousand Dirhams from his own money. (3)

The Incident of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه in this Regard

Hadhrat Antarah reports that he went to Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه in (a suburb of Kufa called) Khowrnaq. Hadhrat Ali رضي الله تعالى عنه was wearing a shawl and

(1) Deenowri in his Mujaalasah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.422).
(2) Sa'eed bin Mansrro, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).
(3) Ibn Sa'd (Vol.3 Pg.219), as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

shivering from the cold. Hadhrat Antarah said, "O Ameerul Mu'mineen! You are shivering from cold when Allaah has allotted a share for you and your family from the wealth (of the state)?" Hadhrat Ali رضي الله تعالى عنه replied, "I swear by Allaah that I do not wish to take anything from the wealth of the people. I have even brought this shawl from my house in Madinah." (1)

Giving Back Wealth

Rasulullaah ﷺ Refuses to Accept wealth given to him

The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel عليه السلام and another Angel

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Allaah once sent to Rasulullaah ﷺ and angel with Hadhrat Jibra'eel عليه السلام. The angel said to Rasulullaah ﷺ, **"Allaah has given you a choice to either be a Nabi who is a slave (of Allaah) or a Nabi who is a king.** Rasulullaah ﷺ turned to Hadhrat Jibra'eel عليه السلام to get his opinion. Hadhrat Jibra'eel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility. Rasulullaah ﷺ then replied, **"I would rather be a Nabi who is a slave."** After that day (like a true slave) Rasulullaah ﷺ never ate anything while reclining until the day he met Allaah. (2)

Another Incident with Hadhrat Jibra'eel عليه السلام in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ and Hadhrat Jibra'eel عليه السلام were once together on Mount Safa when Rasulullaah ﷺ said, "O Jibra'eel! I swear by the Being Who has sent you with the truth that the family of Muhammad have neither had a mouthful of flour nor a handful of porridge this evening." Rasulullaah ﷺ had barely completed his sentence when he was startled by a loud clamour from the sky. Rasulullaah ﷺ asked, "Has Allaah given the command for Qiyaamah to take place?" "No," replied Hadhrat Jibra'eel عليه السلام, "Allaah has commanded Israafeel عليه السلام to come to you when he heard what you said." Hadhrat Israafeel عليه السلام then came to Rasulullaah ﷺ and said, "Allaah had heard what you said and has sent me with the keys to the treasures of the earth. Allaah has instructed me to make you the offer that if you wanted, I could transform the mountains of Tihaamah into emeralds, pearl, gold and silver and make them travel with you wherever you go. If you so wish, you could either be a Nabi who is a king or a Nabi who is a slave." Hadhrat Jibra'eel عليه السلام indicated to Rasulullaah ﷺ that he should adopt humility, because of which Rasulullaah ﷺ thrice repeated, "I would rather be a Nabi who is a

(1) Abu Ubayd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.82).

(2) Ya'qoob bin Sufyaan and Bukhaari in his Taareekh, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.48).

slave."[1]

The Narration of Hadhrat Abu Umaamah رضي الله تعالى عنه About this

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "My Rabb had offered to transform the rocky plains of Makkah into gold for me. However, I submitted, 'No, my Rabb. I would rather like to eat one day and be hungry the next day.' This Rasulullaah ﷺ repeated three or more times. He then continued, 'So that I can be humble before You and remember You when I am hungry and thank and praise You when I have eaten." [2]

The Narration of Hadhrat Ali رضي الله تعالى عنه About this

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ once informed them that an angel came to him and said, "O Muhammad ﷺ! Your Rabb sends Salaams to you and offers to turn the rocky plains of Makkah into gold for you if you would have it." However, Rasulullaah ﷺ looked towards the sky and said, **"No, O my Rabb! I prefer to rather have something to eat one day so that I may thank you and stay hungry the next day so that I may beg from You."** [3]

The Incident of the Money for a Dead Mushrik

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that when a Mushrik was killed during the Battle of Ahzaab, the Mushrikeen sent a message to Rasulullaah ﷺ that they would give him twelve thousand if he sent them the body. Rasulullaah ﷺ remarked, "There is neither any good in his body nor in the money." A narration of Ahmad states that Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, **"Hand the corpse over to them because both the corpse and the money are terrible." Rasulullaah ﷺ then refused to accept any payment.** [4]

Yet another narration states that a person named Naufal or Ibn Naufal died when he fell from his horse during the Battle of Ahzaab. Abu Sufyaan رضي الله تعالى عنه (who was not a Muslim then) sent a hundred camels to Rasulullaah ﷺ (as payment to have the body). Rasulullaah ﷺ refused the money saying, "Take the body because both the money and the corpse are despicable." [5]

The Clothing of Dhu Yazan

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه once went to Yemen where he bought a suit of clothing that belonged to (the Yemeni ruler) Dhu Yazan. When he brought it to Madinah, he presented it as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ however refused to accept it saying, "We do not accept gifts from Mushrikeen." (Hadhrat Hakeem رضي الله تعالى عنه was not yet a

(1) Tabraani and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.157). Tabraani has reported a similar narration in his Awsat but Haythami (Vol.10 Pg.315) has commented on the chain of narrators.

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.150).

(3) Askari, as quoted in *Kanzul Ummaal* (Vol.4 Pg.39).

(4) Bayhaqi and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.107).

(5) Ibn Abi Shabah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).

Muslim then). When Hadhrat Hakeem رضي الله تعالى عنه went to sell it, Rasulullaah ﷺ instructed someone to purchase it for him. After buying it, Rasulullaah ﷺ put it on and entered the Masjid. Hadhrat Hakeem رضي الله تعالى عنه says, "I have never seen anyone look more outstanding in that clothing than Rasulullaah ﷺ. He was as striking as the full moon and when I saw him, I could not restrain myself from saying (these couplets which mean):

"How can rulers even think to issue commands after
the emergence of the clear, bright and gleaming one (Rasulullaah ﷺ because they are now all constrained to follow him)
When honour is matched to his, he surpasses them
Because honour has been poured over him like water poured over a person from a large bucket"
When he heard these couplets, Rasulullaah ﷺ smiled. (1)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه says that even during the Period of Ignorance, Rasulullaah ﷺ was the person he liked most. After Rasulullaah ﷺ announced his Nabuwaat and went to Madinah, Hadhrat Hakeem رضي الله تعالى عنه left (for Yemen) during the Hajj season. There he found a set of clothing that belonged to Dhu Yazan on sale for fifty Dirhams. He purchased it to give it as a gift to Rasulullaah ﷺ. When he brought it back (to Madinah), he did his best to make Rasulullaah ﷺ accept it, but Rasulullaah ﷺ refused. One of the narrators by the name of Ubaydullaah says that he thinks that Rasulullaah ﷺ said, "We do not accept anything from the Mushrikeen. However, if you please, we could pay you for it." Hadhrat Hakeem رضي الله تعالى عنه then sold it to Rasulullaah ﷺ.

Narrating further, Hadhrat Hakeem رضي الله تعالى عنه says, "I saw Rasulullaah ﷺ wearing the clothes when he was on the pulpit. I have never seen anything as impressive as Rasulullaah ﷺ wearing those clothing that day." Rasulullaah ﷺ then gave the clothing to Usaama bin Zaid رضي الله تعالى عنه and when I once saw Usaama رضي الله تعالى عنه wearing it, I said, 'O Usaama! Are you wearing the clothes of Dhu Yazan?' Usaama replied, 'Yes! I am better than Dhu Yazan. My father is better than his father and my mother is better than his mother.' I then left for Makkah where the people were shocked to hear the statement of Usaama رضي الله تعالى عنه." (2)

The Gift of a Horse and a Camel

Hadhrat Aamir bin Tufayl Aamiri رضي الله تعالى عنه reports that Aamir bin Maalik once gave Rasulullaah ﷺ a horse as a gift with a letter stating, "A sore has emerged on my stomach, so please send me the cure you have." Rasulullaah ﷺ refuse to accept the gift but sent to him a container of honey, telling him to use it as medication.

Another narration from Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that 'The Spear Juggler' (Aamir bin Maalik) once brought a gift for Rasulullaah ﷺ. Rasulullaah

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177). Tabraani has also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.278). Haythami has commented on the chain of narrators.

(2) Haakim (Vol.3 Pg.484), reporting from reliable sources as confirmed by Dhahabi.

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ﷺ invited him to accept Islaam but he refused. Rasulullaah ﷺ therefore said, **"I do not accept the gift of a Mushrik."** (1)

Another narration from Hadhrat Ayaadh bin Himaar Mujaashi'ee رضي الله تعالى عنه states that when he once presented to Rasulullaah ﷺ a camel or something else as a gift, Rasulullaah ﷺ asked him whether he was a Muslim. When he replied in the negative, Rasulullaah ﷺ said, "I have been prohibited from accepting gifts from Mushrikeen." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Refuses to Accept wealth given to him

He Refuses to Accept his Allowance from the Baytul Maal

Hadhrat Hasan narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once addressed the people. After praising Allaah, he said, **"Verily the best of all intelligence is Taqwa."** The narration continues to the point where it states that Hadhrat Abu Bakr رضي الله تعالى عنه was proceeding to the marketplace early next morning when Hadhrat Umar رضي الله تعالى عنه (met him and) asked, "Where are you off to?" When Hadhrat Abu Bakr رضي الله تعالى عنه informed him that he was on his way to the marketplace, Hadhrat Umar رضي الله تعالى عنه remarked, "You have been appointed to a post that will preoccupy you from any engagements at the marketplace." "Subhaanallaah!" exclaimed Hadhrat Abu Bakr رضي الله تعالى عنه, "Will it preoccupy me from (providing for) my family?" Hadhrat Umar رضي الله تعالى عنه replied, "We shall fix a reasonable allowance for you." Hadhrat Abu Bakr رضي الله تعالى عنه remarked, "Woe to you, O Umar! I fear that it may not be permissible for me to take anything from that wealth." (By consultation with the other Sahabah رضي الله تعالى عنهم, an allowance was fixed for Hadhrat Abu Bakr رضي الله تعالى عنه)

During his period of just over two years, Hadhrat Abu Bakr رضي الله تعالى عنه used eight thousand Dirhams (from the Baytul Maal). On his deathbed, he said, "I had mentioned to Umar that I fear that it may not be permissible for me to take anything from that wealth but he overpowered me. **Now that I am dying, I want you to take eight thousand Dirhams from my estate and deposit it in the Baytul Maal."** When this money was brought to Hadhrat Umar رضي الله تعالى عنه, he said, "May Allaah shower His mercy on Abu Bakr رضي الله تعالى عنه. He has certainly exhausted those to come after him." (3)

The Incident Between him and Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Abu Bakr bin Hafs bin Umar narrates that Hadhrat Aa'isha رضي الله تعالى عنها came to (her father) Hadhrat Abu Bakr رضي الله تعالى عنه when he was ill and about to breathe his last. She recited a couplet (which means)

"By your life! Prosperity is of no benefit to the youth

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177).
(2) Abu Dawood, Tirmidhi, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.177).
(3) Bayhaqi (Vol.6 Pg.535).

when the pangs of death arrive and the chest has tightened"

Hadhrat Abu Bakr رضي الله تعالى عنه looked at her angrily and said, "O Ummul Mu'mineen! Matters are not like that, but (Allaah states):

﴿وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ﴾ (سورة ق، آيت ١٩)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* "This *(death)* is what you used to avoid *(However, now you have no option)."* (1)

He addressed her further saying, "I had given you an orchard as a gift, but am not satisfied with it. You should therefore return it to my estate." Hadhrat Aa'isha رضي الله تعالى عنها readily agreed and made it over. Hadhrat Abu Bakr رضي الله تعالى عنه then said, "Since my appointment as Khalifah, I have neither taken a Dinaar or a Dirham of the Muslims. We have of course eaten from their coarse food to fill our bellies and worn their coarse cloth on our backs. **Besides that we have none of their spoils apart from this Abyssinian slave, this camel for drawing water and this worn woollen shawl. When I die, I want you to send these items to Hadhrat Umar رضي الله تعالى عنه, thereby alleviating me from being responsible for them."**

(After Hadhrat Abu Bakr رضي الله تعالى عنه passed away) Hadhrat Aa'isha رضي الله تعالى عنها did as her father had requested. When the messenger came to Hadhrat Umar رضي الله تعالى عنه (to bring him the items), he wept so profusely that his tears fell on the ground. He said, "May Allaah shower His mercy on Abu Bakr رضي الله تعالى عنه. **He has certainly exhausted those to come after him.** May Allaah shower His mercy on Abu Bakr رضي الله تعالى عنه. He has certainly exhausted those to come after him." He then commanded his slave to receive all the items. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then remarked, "Subhaanallaah! Are you snatching away from Abu Bakr رضي الله تعالى عنه's family their Abyssinian slave, their watering camel and their **worn woollen shawl worth only five Dirhams?"** "What do you advise?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه advised Hadhrat Umar رضي الله تعالى عنه to give the items back to Hadhrat Abu Bakr رضي الله تعالى عنه's family. Hadhrat Umar رضي الله تعالى عنه however disagreed and said, "No! I swear by the Being Who has sent Muhammad صلى الله عليه وسلم with the truth that this shall never happen during my term of Khilaafah. Hadhrat Abu Bakr رضي الله تعالى عنه would not have escaped from his responsibility for them if I return them to his family and death is ever close by (what will I tell him when I meet him after death?)." (2)

Hadhrat Umar رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident of Hadhrat Umar رضي الله تعالى عنه with Rasulullaah صلى الله عليه وسلم

Hadhrat Ataa bin Yasaar reports that when Rasulullaah صلى الله عليه وسلم once sent a gift to Hadhrat Umar رضي الله تعالى عنه, he returned it. "Why have you returned it?" Rasulullaah

(1) Surah Qaaf, verse 19.
(2) Ibn Sa'd (Vol.3 Pg.139).

ﷺ asked. Hadhrat Umar رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! Did you not tell us that it is best not to take anything from anyone?" Rasulullaah ﷺ replied, "That applies to asking. When you are given something without asking for it, it is a provision that Allaah has sent for you." Hadhrat Umar رضي الله تعالى عنه then said, "I swear by the Being Who controls my life that I shall never ask anyone for anything and I shall accept anything that comes to me without asking." (1)

An Incident with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once sent a fine silken mat as a gift for Hadhrat Aatika bint Zaid bin Amr bin Nufayl رضي الله تعالى عنها who was the wife of Hadhrat Umar رضي الله تعالى عنه. The narrator estimates that the mat was an arm's length long and a handspan wide. When Hadhrat Umar رضي الله تعالى عنه came to her and saw the mat, he asked, "Where did you get this from?" When she told him that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه had sent it as a gift for her, Hadhrat Umar رضي الله تعالى عنه grabbed the mat and struck her so hard over the head that her braids opened up. He then gave instructions that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه be brought to him in a hurry even it he got tired (by running). Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه was then brought very quickly and was made very tired in the rush. As he came, he said, "Please do not be hasty with me, O Ameerul Mu'mineen!" Hadhrat Umar رضي الله تعالى عنه rebuked him saying, "What makes you send gifts to my wives?" He then took hold of the mat and struck it across the Hadhrat Abu Moosa رضي الله تعالى عنه's head saying, "Take this because we have no need for it." (2)

The Sale of the Foot of the Muqattam Hill

Hadhrat Layth bin Sa'd narrates that Maqoqis (the once king of Egypt) asked Hadhrat Amr bin Al Aas رضي الله تعالى عنه (the governor of Egypt) to sell to him the foot of the Muqattam hill for seventy thousand Dinaars. Surprised at the high offer, Hadhrat Amr bin Al Aas رضي الله تعالى عنه informed him that he will first have to write to (Ameerul Mu'mineen) Hadhrat Umar رضي الله تعالى عنه about it. After sending the letter, Hadhrat Umar رضي الله تعالى عنه replied saying, "Ask him why he wants to pay you so much when the land cannot be cultivated, no water can be extracted from it and it is of no benefit?" When Hadhrat Amr bin Al Aas رضي الله تعالى عنه asked Maqoqis about this, he replied that their scriptures informed them that a tree of Jannah grows at that place. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then wrote back to Hadhrat Umar رضي الله تعالى عنه about this and received the reply stating, "As far as we are concerned, the tree of Jannah are reserved for the Mu'mineen. You should bury the Muslims with you at that place and should not sell it to him." (3)

(1) Maalik. Bayhaqi has reported the narration from Hadhrat Zaid bin Aslam from his father who actually heard the narration from Hadhrat Umar رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.118).

(2) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.383).

(3) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.152).

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident with Hadhrat Umar رضي الله تعالى عنه During the "Year of Ashes"

Hadhrat Aslam reports that during the "Year of Ashes" when the lands of the Arabs were stricken by drought, Hadhrat Umar رضي الله تعالى عنه wrote a letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه. The narration then continues to a point where Hadhrat Umar رضي الله تعالى عنه sent for Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه (to appoint him to fulfil a certain task). Hadhrat Abu Ubaydah رضي الله تعالى عنه left for the appointment and after returning, Hadhrat Umar رضي الله تعالى عنه sent him a thousand Dinaars. Hadhrat Abu Ubaydah رضي الله تعالى عنه said, "I did not do the work for your sake, O son of Khattaab. I have done it for Allaah and will therefore not take any remuneration." Hadhrat Umar رضي الله تعالى عنه responded by saying, **"Rasulullaah ﷺ also gave us something for work that he appointed us to do and when we disliked accepting it, he told us not to refuse it.** Therefore, my dear man, you should accept this and use it to assist you in the affairs of this world and for the Deen." Only then did Hadhrat Abu Ubaydah رضي الله تعالى عنه accept the money. (1)

Hadhrat Sa'eed bin Aamir رضي الله تعالى عنه Refuses to Accept wealth given to him

Hadhrat Umar رضي الله تعالى عنه gives him a Thousand Dinaars

Hadhrat Abdullaah bin Ziyaad narrates that Hadhrat Umar رضي الله تعالى عنه once gave Hadhrat Sa'eed bin Aamir رضي الله تعالى عنه a thousand Dinaars. Hadhrat Sa'eed رضي الله تعالى عنه refused the money saying, "I have no need for it. Rather give it to someone else." Hadhrat Umar رضي الله تعالى عنه said, "Take it easy! Let me first tell you what Rasulullaah ﷺ said. Thereafter you are at liberty to decide whether you want it or not. When Rasulullaah ﷺ once gave me something and I said to him what you just said to me, he remarked, 'When someone is given something without him asking for it and without raving for it, then it is a provision from Allaah that he should not refuse.'" "Did you hear this from Rasulullaah ﷺ?" asked Hadhrat Sa'eed رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه confirmed that he did, Hadhrat Sa'eed رضي الله تعالى عنه accepted the money. (2)

The Narration of Haakim and Bayhaqi

Hadhrat Zaid bin Aslam reports that Hadhrat Umar رضي الله تعالى عنه once said to Hadhrat Sa'eed bin Aamir bin Hudhaym رضي الله تعالى عنه (who was a governor in Shaam), **"Why is it that the people of Shaam love you so much?"** Hadhrat Sa'eed رضي الله تعالى عنه replied, **"It is because I am always concerned about their rights and sympathise with them."** Hadhrat Umar رضي الله تعالى عنه then gave him ten thousand Dirhams. However, he

(1) Bayhaqi (Vol.6 Pg.354), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.396).
(2) Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

refused it saying, "I have several slaves and horses and have sufficient wealth. I want my services to be a charity towards the Muslims." "Do not refuse this money," said Hadhrat Umar رضي الله تعالى عنه, "because Rasulullaah ﷺ once gave me some money less than this amount (of ten thousand) and I also replied as you did. He then said to me, 'When Allaah gives you some wealth without you asking for it and without you having a craving for it, then accept it because it is a provision that Allaah is giving to you.'"(1)

Another narration from Hadhrat Aslam states that Hadhrat Umar رضي الله تعالى عنه once said to a man whom the people Shaam dearly loved, "Why do the people of Shaam like you so much?" He replied, **"Because I lead them in Jihaad and sympathise with them."** Hadhrat Umar رضي الله تعالى عنه then offered him ten thousand Dirhams saying, "Use this to assist you in your affairs of this world and in your religious matters." However, he refused saying, "But I have sufficient wealth." The rest of the narration is like the one above. (2)

Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه narrates that he once approached Hadhrat Umar رضي الله تعالى عنه during the period of his Khilaafah. Hadhrat Umar رضي الله تعالى عنه said to him, "I have been told that you have done many things for public welfare but whenever you are given some remuneration, you do not like to accept it. Is this true?" When Hadhrat Abdullaah رضي الله تعالى عنه confirmed that it was, Hadhrat Umar رضي الله تعالى عنه enquired further, "Why do you do this?" He replied, "I have several horses and slaves and sufficient wealth. I want my services to be a charity for the Muslims."

Hadhrat Umar رضي الله تعالى عنه advised him saying, "Do not do this. I also had the same intentions. Whenever Rasulullaah ﷺ gave me anything, I would tell him to give it to someone more deserving. When he again gave me something on one occasion, I again told him to give it to someone more deserving. He then said, 'Take it and then either keep it for yourself or give it away as Sadaqah. Whenever any wealth comes to you without you asking for it or without you craving for it, then make sure that you accept it. However, if you had been craving for it, then do not follow your desire (by accepting it).'"(3)

In another narration, Hadhrat Abdullaah bin Sa'di رضي الله تعالى عنه says, "Hadhrat Umar رضي الله تعالى عنه once employed my services and after I had completed the task, he gave me the remuneration. I refused to accept it saying, 'I had done it for the pleasure of Allaah and Allaah will reward me for it.' However, Hadhrat Umar رضي الله تعالى عنه insisted, 'Please take it because I had also completed some work during the time of

(1) Haakim (Vol.3 Pg.286).
(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
(3) Ahmad, Humaydi, Ibn Abi Shaybah, Daarmi, Muslim and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).

Rasulullaah ﷺ and gave Rasulullaah ﷺ the same reply that you did when he offered me remuneration. Rasulullaah ﷺ then said to me, 'Whenever I give you something without you asking me, then either keep it for yourself or give it away as Sadaqah.'"(1)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه Refuses to Accept wealth given to him

The Incident with Rasulullaah ﷺ

Hadhrat Sa'eed bin Musayyib reports that Rasulullaah ﷺ gave Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه something after the Battle of Hunayn but because he regarded it to be to little, Rasulullaah ﷺ gave him some more. Hadhrat Hakeem رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Which of the two amounts is better?" Rasulullaah ﷺ replied, "The first (that you received without asking). Dear Hakeem bin Hizaam! This wealth is green and sweet. Whoever takes it with a generous heart (to give others) and to use it in good avenues, he will receive blessings in it. On the other hand, whoever takes it with greed and to use it in evil avenues, he will receive no blessings and will be like a person who keeps eating without being satisfied. The upper (giving) hand is better than the lower (receiving) hand." Hadhrat Hakeem رضي الله تعالى عنه asked, "even though one asks from yourself, O Rasulullaah ﷺ?" "Even from me," replied Rasulullaah ﷺ. Hadhrat Hakeem رضي الله تعالى عنه then swore, "I swear by the Being Who has sent you with the truth that I shall never accept anything from anyone after you."

He then never accepted even his allowance (from the Baytul Maal) and anything else he was given until he passed away. Hadhrat Umar رضي الله تعالى عنه used to pray, "O Allaah! I call You to witness that I have called him to accept his share of this wealth but he refuses." Hadhrat Hakeem رضي الله تعالى عنه said to him, "By Allaah! I shall never accept anything from you or from anyone else." (2)

The Incident with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه narrates that he once asked Rasulullaah ﷺ for something and Rasulullaah ﷺ gave it to him. When he again asked, Rasulullaah ﷺ gave him once more. When he asked for a third time, Rasulullaah ﷺ again complied. Rasulullaah ﷺ then said to him, **"Dear Hakeem! This wealth is green and sweet."** The narration then reads like the previous narration. The narration later states that even when Hadhrat Abu Bakr رضي الله تعالى عنه used to call Hadhrat Hakeem رضي الله تعالى عنه to accept his money, he would refuse to accept any part of it. Thereafter, Hadhrat Umar رضي الله تعالى عنه used to call him to take his dues and he would refuse Hadhrat Umar رضي الله تعالى عنه as well. Hadhrat Umar رضي الله تعالى عنه then addressed the people saying, "O assembly of Muslims! I call you to be witness to the fact that I have offered Hakeem his dues from the spoils that Allaah has distributed but he refuses to accept it." After Rasulullaah ﷺ

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.325).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.322).

passed away, Hadhrat Hakeem رضي الله تعالى عنه did not accept anything from anyone until the day he passed away. (1)

Another narration from Hadhrat Urwa رضي الله تعالى عنه states that Hadhrat Hakeem رضي الله تعالى عنه did not accept anything from Hadhrat Abu Bakr رضي الله تعالى عنه until the Khalifah's death. Thereafter, he also refused to accept anything from Hadhrat Umar رضي الله تعالى عنه until the demise of the Ameerul Mu'mineen and also from Hadhrat Uthmaan رضي الله تعالى عنه and from Hadhrat Mu'aawiya رضي الله تعالى عنه until the day he passed away.(2)

Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه Refuses Land

The Incident with another Arab

Hadhrat Aslam reports that when an Arab man came to stay with Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه, he entertained his guest well and spoke to Rasulullaah ﷺ about (addressing the need of) the man. The man later came to Hadhrat Aamir رضي الله تعالى عنه (after meeting Rasulullaah ﷺ) and said, "I have asked (and received) from Rasulullaah ﷺ a valley in Arabia that is the best of all valleys. I now wish to allocate a portion of it for you and for your progeny after you." Hadhrat Aamir رضي الله تعالى عنه replied, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ﴾ (سورة انبياء آيت ١)

Peoples' reckoning *(the Day of Qiyaamah)* has drawn near, yet *(failing to take heed)* they are turning away in negligence. {Surah Ambiyaa, verse 1}(3)

Hadhrat Abu Dharr رضي الله تعالى عنه Refuses to accept Wealth Given to him

The Incident with Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ka'b رضي الله تعالى عنه

Hadhrat Abdullaah bin Saamit the nephew of Hadhrat Abu Dharr رضي الله تعالى عنه says that he once accompanied his uncle (Hadhrat Abu Dharr رضي الله تعالى عنه) to see (Ameerul Mu'mineen) Hadhrat Uthmaan رضي الله تعالى عنه. Hadhrat Abu Dharr رضي الله تعالى عنه requested, "**Allow me to go to (and live in) Rabdha.**" Hadhrat Uthmaan رضي الله تعالى عنه replied, "Go ahead. We shall give instructions for some of the zakaah animals to go to you early in the mornings and in the evenings (so that you may use their milk)." "I have no need for it," said Hadhrat Abu Dharr رضي الله تعالى عنه, "because the little flock of Abu Dharr suffices for him." He then stood up and said, "While you people remain

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101). Tirmidhi and Nasa'ee have also reported the narration in brief.

(2) Haakim (Vol.3 Pg.483).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.179).

devoted to this world, do leave us to our Rabb and our Deen."

The estate of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was being distributed at that time when Hadhrat Ka'b (a Jewish Rabbi who accepted Islaam) was with Hadhrat Uthmaan رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه asked Hadhrat Ka'b, "What is your opinion of a man who had collected all this wealth and used to contribute in Sadaqah, in good causes and did various good works with it?" Hadhrat Ka'b replied, "I anticipate good for him." Hadhrat Abu Dharr رضي الله تعالى عنه became angry at this and raised his staff over Hadhrat Ka'b saying, "What do you know, O son of a Jewess? On the Day of Qiyaamah the owner of this wealth will wish that scorpions should sting the most delicate part of his heart (rather than having to account for all that wealth)." (1)

Another narration that when a man approached Hadhrat Abu Dharr رضي الله تعالى عنه to offer him some money for his expenses, Hadhrat Abu Dharr رضي الله تعالى عنه said to him, **"I already have some goats that I milk, some donkeys for transport, a freed slave to serve me and a shawl that is more than the clothing I require. I fear that I shall be required to account for anything over and above my needs."** (2)

The Incident with Hadhrat Habeeb bin Maslamah رضي الله تعالى عنه

Hadhrat Abu Bakr bin Munkadir narrates that Hadhrat Habeeb bin Maslamah رضي الله تعالى عنه who was the Ameer of Shaam once sent three hundred Dinaars for Hadhrat Abu Dharr رضي الله تعالى عنه with the message, "Use this for your needs." Hadhrat Abu Dharr رضي الله تعالى عنه said (to the messenger), "Take this back. Could he not find someone else who is more deceived about Allaah than we are? **All we have (and need) is shade (of a house) in which we can take shelter, a small flock of goats who come to us in the evenings (after grazing for our milk and meat) and a freed slave who serves us for free. Despite this, I still fear owning anything extra."** (3)

The Incident with Hadhrat Haarith Qurashi

Hadhrat Muhammad bin Seereen narrates that Hadhrat Haarith belonged to the Quraysh tribe and lived in Shaam. When the news reached him that **Hadhrat Abu Dharr رضي الله تعالى عنه was living a life of poverty,** he sent three hundred Dinaars to him. (When the money reached him) Hadhrat Abu Dharr رضي الله تعالى عنه remarked, "Could he not find any servant of Allaah lower in his eyes than myself? I have heard Rasulullaah ﷺ say, 'Whoever has forty Dirhams and still asks from the people has begged with importunity (an act which is disliked by Allaah).' **Abu Dharr has forty Dirhams, forty goats and two servants."** (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.160).
(2) Ibn Abi Shaybah, as quoted in *Hilya* (Vol.1 Pg.163)
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.161).
(4) Tabraani. Haythami (Vol.9 Pg.331) has commented on the chain of narrators. Abu Nu'aym has also reported the narration.

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Hadhrat Abu Raafi رضي الله تعالى عنه the Freed Slave of Rasulullaah ﷺ Refuses to Accept Wealth Given to him

The Incident with Rasulullaah ﷺ

Hadhrat Abu Raafi رضي الله تعالى عنه the freed slave of Rasulullaah ﷺ narrates that Rasulullaah ﷺ once said to him, "O Abu Raafi! What will be your condition when you become a poor man?" He replied, "Should I then not send some money forward (to the Aakhirah by giving Sadaqah since I will have nothing to give when I become poor)?" "Of course," replied Rasulullaah ﷺ, "but how much do you have?" Hadhrat Abu Raafi رضي الله تعالى عنه replied, "I have forty thousand Dirhams and I wish to give them all for the pleasure of Allaah." Rasulullaah ﷺ advised, "No (do not give it all away). **Rather give only some away and keep some for yourself so that you may treat your son well."**

Hadhrat Abu Raafi رضي الله تعالى عنه enquired, "Do they (our children) have rights due from us as we have rights due from them?" Rasulullaah ﷺ replied, **"Certainly! The right that a father owes his child is to teach him the Book of Allaah, archery and swimming."** A narration of Hadhrat Yazeed adds, **"and to leave lawful wealth for him as inheritance."** "When will I become a poor man?" asked Hadhrat Abu Raafi رضي الله تعالى عنه. "After my demise," came the reply.

Hadhrat Abu Sulaym says, "I saw Hadhrat Abu Raafi رضي الله تعالى عنه as a poor man sitting and saying, 'Who will be charitable towards an old and blind man? Who will be charitable towards a man whom Rasulullaah ﷺ had informed that he would become poor after Rasulullaah ﷺ's demise? Who will be charitable because the highest hand is Allaah's, the middle hand is that of the giver and the lowest hand is that of the beggar? Whoever begs unnecessarily will have an unsightly scar that will be seen on the Day of Qiyaamah. It is not permissible for a person to accept charity when he is wealthy or when he is in perfect health.' I then saw a man give him four Dirhams. When he returned one Dirham, the man said, 'O servant of Allaah! Please do not refuse my charity.' Hadhrat Abu Raafi رضي الله تعالى عنه explained, 'Rasulullaah ﷺ had forbidden me from hoarding extra wealth.' I then saw the time afterwards when he became so wealthy that I even saw the collectors of Ushr[1] come to him. He then used to say, 'If only Abu Raafi had died when he was a poor man!' In exchange for their freedom, he would take from his slaves only that amount that he paid for them." [2]

Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه Refuses to Accept Wealth Given to him

The Incident with Hadhrat Mu'aawiya رضي الله تعالى عنه

Hadhrat Abdul Azeez bin Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that

(1) A tenth of a crop given as zakaah.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.184).

Hadhrat Mu'aawiya رضي الله تعالى عنه once sent a hundred thousand Dirhams to Hadhrat Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه after he refused to pledge allegiance to Yazeed who was the son of Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Abdur Rahmaan رضي الله تعالى عنه refused to accept the money saying, "Should I sell my Deen for my worldly gain?" He then proceeded to Makkah where he passed away. (1)

Hadhrat Abdullaah رضي الله تعالى عنه the Son of Hadhrat Umar رضي الله تعالى عنه Refuses to Accept Wealth Given to him

An Incident with Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Maymoon reports that Hadhrat Mu'aawiya رضي الله تعالى عنه thrust onto Hadhrat Amr bin Al Aas رضي الله تعالى عنه the responsibility of determining what the intentions of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه were, whether he would resort to a fight or not (if Yazeed were made the Khalifah)? Hadhrat Amr bin Al Aas رضي الله تعالى عنه said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "O Abu Abdur Rahmaan! What prevents you from proclaiming yourself Khalifah so that we may pledge our allegiance to you? You are after all a companion of Rasulullaah ﷺ, the son of an Ameerul Mu'mineen and most deserving of the post of Khilaafah."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked, "Does everyone agree to what you are saying?" "O yes," replied Hadhrat Amr رضي الله تعالى عنه, "all except a small band of people." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then said, **"If everyone save three individuals from Hajar supported the idea, I still have no need for the post."** Hadhrat Amr رضي الله تعالى عنه then concluded that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه **would not resort to fighting (for the Khilaafah). Hadhrat Amr** رضي الله تعالى عنه **further enquired, "Would you be interested in pledging allegiance to a person whom almost everyone is willing to accept (as Khalifah)** in exchange for so much of land and wealth that neither you nor your progeny will ever be in need of anything afterwards."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Shame on you! Leave me and never set foot here again! Woe to you! My Deen is not based on your Dinaars and Dirhams. I wish to leave this world with my hands clean (from the wealth of this world)." (2)

Another narration from Hadhrat Maymoon bin Mahraan states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once entered into a contract of Kitaabah(3) with his slave and fixed the instalments of his payment. When the time arrive for the first instalment, the slave came with the payment. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked him how he had earned the money, the slave replied, "I worked for it and also begged from the people." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Do you wish to feed me with the dirt of people's money? You are free for the

(1) Haakim (Vol.3 Pg.476). Zubayr bin Bakkaar has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.408).

(2) Ibn Sa'd (Vol.4 Pg.121).

(3) A contract whereby a slave may purchase his freedom in exchange for an agreed sum of money.

pleasure of Allaah and you may have all the money you have brought." (1)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه Refuses to Accept Money Given to him

The Incident with a Chief

Hadhrat Muhammad bin Seereen narrates that a chief of a rural area of Iraq once requested Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه to ask (Ameerul Mu'mineen) Hadhrat Ali رضي الله تعالى عنه to address a need he had. Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه therefore interceded on his behalf and Hadhrat Ali رضي الله تعالى عنه acceded to the request. The chief then sent forty thousand Dirhams to the Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه with the message that it was from him. Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه returned the money with the message, "We do not sell our good deeds." (2)

Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه Refuses to Accept Money Given to him

The Incident with Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Amr bin Dinaar narrates that Hadhrat Uthmaan رضي الله تعالى عنه appointed Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه as treasurer of the Baytul Maal. When Hadhrat Uthmaan رضي الله تعالى عنه gave him **three hundred thousand as remuneration,** Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه refused to accept the money. The rest of the narration is the same as the narration of Imaam Maalik, which states that when Hadhrat Uthmaan رضي الله تعالى عنه gave Hadhrat Abdullaah bin Arqam رضي الله تعالى عنه thirty thousand as remuneration, he refused to take the money saying, "I did it for the pleasure of Allaah." (3)

Hadhrat Amr bin Nu'maan bin Muqarrin رضي الله تعالى عنه Refuses to Accept Money Given to him

The Incident with Mus'Ab bin Zubayr

Hadhrat Mu'aawiya bin Qurra reports that he was once staying with Hadhrat Amr bin Nu'maan bin Muqarrin رضي الله تعالى عنه. When Ramadhaan arrived, someone came with a bag of Dirhams saying, "The Ameer Mus'ab bin Zubayr conveys his Salaams and says that his gifts shall reach every Qaari (and you are one of them). Please use this money." Hadhrat Amr bin Nu'maan رضي الله تعالى عنه said (to the messenger), **"Tell him that we swear by Allaah that we do not recite the Qur'aan with the intention of earning worldly profits."** He then sent the money back. (4)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301).
(2) Ibn Abi Dunya and Kharaa'iti, as quoted in *Isaabah* (Vol.2 Pg.290).
(3) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.274).
(4) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.3 Pg.21).

Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Asmaa رضي الله تعالى عنها The Two daughters of Hadhrat Abu Bakr رضي الله تعالى عنه Refuse to Accept Money Given to Them

The Incident of Hadhrat Asmaa رضي الله تعالى عنها and her Mother

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that Qutaylah bint Abdul Uzza bin Abd Sa'd from the Banu Maalik bin Hisl tribe was still a Mushrik when she brought some gifts to her daughter Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه. The gifts included a type of badger (which the Arabs ate), some bread and some butter. However, (because her mother was not a Muslim) Hadhrat Asmaa رضي الله تعالى عنها refused to accept the gifts and even refused to allow her mother into her house. When (her sister) Hadhrat Aa'isha رضي الله تعالى عنها asked Rasulullaah ﷺ about this, Allaah revealed the verse:

﴿لَا يَنْهَاكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ﴾ (سورة ممتحنه آيت ٨)

Allaah does not forbid you from behaving cordially and justly towards those *(Kuffaar)* who do not fight you for *(reason of your)* religion and who do not drive you out from your homes. Verily Allaah loves those who are just. {Surah Mumtahina, verse 8}

Rasulullaah ﷺ then instructed Hadhrat Asmaa رضي الله تعالى عنها to accept her mother's gift and to allow her into her home. (1)

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها and a Poor Lady

Hadhrat Aa'isha رضي الله تعالى عنها relates, "A poor lady once came to me with a gift. I however refused to accept it out of pity for her (because she needed it more than I did). Rasulullaah ﷺ then told me, "Why did you rather not accept her gift and give her something else in return? I think that you may have been looking down on her. Humble yourself, O Aa'isha **because Allaah loves the humble ones and detests the proud ones."** (2)

Abstention from Asking from People

The Incident of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه and Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports, "My family was suffering from extreme poverty when my wife told me to approach Rasulullaah ﷺ to ask for something. However, as I came to Rasulullaah ﷺ, the first thing I heard him

(1) Ahmad and Bazzaar. Haythami (Vol.7 Pg.123) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.204).

say was, 'Allaah will make that person independent who asks Him for independence and will grant chastity to the one who asks Him for it. We shall however not keep back something that a person asks from us.' I then returned home without asking him. (We then lived with the situation and continued making an effort for the Deen, as a result of which) The world later fell at our feet." (1)

Another narration states that Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه once spent the morning with a stone tied to his belly to suppress his extreme hunger. It was then either his wife or his slave who told him to approach Rasulullaah ﷺ and ask him for something because someone else had done so and Rasulullaah ﷺ complied. Hadhrat Abu Sa'eed رضي الله تعالى عنه says, "When I came there, Rasulullaah ﷺ was addressing the people and I heard him say, 'Allaah will grant chastity to the one who asks Him for it and will make that person independent who asks Him for independence. As for the one who asks from us, we shall either give him something or (if we have nothing) we shall sympathise with him. Nevertheless, we prefer those who do not depend on us over those who ask from us.' I then returned without asking for anything. Allaah then continued providing for us until a time came when the Ansaar knew none more wealthy than us." (2)

The incident of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says, "Rasulullaah ﷺ once promised me (some money). When the Banu Qurayzah were conquered, I approached him to fulfil the promise. However, I then overheard him say, "Allaah will make that person independent **who asks Him for independence and will grant contentment to the one who is content.' I then said to myself,** 'In that case, I shall not ask from Rasulullaah ﷺ.'"(3)

The incident of Hadhrat Thowbaan رضي الله تعالى عنه

Hadhrat Thowbaan رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "Whoever guarantees me that he will not ask people for anything, I shall guarantee Jannah for him." Hadhrat Thowbaan رضي الله تعالى عنه responded by saying that he would be the person. Thereafter, (true to his word) he did not ask anyone for anything. (4)

The narration of Ibn Maajah states that Rasulullaah ﷺ instructed Hadhrat Thowbaan رضي الله تعالى عنه not to ask from anyone. Consequently, even when Hadhrat Thowbaan رضي الله تعالى عنه's whip fell as he rode his animal, he would not tell anyone (on the ground) to hand it to him. He would rather dismount and pick it up himself.

In the chapter concerning how the Sahabah رضي الله تعالى عنهم pledged their allegiance to the injunctions of Islaam(5), a narration of Hadhrat Abu Umaamah رضي الله تعالى عنه appears about how Hadhrat Thowbaan رضي الله تعالى عنه pledged that he would not ask anyone for

(1) Ibn Jareer.
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.322).
(3) *Targheeb wat Tarheeb* (Vol.2 Pg.104). Ibn Ma'een has commented on the chain of narrators.
(4) Ahmad, Nasa'ee, Ibn Maajah and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.101).
(5) See the heading "Pledging Allegiance to the Injunctions of Islaam" and the subheading "Hadhrat Thowbaan رضي الله تعالى عنه pledges that he would not ask Anyone for Anything"

anything. Hadhrat Abu Umaamah رضي الله تعالى عنه says that he saw Hadhrat Thowbaan رضي الله تعالى عنه riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself.(1)

The incident of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Ibn Abi Mulaykah reports that when the rein of his camel would sometimes fall from the hands of Hadhrat Abu Bakr رضي الله تعالى عنه, he would hit the front legs of the camel to make it sit down and then pick up the rein. People would say, "Why do you rather not tell us to get it for you?" He would then tell them, "Verily my beloved friend ﷺ instructed me never to ask people for anything." (2)

Fear for Worldly Prosperity
The Fear of Rasulullaah ﷺ

The Narration of Hadhrat Uqba bin Aamir رضي الله تعالى عنه

Hadhrat Uqba bin Aamir رضي الله تعالى عنه reports that eight years after they had been martyred, Rasulullaah ﷺ again performed the Janaazah salaah for the martyrs of Uhud. Rasulullaah ﷺ seemed to be bidding farewell to all those alive and all those deceased. Thereafter, he mounted the pulpit and said, "I shall be going ahead before you (to the Aakhirah) and shall be your witness. Our promised rendezvous shall be the fountain of Kowthar and I can actually see it as I stand here (because Allaah has allowed me to see it from here). I have no fear that you would revert to Shirk but I fear that you would vie with each other in acquiring the things of this world." Hadhrat Uqba رضي الله تعالى عنه says that this was the last time that he ever saw Rasulullaah ﷺ.(3)

Another narration from Hadhrat Uqba bin Aamir رضي الله تعالى عنه states that Rasulullaah ﷺ once came out of his home and performed the Janaazah salaah for the martyrs of Uhud. The rest of the narration continues until the point where Rasulullaah ﷺ said, **"By Allaah! I am looking at my fountain right now** and I have been handed the keys to the treasures of the earth (because of which the Muslims later conquered lands far and wide). I swear by Allaah that it is not your reverting to Shirk after my demise that worries me but I fear that you would start vying with each other in acquiring the things of this world." (4)

The Statement of Rasulullaah ﷺ when Hadhrat Abu Ubaydah رضي الله تعالى عنه brought the Wealth from Bahrain

Hadhrat Amr bin Al Auf Ansaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ sent

(1) Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasaee and others have narrated the incident from Hadhrat Thowbaan رضي الله تعالى عنه in brief.
(2) Ahmad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).
(3) Bukhaari (Pg.578).
(4) Bukhaari in his Riqaaq.

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Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه to collect the Jizya from Bahrain. When he returned and the Ansaar heard about his arrival, they all presented themselves to perform the Fajr salaah behind Rasulullaah ﷺ. After performing the salaah, Rasulullaah ﷺ started walking away when they all came before him. When he saw them, Rasulullaah ﷺ smiled and said, "I assume that you all heard about Abu Ubaydah returning from Bahrain with something?" "We certainly did, O Rasulullaah ﷺ," they replied. Rasulullaah ﷺ then said to them, "I have good news for you and you may also hope for some joy (because you will all receive a portion of the wealth and much more in future). By Allaah! It is not poverty that I fear for you. On the contrary, I fear that the world would be spread out before you as it was spread out to the people before you, after which you would compete with each other in acquiring it just as they competed. It would then eventually destroy you as it destroyed them." (1)

The Narration of Hadhrat Abu Dharr رضي الله تعالى عنه in this Regard

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that while Rasulullaah ﷺ was sitting, an uncultured Bedouin stood up and said, "O Rasulullaah ﷺ! The drought has consumed us!" Rasulullaah ﷺ responded by saying, "It is not that which I fear for you. I fear the time when worldly wealth will be poured on to you. Alas! If only my Ummah would not wear gold!" (2)

The Narration of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه in this Regard

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that they were sitting around Rasulullaah ﷺ when he was on the pulpit. He said to them, "Amongst the things that I fear for you is the splendour and wealth of the world that Allaah will open up to you." (3)

The Narration of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه in this Regard

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "More than you being tested with difficulties, I fear more that you will be tested with prosperity. When you were tested with difficulties, you have exercised patience but the world is extremely sweet and full of flourish (it cannot be said whether you would be able to resist its temptation)." (4)

The Narration of Hadhrat Auf bin Maalik رضي الله تعالى عنه in this Regard

Hadhrat Auf bin Maalik رضي الله تعالى عنه reports that Rasulullaah ﷺ once stood up

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.141).
(2) Ahmad and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).
(3) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).
(4) Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.145).

amongst the Sahabah رضي الله تعالى عنهم and said, "It is poverty and hard-living that you fear or are you concerned about the world? Allaah shall certainly grant you conquests over Rome and Persia and worldly wealth will be rained down on you. It will then be nothing but this which will divert you from the straight path." (1)

The Fear of Hadhrat Umar رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

The Narration of Hadhrat Miswar bin Makhrama رضي الله تعالى عنه about the Booty Won at Qaadisiyyah

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه narrates that when some of the booty won at the Battle of Qaadisiyyah was brought to Hadhrat Umar رضي الله تعالى عنه, he was inspecting it when he began to weep. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه who was with him at the time said, "O Ameerul Mu'mineen! This is a day of joy and happiness (because we won the battle. Why are you weeping?)." Hadhrat Umar رضي الله تعالى عنه replied, "It certainly is but whenever a nation is given such wealth, they get enmity and hatred along with it." (2)

The Narration of Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that when the treasures of the Kisra (Persian Emperor) were brought to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Arqam Zuhri رضي الله تعالى عنه asked, "Shall we deposit this in the Baytul Maal?" "No," replied Hadhrat Umar رضي الله تعالى عنه, "we shall not deposit it in the Baytul Maal until we have distributed it." Hadhrat Umar رضي الله تعالى عنه then started to weep. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه asked, "What makes you weep, O Ameerul Mu'mineen? Today is a day of gratitude and joy." Hadhrat Umar رضي الله تعالى عنه replied, "Whenever Allaah gives this to a nation, he casts enmity and hatred between them." (3)

The Narration of Hadhrat Hasan Basri About the Crown of the Kisra

Hadhrat Hasan reports that when the crown of the Kisra was brought before Hadhrat Umar رضي الله تعالى عنه, he placed it before him (together with other crown jewels). Amongst the people was Hadhrat Suraaqa bin Maalik bin Ju'shum رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه threw to him the two bracelets of Kisra bin Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Hadhrat Suraaqa رضي الله تعالى عنه's arms, Hadhrat Umar رضي الله تعالى عنه exclaimed,

(1) Tabraani. There is some commentary on the chain of narrators, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.142).

(2) Bayhaqi (Vol.6 Pg.358). Kharaa'iti has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321).

(3) Bayhaqi (Vol.6 Pg.358). Ibn Mubaarak, Abdur Razzaaq and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.321). Ahmad in his *Zuhd* and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).

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"All praise is for Allaah! The bracelets of Kisra bin Hurmuz on the arms of Suraaqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasool ﷺ liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr رضي الله تعالى عنه also liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse:

﴿أَيَحْسَبُوْنَ أَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ۝ نُسَارِعُ لَهُمْ فِي الْخَيْرٰتِ ؕ بَلْ لَّا يَشْعُرُوْنَ ۝﴾ (سورة مؤمنون آيت ٥٥، ٥٦)

(When they see their prosperity in this world,) Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No *(it is rather worse for them)*! They fail to perceive.{Surah Mu'minoon, verses 55, 56}(1)

The Narration of Hadhrat Abu Sinaan Duwali

Hadhrat Abu Sinaan Duwali reports that he once went to see Hadhrat Umar رضي الله تعالى عنه at a time when a group of the earliest Muhaajireen were with him. Hadhrat Umar رضي الله تعالى عنه sent for a basket resembling a sack or a bag which was brought to him from a fortress in Iraq. The basket contained a ring which one of Hadhrat Umar رضي الله تعالى عنه's sons snatched up and put in his mouth. Hadhrat Umar رضي الله تعالى عنه took it out of the child's mouth and began to weep. One of the persons with him asked, "Why do you weep when Allaah has granted you so many conquests, given you victory over your enemies and satisfied you?" Hadhrat Umar رضي الله تعالى عنه replied, "I heard Rasulullaah ﷺ say, 'Whenever worldly wealth is opened up to a nation, Allaah casts enmity and hatred amongst them until the Day of Qiyaamah. This is what frightens me." (2)

The Narration of Hadhrat Abdullaah bin Umar About the Crying of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports, "**After leading the salaah, Umar رضي الله تعالى عنه would remain seated for awhile so that a person with any need may speak to him.** He would stand up when there was none with any need. However, it once occurred that he led several salaahs without sitting afterwards. I said (to his slave), 'O Yarfa! Is the Ameerul Mu'mineen not well?' When he informed me that the Ameerul Mu'mineen was in good health, I sat down and Uthmaan bin Affaan رضي الله تعالى عنه also joined me. (After a while) Yarfa came out and said, 'Come, O son of Affaan! Come, O son of Abbaas!' When we entered the room, we found before Umar رضي الله تعالى عنه several heaps of money with a shoulder blade on each heap

(1) Bayhaqi (Vol.6 Pg.358). Abd bin Humayd, Ibn Mundhir and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.412).

(2) Ahmad, Bazaar and Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.144).

(shoulder blades were used as paper in those days). He said, 'Looking through all the people of Madinah, I found that the two of you had the biggest families. Therefore, take this money and distribute it. You should then bring back what is left over. While Uthmaan رضي الله تعالى عنه took as much as he could, I knelt down and said, 'Will you give us more if it is less?' He replied, 'You are a chip off the old block (just like your father)! Was all of this not with Allaah when Muhammad ﷺ and his companions were eating scraps of leather?' I replied, 'Most certainly! It was all with Allaah while Muhammad ﷺ was alive. However, if these conquests took place at his hands, he would not have done as you are doing.' Umar رضي الله تعالى عنه became angry at this and asked, 'What then would he have done?' 'He would have eaten from it and fed us as well,' I replied. Umar رضي الله تعالى عنه then started weeping loudly until his ribs heaved. **He said, 'I wish that I could escape from this Khilaafah with a clean sheet, nothing in my favour and nothing against.'"**(1)

Another narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states, "Umar رضي الله تعالى عنه once called for me and when I went to him, I found a leather tablecloth in front of him on which there was gold spread out. He said, 'Come and distribute this amongst your people. Allaah knows best why he kept this away from His Nabi ﷺ and from Abu Bakr رضي الله تعالى عنه and it has come to me. Is it good that I have been given or evil?' He then burst out crying as he said, 'Not at all! I swear by the Being Who controls my life! It was not for any evil reason that Allaah kept it away from His Nabi Rasool ﷺ and from Abu Bakr رضي الله تعالى عنه and then gave it to me for some good reason (it is evident that it is a test for me)." (2)

The Incident with Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once sent for him. However, when he reached the door, he heard Hadhrat Umar رضي الله تعالى عنه crying loudly. He said, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! A calamity must have struck Ameerul Mu'mineen!" He then entered the room and held Hadhrat Umar رضي الله تعالى عنه's shoulders saying, "No need to grieve. No need to grieve." Hadhrat Umar رضي الله تعالى عنه remarked, "There is every need to grieve." He then took Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه by the hand and led him through the door. There lay several bags stacked one upon the other. Hadhrat Umar رضي الله تعالى عنه said, "The family of Khattaab now has no value in the sight of Allaah. If Allaah willed, He could have given this to my two predecessors (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه) and I could have followed the practice they would have set in this regard." Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه consoled Hadhrat Umar رضي الله تعالى عنه by saying, **"Sit down with us (the senior Sahabah رضي الله تعالى عنهم) and we shall discuss the matter."** They then determined that Rasulullaah ﷺ's

(1) Humaydi, Ibn Sa'd (Vol.3 Pg.207), Bazzaar, Sa'eed bin Mansoor, Bayhaqi (Vol.6 Pg.358) and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.320). Bazzaar's chain of narrators is reliable according to Haythami (Vol.10 Pg.242).

(2) Abu Ubayd, Ibn Sa'd (Vol.3 Pg.218), Ibn Rahway, Shaashi and Hasan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.317).

wives should receive four thousand each while everyone else received two thousand each. Eventually, all the money was distributed. (1)

The Fear of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

He Weeps While Eating

Hadhrat Ibraheem reports that some food was once served to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه after he had fasted. He said, "Mus'ab bin Umayr رضي الله تعالى عنه who was a better person than I was martyred and shrouded in a sheet (so small) that would leave his legs exposed when his head was covered, and his head exposed when his feet were covered. Hamza رضي الله تعالى عنه who was also a better person than I, was also martyred. Thereafter, worldly wealth was spread out before us and we fear that our good deeds may have been rewarded in advance (in this world rather than in the Aakhirah)." He then started weeping so much that he even left his food. (2)

Another Incident About him

Hadhrat Naufal bin Ayaadh Hudhali says, "Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was our companion and an excellent one indeed. He took us home one day and when he entered he first took a bath before sitting down with us. A platter with bread and meat was then served to us. When the platter was put down, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه started to weep. 'What makes you weep, O Abu Muhammad?' we asked. He replied, **'Rasulullaah ﷺ passed away without him or his family filling their bellies with even barley bread.** I do not think that what we have been kept back to enjoy is better than what they had." (3)

He Asks Hadhrat Ummu Salamah رضي الله تعالى عنها About Worldly Prosperity and her Reply

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once went to Hadhrat Ummu Salamah رضي الله تعالى عنها and asked, "Dear mother! I fear that my wealth will destroy me because I am the wealthiest of the Quraysh." She advised him saying, "Dear son! Then spend (in charity) because I have heard Rasulullaah ﷺ say, 'Verily there are some of my companions who will never see me after I part from them.'" Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه then left and happened to meet Hadhrat Umar رضي الله تعالى عنه. When he informed Hadhrat Umar رضي الله تعالى عنه about what Hadhrat Ummu Salamah رضي الله تعالى عنها had told him, Hadhrat Umar رضي الله تعالى عنه went to her and asked, "I ask you in the name of Allaah to tell me whether I am amongst them." She replied, "You are not. I shall henceforth not fulfil the request of anyone else (who

(1) Abu Ubayd and Adani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).
(2) Bukhaari (Pg.579). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.100)
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.99). Tirmidhi and Siraaj have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.417).

takes Allaah's name and asks me to inform them if they are amongst those companions or not)."[1]

The Fear of Hadhrat Khabbaab bin Arat رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

The Incident when some Sahabah رضي الله تعالى عنهم Visited him

Hadhrat Yahya bin Ja'dah reports that some Sahabah رضي الله تعالى عنهم once visited Hadhrat Khabbaab رضي الله تعالى عنه during his illness. They said, "Good news for you, O Abu Abdullaah! You shall meet Muhammad ﷺ at the pond." He then pointed to the top and bottom storeys of his house and said, "How is that possible with all this when Rasulullaah ﷺ said, 'All that one of you requires are the provisions of a traveller'?" [2]

The Incident when he Passed Away

Hadhrat Taariq bin Shihaab reports that a group of Sahabah رضي الله تعالى عنهم once visited Hadhrat Khabbaab رضي الله تعالى عنه during his illness and said, "Good news for you, **O Abu Abdullaah! You shall be meeting your brothers tomorrow.**" Hadhrat Khabbaab رضي الله تعالى عنه then started weeping saying, "Remember that I am not afraid (of death). However, (I am crying because) you have reminded me of a group of people and called them my brothers whereas they have passed on with all their rewards intact (all reserved for the Aakhirah without receiving any part of it in this world). What I fear is that we may have already been given the rewards for the deeds you have mentioned (in this world) since we have lived on after them (and received much wealth)." [3]

Hadhrat Haaritha bin Mudarrib reports that when they visited Hadhrat Khabbaab رضي الله تعالى عنه, he had already taken seven brandings with a hot iron on his stomach (as treatment for his illness). He said, "Had Rasulullaah ﷺ not stated that no person should ever wish for death, I would have certainly wished for it now." Someone said to him, "(Why worry about your future?) Rather call to mind your companionship with Rasulullaah ﷺ and that you will soon be going to him." Hadhrat Khabbaab رضي الله تعالى عنه responded by saying, "I fear that what I have with me, may prevent me from meeting with him. I have forty thousand Dirhams here in my house." [4]

Another similar narration adds that Hadhrat Khabbaab رضي الله تعالى عنه said, "I saw a time when I was with Rasulullaah ﷺ without a single Dirham to my name. I now have beside my room forty thousand Dirhams." When his burial shroud was brought and he saw it, he wept as he said, "On the other hand, no shroud could be found for Hamza رضي الله تعالى عنه besides a striped sheet (so small) that when his head was covered, his feet would be uncovered and when his feet were covered, his

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.72).
(2) Abu Ya'la and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145) and Ibn Sa'd (Vol.3 Pg.118).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.144).

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head would be uncovered. Eventually, his head was covered and his feet covered with *Idhkhir* grass." (1)

Hadhrat Abu Waa'il Shaqeeq bin Salamah says that when they visited Hadhrat Khabbaab bin Arat رضي الله تعالى عنه during his final illness, he said, "There is eighty thousand Dirhams in that box. By Allaah! Neither have I ever tied it up or refused it to any beggar (I never intended hoarding it, but it was too much to spend)." He then started weeping. When the others asked him what made him weep, he replied, "I am crying because my companions have passed on without the world decreasing any of their rewards (because they passed away as poor people). On the other hand, we have lived on after them (and received plenty wealth) to the extent that we found no place for the wealth except in sand (in buildings)." (2)

A narration of Hadhrat Abu Usaama states that Hadhrat Khabbaab رضي الله تعالى عنه expressed the wish that the world should have been something like dung. Yet another narration from Hadhrat Qais reports that Hadhrat Khabbaab رضي الله تعالى عنه said, "A group of people have passed on before us who did not receive any worldly wealth. However, we lived on after them and received so much wealth that we could find nothing to spent it on besides on sand (buildings). **A Muslim can be rewarded for everything he spends on except for that which he spends on sand (unnecessary building)."** (3)

The Narration of Bukhaari about the Fear of Hadhrat Khabbaab رضي الله تعالى عنه

Bukhaari reports that Hadhrat Khabbaab رضي الله تعالى عنه said, "We migrated with Rasulullaah ﷺ with no motives besides attaining the pleasure of Allaah. Our rewards are therefore forthcoming from Allaah. From us there were those who passed on without enjoying any part of their rewards (in this world). Amongst them was Mus'ab bin Umayr رضي الله تعالى عنه who was martyred during the Battle of Uhud. All that he left behind was a sheet (so small) that would leave his legs exposed when we covered his head, and his head exposed when we covered his feet. Rasulullaah ﷺ then instructed us to cover his head to cover his feet with *Idhkhir* grass. **Then there are those of us whose fruits have ripened and they are busy picking it (they are enjoying the rewards of their deeds already in this world)."** (4) .

The Fear of Hadhrat Salmaan Faarsi رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

An Incident with a Man from the Banu Abs Tribe

A man from the Banu Abs tribe says, "I was once in the company of Hadhrat

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145). Ibn Sa'd (Vol.3 Pg.117) has also reported a similar narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.145).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.146).

(4) Bukhaari. Ibn Sa'd (Vol.3 Pg.85) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86).

Salmaan Faarsi رضي الله تعالى عنه when he spoke about the treasures of Kisra (the Persian Emperor) that Allaah caused to fall to the hands of the Muslims. He then said, 'That Allaah Who gave all of this to you, Who gave you these victories and blessed you with what you have has kept it all away when Muhammad ﷺ was alive. (In those times) The Sahabah رضي الله تعالى عنهم would start the mornings without a single Dinaar, Dirham or even a *Mudd* of grain. Thereafter, O brother of the Banu Abs, we have this situation (we have now in which we have plenty of wealth).' We were later passing by some silos where grain was being separated from the chaff. Hadhrat Salmaan رضي الله تعالى عنه then repeated, 'That Allaah Who gave all of this to you, Who gave you these victories and blessed you with what you have has kept it all away when Muhammad ﷺ was alive. (In those times) The Sahabah رضي الله تعالى عنهم would start the mornings without a single Dinaar, Dirham or even a *Mudd* of grain. Thereafter, O brother of the Banu Abs, we have this situation'." (1)

A man from the Banu Abs tribe says, "I was once travelling with Hadhrat Salmaan رضي الله تعالى عنه along the banks of the Tigris River when he said to me, 'O brother from the Banu Abs tribe! Dismount and drink.' After I had drunk, he asked, 'How much of the river has your drinking decreased from the Tigris?' 'It **decreased practically nothing,**' I **responded. He then commented, 'That is knowledge. People take from it and decrease none of it.'** He then told me to mount the animal again and as we passed by some wheat and barley silos, he said, ' All of this has been opened up to us and kept back from Rasulullaah ﷺ and his companions. Do you think that this is for our benefit or not?' 'I do not know?' I replied. 'Well I know the answer,' he continued, 'it is bad for us and good for them. **Until the day he met Allaah, Rasulullaah ﷺ never filled his belly for three consecutive days.'"**(2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه visits Hadhrat Salmaan رضي الله تعالى عنه

Abu Sufyaan reports from his teachers that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه visited Hadhrat Salmaan رضي الله تعالى عنه during his final illness. When Hadhrat Salmaan رضي الله تعالى عنه started to weep, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه asked, "What makes you cry? You are off to meet your companions and shall join Rasulullaah ﷺ at the pond. Rasulullaah ﷺ was pleased with you when he passed away." Hadhrat Salmaan رضي الله تعالى عنه replied, "I am neither crying for fear of death nor for greed of this world. However, Rasulullaah ﷺ once emphatically told us, 'Your means of living in this world should be only as much as the provisions a traveller takes on a journey.' **Yet look at all these black snakes around me** (these worldly possessions)." **The narrator says that all that he possessed were a jug for water, a utensil for washing clothes and similar such household necessities.**

Hadhrat Sa'd رضي الله تعالى عنه then said to him, "Give us some advices that we could hold on to after your demise." Hadhrat Salmaan رضي الله تعالى عنه said, "Remember your Rabb

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.199).

(2) Tabraani. Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

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whenever you intend doing something, at the time of passing judgement and whenever you are distributing." (1)

A narration of Haakim states that all Hadhrat Salmaan رضي الله تعالى عنه possessed at the time was a dish for washing clothes, a plate and a jug.

Hadhrat Anas رضي الله تعالى عنه narrates that when Hadhrat Salmaan رضي الله تعالى عنه fell ill, Hadhrat Sa'd رضي الله تعالى عنه visited him. When he saw Hadhrat Salmaan رضي الله تعالى عنه weeping, Hadhrat Sa'd رضي الله تعالى عنه asked, "What makes you cry, dear brother? Did you not spend time in the company of Rasulullaah ﷺ?" Hadhrat Sa'd رضي الله تعالى عنه then continues to enumerate various accomplishments of Hadhrat Salmaan رضي الله تعالى عنه (to give him encouragement). Hadhrat Salmaan رضي الله تعالى عنه replied, "I am not crying for any one of two things. I am not crying for greed of this world nor for dislike of the Aakhirah. I am crying because Rasulullaah ﷺ gave me explicit instructions that I have transgressed." "What did he instruct you with?" asked Hadhrat Sa'd رضي الله تعالى عنه. Hadhrat Salmaan رضي الله تعالى عنه said, "The instructions of Rasulullaah ﷺ were that only the provisions of a traveller is sufficient for us. I think that I have certainly transgressed the instruction. As for you, O Sa'd. My advice is that you fear Allaah when you pass judgement, when you distribute and when you make any intentions." A narrator called Thaabit says that he received the news that the estate that Hadhrat Salmaan رضي الله تعالى عنه left amounted to only twenty odd Dirhams and a little money for expenses. (2)

Why Hadhrat Salmaan رضي الله تعالى عنه was Concerned at the Time of Death

Hadhrat Aamir bin Abdullaah narrates that when Hadhrat Salmaan "al Khayr"(3) رضي الله تعالى عنه was on his deathbed, the people noticed that he was somewhat uneasy. They asked " O Abu Abdullaah! What makes you so restless when you were amongst the earliest Muslims and when you accompanied Rasulullaah ﷺ in great battles and coveted conquests?" Hadhrat Salmaan رضي الله تعالى عنه replied, "What concerns me is that when he was parting from us, my beloved friend ﷺ explicitly instructed that the mere provisions of a traveller should suffice for us. This is what makes me so uneasy." When all the possessions were evaluated, it amounted to only fifteen Dirhams. (4) Although other narrations(5) state that Hadhrat Salmaan رضي الله تعالى عنه's estate amounted to fifteen Dinaars, others are unanimous that they totalled less than twenty Dirhams (not Dinaars). In fact, a narration from Hadhrat Ali bin Badheemah(6) states that after all his assets were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.195), as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.127). Ibn Sa'd (Vol.4 Pg.65). Ibnul A'raabi has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.147).

(2) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.128).

(3) His title that Rasulullaah ﷺ gave to him.

(4) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184).

(5) Ibn Asaakir and Ibn Hibbaan as quoted in *Kanzul Ummaal* (Vol.7 Pg.45). Abu Nu'aym in his *Hilya* (Vol.1 Pg.197) has also reported the narration.

(6) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.186).

sold, they fetched a price of only fourteen Dirhams.

The Fear of Hadhrat Abu Haashim bin Utba bin Rabee'Ah Qurashi رضي الله تعالى عنه

The Incident with Hadhrat Mu'aawiya رضي الله تعالى عنه at the time of death

Hadhrat Abu Waa'il narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه came to visit Hadhrat Abu Haashim bin Utba رضي الله تعالى عنه when he fell ill. Finding him in tears, Hadhrat Mu'aawiya رضي الله تعالى عنه asked, "What makes you weep dear uncle? Are you suffering with pain or are you grieving over leaving this world?" "Not at all," he replied, "I am crying because Rasulullaah ﷺ had given us explicit advice that we failed to adhere to." "What was that advice?" enquired Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Abu Haashim رضي الله تعالى عنه replied, "I heard Rasulullaah ﷺ say, **'It is sufficient only to possess a servant and a conveyance to use in the path of Allaah.'** Today I find that I have accumulated plenty of wealth." A narration of Razeen states that after the demise of Hadhrat Abu Haashim bin Utba رضي الله تعالى عنه, **all his assets were evaluated thirty Dirhams. This even included a dish that he used for kneading dough and for eating.** (1)

Fear of Hadhrat Abu Ubaydah bin Jaraah رضي الله تعالى عنه and his Weeping Over Worldly Prosperity

Hadhrat Abu Hasanah Muslim bin Akyas the freed slave of Hadhrat Abdullaah bin Aamir reports that when someone once went to Hadhrat Abu Ubaydah bin Jaraah رضي الله تعالى عنه, he found him weeping. "What makes you weep, O Abu Ubaydah?" he asked. Hadhrat Abu Ubaydah رضي الله تعالى عنه replied, "I am weeping because Rasulullaah ﷺ once made mention of the conquests and spoils of war that Allaah would grant the Muslims. He also made mention of (conquering) Shaam and then said, 'O Abu Ubaydah! If your life is prolonged (to see the times of these conquests), **three servants will be enough for you; one servant to serve you, one to travel with you and another for your family to serve them. At that time, three animals will be enough for you; one to ride, one to transport your goods and another for your servant.'** Now I see that my house is full of servants and that my stables are full of animals and horses. How will I meet Rasulullaah ﷺ after this? Rasulullaah ﷺ also said to us, 'The most beloved and closest of you to me is the one who meets me in the condition that he left me.'"(2)

(1) Tirmidhi, Nasa'ee, Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.184). Baghawi and Ibnus Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.201). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.149).

(2) Ahmad. Haythami (Vol.10 Pg.253) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.73).

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The Abstinence of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم and How they Left the World Without Bothering About it

The Abstinence of Rasulullaah ﷺ

The Narration of Hadhrat Umar رضي الله تعالى عنه About the Imprint of a Mat on Rasulullaah ﷺ's Side

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once told him about the time when he visited Rasulullaah ﷺ. Rasulullaah ﷺ was lying on a straw mat and when Hadhrat Umar رضي الله تعالى عنه sat down he noticed that Rasulullaah ﷺ because was not wearing an upper garment, the mat had made imprints on his side. Hadhrat Umar رضي الله تعالى عنه was also startled to see that all the room contained was a handful of barley close to a Saa in weight, some acacia leaves in one corner (used for dying cloth) and a piece of leather hanging. When tears started flowing from Hadhrat Umar رضي الله تعالى عنه's eyes, Rasulullaah ﷺ asked, "What makes you weep, O son of Khattaab?" Hadhrat Umar رضي الله تعالى عنه replied, "O Nabi of Allaah ﷺ! Why should I not weep when the mat has left an imprint on your side and what I see here is the sum total of all your belongings? You are the Nabi of Allaah and His chosen servant and this is all you have whereas the Emperors of Rome and Persia have all types of fruits and rivers (and other luxuries)!" Rasulullaah ﷺ consoled him saying, **"O son of Khattaab! Are you not satisfied that they should have the world while we have the Aakhirah?"** (1)

Another narration from Hadhrat Umar رضي الله تعالى عنه states, "I once sought permission to see Rasulullaah ﷺ. When I entered an upper storey room he was occupying, **Rasulullaah ﷺ was lying on a coarse cloth with part of his body in the sand. His pillow was filled with the bark of a date palm,** hanging over his head was a piece of leather and in a corner of the room lay some acacia leaves. After greeting Rasulullaah ﷺ and sitting down, I asked, "You are the Nabi of Allaah and His chosen servant (lying on a little coarse cloth) while the Emperors of Persia and Rome are sleeping on golden beds with bedding made of velvet and silk." Rasulullaah ﷺ replied, **"Their luxuries have been brought to them in this world and will soon come to an end whereas our luxuries are postponed for the Aakhirah (and will never finish)."** (2)

According to yet another narration states that Hadhrat Umar رضي الله تعالى عنه once went to see Rasulullaah ﷺ. Rasulullaah ﷺ was lying down on a straw mat that had left an imprint on his side. Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Why do you rather not choose a softer bedding?" Rasulullaah ﷺ replied, "What

(1) Ibn Maajah.

(2) Haakim. Ibn Hibbaan has reported a similar narration from Hadhrat Anas رضي الله تعالى عنه who reports from Hadhrat Umar رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.161). Ahmad and Abu Ya'la have also reported the narration of Hadhrat Anas رضي الله تعالى عنه but Haythami (Vol.10 Pg.326) has commented on the chain of narrators in Imaam Ahmad's narration.

interest have I in this world? My relationship with this world is merely like a traveller on a journey during summer. He stops to take shade beneath a tree for a short while and then proceeds on his journey, leaving the tree behind."[1]

The Bedding of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها says, "A woman from the Ansaar once visited me and noticed that the bedding of Rasulullaah ﷺ was merely a double-folded sheet. She then sent me a bedding that was filled with wool. When Rasulullaah ﷺ came to me, he asked, "What is this, O Aa'isha?" I then informed him that the Ansaari lady had come and when she saw the bedding, she left and sent this bedding. Rasulullaah ﷺ said, **"Return it, O Aa'isha. By Allaah! if I wanted, Allaah would make mountains of gold and silver travel with me."** [2]

The Food and Clothing of Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ wore woollen clothing and patched shoes. He also said that Rasulullaah ﷺ ate Bashi and his clothing was made of coarse cloth. When someone asked Hadhrat Hasan what Bashi was, he replied that it was **coarsely ground barley which Rasulullaah ﷺ only managed to swallow with a sip of water.** [3]

The Incident of Rasulullaah ﷺ and Hadhrat Ummu Ayman رضي الله تعالى عنها

Hadhrat Ummu Ayman رضي الله تعالى عنها narrates that she once sifted some flour and made bread for Rasulullaah ﷺ (with the refined flour rather than with the coarse flour Rasulullaah ﷺ was used to). (When she served it to Rasulullaah ﷺ,) He asked, "What is this?" Hadhrat Ummu Ayman رضي الله تعالى عنها replied, "It is something we prepare in our country (Abyssinia) and I wished to make you some bread from it." Rasulullaah ﷺ said, "Put is back in the mill and knead it again (so that it can be made into a coarse type of bread)." [4]

A narration of Hadhrat Salma رضي الله تعالى عنها

Hadhrat Salma رضي الله تعالى عنها the wife of Hadhrat Abu Raafi رضي الله تعالى عنه reports that Hadhrat Hasan bin Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once came to her and said, "Make for us some food that Rasulullaah ﷺ liked to eat." She said to them, "But you may not like it nowadays (because you are used to better foods)." However, she stood up and ground some barley. She then blew off the very rough chaff and made some bread. **The gravy (for the bread) was olive oil** and she also sprinkled some

(1) Ahmad, Ibn Hibaan and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.160). Ibn Maajah and Tirmidhi have reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Hibbaan and Tabraani have also reported the narration from Hadhrat Aa'isha رضي الله تعالى عنها, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.162) and *Majma'uz Zawaa'id* (Vol.10 Pg.327).

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.163).

(3) Ibn Maajah and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.163).

(4) Ibn Maajah and Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).

chillies on it. She then served it to them saying, "This is what Rasulullaah ﷺ liked."(1)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه About the Abstinence of Rasulullaah ﷺ

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that they once accompanied Rasulullaah ﷺ into an Ansaari's orchard. Rasulullaah ﷺ picked up some dates from the ground and ate them. "What is the matter, O son of Umar? Why are you not eating?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I do not feel like eating." "Well, I certainly do," said Rasulullaah ﷺ, "because it is now four day since I have had anything to eat. If I wished, I could have prayed to my Rabb to give what the Emperors of Rome and Persia have. **O son of Umar! What will be your condition when you live on to be with people who will store a year's provisions and (people's) trust in Allaah will be weak."** Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "By Allaah! We were still standing there when Allaah revealed the verse:

﴿وَكَأَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝﴾

(سورة عنكبوت آيت ٦٠)

How many are the animals who do not *(even)* carry their own provision *(as you do)*? *(Despite this,)* Allaah *(still)* sustains them and you *(people)* as well. He is the All Hearing *(hears all your du'aas),* the All Knowing *(knows your needs and will fulfil them).* {Surah Ankaboot, verse 60}

Rasulullaah ﷺ then said, "Allaah has neither commanded me to amass worldly possessions nor to follow my desires. **Whoever amasses worldly wealth with the intention of using it in the remaining portion of his life should remember that life is in Allaah's hands. Take note that I do not amass Dinaars or Dirhams and I do not store provisions for tomorrow.**" (2)

The Narration of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when a cup containing milk and honey was given to Rasulullaah ﷺ, he commented, "A combination of two drinks as well two meals in one cup. I have no need for such a thing. Take note that I do not say that this is Haraam but on the Day of Qiyaamah I do not like my Rabb to question me about the extravagance of this world. I humble myself before Allaah. Whoever humbles himself for Allaah, Allaah will elevate him and whoever behaves arrogantly, Allaah will lower him. Allaah will grant independence to the one who spends thriftily and Allaah will love the one who remembers death." (3)

(1) Tabraani. Haythami (Vol.10 Pg.325) has commented on the chain of narrators. However, *Targheeb wat Tarheeb* (Vol.5 Pg.159) states that Tabraani's chain of narrators is sound.

(2) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149). Ibn Abu Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.420).

(3) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.158). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

The Abstinence of Hadhrat Abu Bakr رضي الله تعالى عنه

The Narration of Hadhrat Zaid bin Arqam رضي الله تعالى عنه in this Regard

Hadhrat Zaid bin Arqam رضي الله تعالى عنه narrates, "We were once with Hadhrat Abu Bakr رضي الله تعالى عنه when he asked for something to drink. When some water mixed with honey was brought and put in his hand, he started to cry and sobbed a lot. He wept so much that we thought that something was seriously wrong with him. However, we did not ask him anything. When he stopped crying, we asked, 'O Khalifah of Rasulullaah ﷺ! What made you weep so much?' He replied, 'I was once with Rasulullaah ﷺ when I saw him repel something from himself which I could not see. I asked, 'O Rasulullaah ﷺ! What was it I saw you repel from yourself when I could see nothing?' He replied, 'The world leapt towards me and I (repelled it as I) said, 'Get away from me!' It then said, 'I know that you will never take me.' It was this that made it difficult for me (to drink the honey water). I feared that I may oppose the way of Rasulullaah ﷺ and that the world would get hold of me." (1)

In another narration, Hadhrat Zaid bin Arqam رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه once asked for a drink, he was given a cup with honey mixed in water. As he took it to his mouth, he started weeping and this made everyone around him cry as well. When he stopped crying, the people around him were still in tears. The same thing happened a second time and this time he cried so much that the people could not even ask him anything. When he eventually wiped his face and stopped crying, the people asked him the reason for his crying. The rest of the narration is similar to the one above except that he also said, "It (the world) then said (to Rasulullaah ﷺ), 'Remember! I swear by Allaah that although you have slipped through my grasp, those after you will be unable to do so." (2)

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها Stating that Hadhrat Abu Bakr رضي الله تعالى عنه left Nothing Behind

Hadhrat Aa'isha رضي الله تعالى عنها says, "Abu Bakr رضي الله تعالى عنه passed away without leaving behind a Dinaar or a Dirham. Just before his demise, he took all his money and deposited it in the Baytul Maal."

Another narration from Hadhrat Urwa رضي الله تعالى عنه states that when he was made Khalifah, Hadhrat Abu Bakr رضي الله تعالى عنه deposited every Dinaar and Dirham he possessed into the Baytul Maal. He said, "I used to trade and seek my livelihood with this money. Now that I am the Khalifah, public affairs have preoccupied me from trade and earning a livelihood." (3)

(1) Bazzaar. Haythami (Vol.10 Pg.254) has commented on the chain of narrators but Ibnul Mundhir (*Targheeb wat Tarheeb* Vol.5 Pg.168) says that the chain is sound and that Ibn Abi Dunya has also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.30). Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

(3) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

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The Incident Between him and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ataa bin Saa'ib narrates that the morning after Hadhrat Abu Bakr رضي الله تعالى عنه was appointed Khalifah, he had some shawls over his arm and was proceeding to the marketplace (to do business as usual). "Where are you off to?" asked Hadhrat Umar رضي الله تعالى عنه. "I am off to the marketplace," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه enquired further, "What will you be doing there now that you have been put in charge of the Muslims?" "How will I then feed my family?" asked Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه replied, "Let us go to Abu Ubaydah رضي الله تعالى عنه and he will fix an allowance for you (from the Baytul Maal)." The two men then proceeded to Hadhrat Abu Ubaydah رضي الله تعالى عنه who said, "I shall fix for you the average allowance of a Muhaajir which is neither too much nor too little. **You will also receive a set of clothing for summer and one for winter but when you have worn out a set of clothing, you will return it before taking another." They then determined that he would receive half a goat every day without the head and innards.** (1)

The Narration of Hadhrat Humayd bin Hilaal

Hadhrat Humayd bin Hilaal reports that when Hadhrat Abu Bakr رضي الله تعالى عنه was appointed as Khalifah, some of the Sahabah رضي الله تعالى عنهم suggested that he should receive an allowance from the Baytul Maal. It was eventually agreed that he should receive two shawls and when he wore them out, he could receive another two after returning the old ones. He would **also receive an animal for travelling and as much for household expenses as he normally spent before becoming the Khalifah.** Hadhrat Abu Bakr رضي الله تعالى عنه was happy with this. (2)

The Abstinence of Hadhrat Umar رضي الله تعالى عنه

Some Sahabah رضي الله تعالى عنهم Feel that Hadhrat Umar رضي الله تعالى عنه should Receive a Larger Allowance but he Rejects the Idea

Hadhrat Saalim bin Abdullaah reports that when Hadhrat Umar رضي الله تعالى عنه became the Khalifah, he took the same allowance that was fixed for Hadhrat Abu Bakr رضي الله تعالى عنه. Although he continued with it, it became difficult for him to fulfil his needs with it. When a group of the Muhaajireen that included Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه once convened, it was Hadhrat Zubayr رضي الله تعالى عنه who suggested Hadhrat Umar رضي الله تعالى عنه be informed that his allowance should be increased. Hadhrat Ali رضي الله تعالى عنه agreed saying, "That is exactly what I had wanted some time ago. Let us go." However, Hadhrat Uthmaan رضي الله تعالى عنه cautioned, "This is Umar we are talking about! Let us first ascertain what his reaction would be. Let us rather approach (his daughter) Hafsah رضي الله تعالى عنها and ask her. We will also ask her to keep the matter a secret."

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.129).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

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They then went to Hadhrat Hafsah رضي الله تعالى عنها and told her that she should inform Hadhrat Umar رضي الله تعالى عنه about the suggestion coming from a group of people. They stressed that she should not mention their names unless Hadhrat Umar رضي الله تعالى عنه accepted the proposal. They then left.

When Hadhrat Hafsah رضي الله تعالى عنها met Hadhrat Umar رضي الله تعالى عنه to discuss the matter, she noticed the anger on his face. "Who are these people?" Hadhrat Umar رضي الله تعالى عنه demanded to know. "I cannot tell you until I know your opinion," she replied. Hadhrat Umar رضي الله تعالى عنه then said, "If I knew who they were, I would scar their faces. You are my only medium with them. I ask you to tell me in the name of Allaah what was the best clothing that Rasulullaah ﷺ wore in your house?" She replied, "Two reddish brown garments which he wore when receiving delegations and delivering sermons on Fridays." "And what was the best food Rasulullaah ﷺ ate at your house?" Hadhrat Umar رضي الله تعالى عنه asked further. Hadhrat Hafsah رضي الله تعالى عنها replied, "I once made bread from barley flour and when it was still hot, I poured over it some oil left at the bottom of our oil can. This made it moist and soft and Rasulullaah ﷺ ate it with great relish." Hadhrat Umar رضي الله تعالى عنه then asked, "And what bedding did Rasulullaah ﷺ use with you that was most comfortable?" She replied, "It was made from a thick material which we four-folded in summer beneath us. During winter we double-folded it beneath us and used the other portion to cover ourselves."

Hadhrat Umar رضي الله تعالى عنه then said, "Dear Hafsah! Take this message from me (to the group of Muhaajireen) that Rasulullaah ﷺ had set a precedent in all matters. He had kept extravagance in its place (without indulging in it) and sufficed only with what was necessary. By Allaah! I shall also keep extravagance in its place and suffice with bare necessities. The example of myself and my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه) are like three persons on a road. The first took along his provisions and reached his destination. The second followed suit and also reached the destination. Now the third is on the road. If he sticks to their way and is content with the provisions they took, he will meet them and be with them. However, if he takes a road other than the one they took, he will not be able to meet up with them." (1)

The Narration of Hadhrat Hasan Basri

Hadhrat Hasan Basri says that he once attended a gathering in the Jaami Masjid of Basrah where he found some Sahabah رضي الله تعالى عنهم speaking about the abstinence of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. They were also discussing the personalities of the two man and the military conquests that Allaah had give Islaam under their leadership. Moving closer to the gathering, he found Hadhrat Ahnaf bin Qais Tameemi رضي الله تعالى عنه sitting with them. Hadhrat Ahnaf رضي الله تعالى عنه was saying, "Umar bin Khattaab رضي الله تعالى عنه dispatched us on a military expedition to Iraq and it was then that Allaah allowed us to conquer Iraq and various Persian cities. There we took possession of white Persian and Khurasan

(1) Tabari (Vol.4 Pg.164). Ibn Asaakir has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.408).

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cloth, which we took with us and started to wear. When we came to Hadhrat Umar رضي الله تعالى عنه (in Madinah), he turned his face away from us and did not speak to us. This was a hard blow to the Sahabah رضي الله تعالى عنهم. We then approached his son Abdullaah bin Umar رضي الله تعالى عنه who was sitting in the Masjid. When we complained to him about the cold treatment we received from the Ameerul Mu'mineen, he said, **'The Ameerul Mu'mineen (ignored you because he) saw you wearing clothing that he neither saw Rasulullaah ﷺ nor his successor Abu Bakr رضي الله تعالى عنه wearing.'"**

Hadhrat Ahnaf رضي الله تعالى عنه continues, "We then returned to our homes, removed the clothing and wore the clothing that Umar رضي الله تعالى عنه was used to seeing us wear. (When we again went to meet him) Hadhrat Umar رضي الله تعالى عنه stood up and greeted each one of us individually. He even embraced each of us as if he had never seen us before. When we brought the booty before him, he distributed it equally between us. Amongst the booty presented to him was a container with yellow and red sweetmeats. When he tasted it, he found it to be extremely delicious. He then turned to us and said, **'O assembly of Muhaajireen and Ansaar! I swear by Allaah that it will be for food like this that a son will kill his father and a brother will kill his brother.'** According to his instructions, the sweetmeats were then distributed amongst the children of those Sahabah رضي الله تعالى عنهم who were martyred during the time of Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه then got up and left, with the Sahabah رضي الله تعالى عنهم walking behind him."

Some of the Sahabah رضي الله تعالى عنهم said, "O assembly of Muhaajireen and Ansaar! Just look at the abstinence of this man and his attire. We have had to endure plenty of embarrassment on account of him because since Allaah has granted him victory over the domains of Rome and Persia and the far reaches of the East and West, many Arab and non-Arab delegations come to him and see him wearing the same robe with twelve patches. You people are the senior companions of Rasulullaah ﷺ who are veterans of many great battles. You are also the early vanguards from the Muhaajireen and Ansaar. Therefore, O companions of Rasulullaah ﷺ, why do you not ask him to change his robe for something softer that would instil awe into someone looking on. He should also have (an elaborate) meal platter served to him every morning and another every evening from which he could eat and also feed the Muhaajireen and Ansaar with him."

All of them unanimously agreed that only two persons could suggest this to Hadhrat Umar رضي الله تعالى عنه. **They were Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه because he was the boldest before Hadhrat Umar رضي الله تعالى عنه and also his father-in-law.** The other was Hadhrat Umar رضي الله تعالى عنه's daughter Hadhrat Hafsah رضي الله تعالى عنها because she was the wife of Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه respected her because of her relationship with Rasulullaah ﷺ. When they approached Hadhrat Ali رضي الله تعالى عنه, he refused to do it and referred the people to the wives of Rasulullaah ﷺ because they were after all the mothers of all Mu'mineen and could therefore address Hadhrat Umar رضي الله تعالى عنه without fear.

They then asked Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها at a time

when the two happened to be together. When Hadhrat Aa'isha رضي الله تعالى عنها agreed to ask Hadhrat Umar رضي الله تعالى عنه, Hadhrat Hafsah رضي الله تعالى عنها said, "I don't think that he will oblige. However, you will soon find out." When the two ladies went to Hadhrat Umar رضي الله تعالى عنه, he welcomed them in. Hadhrat Aa'isha رضي الله تعالى عنها said, "O Ameerul Mu'mineen! Will you permit us to say something?" "Go ahead and speak, O Ummul Mu'mineen," replied Hadhrat Umar رضي الله تعالى عنه. She said, "Rasulullaah ﷺ has passed on to his way to Jannah and to Allaah's pleasure without taking any portion of this world and without the world coming to him. Hadhrat Abu Bakr رضي الله تعالى عنه passed on in a like manner in the footsteps of Rasulullaah ﷺ after reviving his Sunnah, finishing off those who rejected Islaam and giving thorough replies to those who trod the path of falsehood. He exercised justice amongst the people, distributed wealth amongst them with equity and pleased the Rabb of creation. Allaah then took him into His mercy and joined him with His Nabi ﷺ and those most high (the Ambiyaa in the high ranks of Jannah). Neither did he desire this world not did it come to him. Allaah has now conquered the treasures of Roman and Persian Emperors at your hands and gave you their lands. Their wealth has been carried to you and the ends of the East and West have fallen to your feet. We now anticipate even more from Allaah to bolster Islaam. Envoys from the various non-Arab tribes come to you and many Arab delegations also meet with you while you are wearing that robe that has twelve patches. Why do you not change your robe for something softer that would instil awe into someone looking on and have a meal platter served to you every morning and another every evening from which you could eat and also feed the Muhaajireen and Ansaar with you?"

When he heard this, Hadhrat Umar رضي الله تعالى عنه started weeping profusely. He then asked, "I ask you to tell me in the name of Allaah whether Rasulullaah ﷺ ever filled himself with even barley bread for ten nights or even five or three nights? Or did he ever eat both a morning and evening meal in a day until he met Allaah?" Addressing Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Umar رضي الله تعالى عنه continued, **"Do you ever know of a time when food was served to Rasulullaah ﷺ on a table that was even a handspan higher than the ground? Or was it that when he wanted food, it was placed on the ground and (after eating) it was then taken away?"** Both ladies replied, "We swear by Allaah that this was the case." He then said, "The two of you are the wives of Rasulullaah ﷺ and the mothers of the Mu'mineen. You have rights over all the Mu'mineen and especially over me. However, you have come to encourage me towards things of this world when I know that **Rasulullaah ﷺ wore a woollen robe so rough in texture that it actually scratched his skin.** Do you know about this?" "We swear by Allaah that we do!" they both admitted.

Hadhrat Umar رضي الله تعالى عنه continued, "Do you not know that Rasulullaah ﷺ used **to sleep on a single folded robe?** And, O Aa'isha, did you not have a coarse sheet made of animal hairs that Rasulullaah ﷺ used as a rug during the day and bedding during the nights? When we used to come to see him, we could always

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notice the imprints of the straw mat on his sides. O Hafsah! Remember that you told me that one night you double folded the bedding and finding it soft, Rasulullaah ﷺ slept through the night and woke up only with Bilaal's Adhaan. He then said to you, 'O Hafsah! What have you done? You had double folded the bedding last night, causing sleep to carry me through to the morning. What need have I for this world? Why do you preoccupy me with soft beds?' O Hafsah! Don't you know that all Rasulullaah ﷺ's earlier and later error had been forgiven? Yet he went hungry in the evenings, spent his sleeping hours in Sajdah and remained in Ruku, Sajdah, weeping and humbling himself before Allaah throughout the hours of the day and night. This he did until the day Allaah took him into the fold of His mercy and pleasure. Umar shall never eat good foods, and shall never wear fine clothing because he has a perfect example in his two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه). He shall also never eat two meals at the same time except for having salt and olive oil together. **He shall eat meat only once a month just so that his month passes like the masses."**

The two ladies then left and informed the Sahabah رضي الله تعالى عنهم about what had transpired. Hadhrat Umar رضي الله تعالى عنه remained like this until he eventually left to meet Allaah.(1)

His Abstinence in Eating

Hadhrat Ikrama bin Khaalid narrates that Hadhrat Hafsah رضي الله تعالى عنها, Hadhrat Ibn Mutee رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once addressed Hadhrat Umar رضي الله تعالى عنه saying, "If you eat good food, it would give you more strength to establish the truth." Hadhrat Umar رضي الله تعالى عنه replied, "I know well that each of you wish me well, but I have left my two companions Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه on a certain route and if I leave that route, I shall not be able to meet them at the destination." (2)

Hadhrat Abu Umaamah bin Sahl bin Hunayf رضي الله تعالى عنه says that for a long period of time, Hadhrat Umar رضي الله تعالى عنه took nothing from the Baytul Maal. He eventually reached a stage where he started suffering poverty (because involvement in public matters gave him no time to engage in trade). He then sent for some of the Sahabah رضي الله تعالى عنهم to consult with them. He addressed them saying, "My task has preoccupied me (from earning), so what (allowance) do you see appropriate for me?" Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه replied, "**(So much) That you are able to eat and feed others as well.**" Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رضي الله تعالى عنه echoed the opinion. Hadhrat Umar رضي الله تعالى عنه then asked Hadhrat Ali رضي الله تعالى عنه, "What have you to say about it?" Hadhrat Ali رضي الله تعالى عنه replied, "(So much that is sufficient for your) Morning and evening meals." Hadhrat Umar رضي الله تعالى عنه abided by this opinion.(3)

Hadhrat Qataadah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه used to say, "Had I

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul* Ummaal (Vol.4 Pg.408).
(2) Abdur Razzaaq, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).

so wished, I could be eating the best of foods and wearing the finest of clothing. However, I prefer to rather perpetuate my luxuries (by reserving them for the Aakhirah)." It has also been narrated that when Hadhrat Umar رضي الله تعالى عنه once arrived in Shaam, food that he had never before set eyes upon was prepared for him. He asked, **"While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?"** Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رضي الله تعالى عنه as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."(1)

The Incident with his Son Hadhrat Abdullaah رضي الله تعالى عنه and Daughter Hadhrat Hafsah رضي الله تعالى عنها

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (the son of Hadhrat Umar رضي الله تعالى عنه) narrates that Hadhrat Umar رضي الله تعالى عنه once came to his house while he was eating. Hadhrat Umar رضي الله تعالى عنه made space for his father at the head of the table. (When he sat down) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Bismillaah" and then put his hand to the food. He ate a morsel and then another. Thereafter, he commented, "I can taste the presence of something that is not the natural fat of meat (this meat has not been cooked in its own fat)." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه submitted, "O Ameerul Mu'mineen! I went to the marketplace (with two Dirhams) to look for some fatty meat to buy but found that it was too expensive (more than two Dirhams). I then bought the meat of a thin animal for a Dirham and cooked it with some butter that I bought for another Dirham. I wanted each member of my family to have at least one bone to eat.

Hadhrat Umar رضي الله تعالى عنه then said, "Whenever these two things (meat and butter) came to Rasulullaah صلى الله عليه وسلم, he only ate one of them and gave the other away as Sadaqah (I shall therefore not eat)." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Please eat, O Ameerul Mu'mineen! Whenever the two again come in my possession at the same time, I shall also do the same." "I cannot," replied Hadhrat Umar رضي الله تعالى عنه.(2)

Abu Haazim reports that Hadhrat Umar رضي الله تعالى عنه once went to see his daughter Hadhrat Hafsah رضي الله تعالى عنها who served him some cold gravy and bread. She then poured some olive oil into it. **"Two gravies in one!" remarked Hadhrat Umar رضي الله تعالى عنه, "I shall not eat this until the day I meet Allaah."** (3)

The Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه Concerning the Food of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "When he was Khalifah, I saw that when a *Saa* of dates was given to Hadhrat Umar رضي الله تعالى عنه, he would even eat the dates that were of an inferior quality."

(1) Abd bin Humayd and Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).
(2) Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
(3) Ibn Sa'd (Vol.3 Pg.230).

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Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه reports, "I often had dinner with Hadhrat Umar رضي الله تعالى عنه when he ate bread and (dry) meat. He would then wipe his hands on his feet saying, 'This is the serviette of Umar and his family.'" A narration of Deenowri from Hadhrat Thaabit states that when Hadhrat Jaarood once ate with Hadhrat Umar رضي الله تعالى عنه and had finished the meal, he asked one of the servants to get him a serviette to wipe his hands. Hadhrat Umar رضي الله تعالى عنه then said, "Wipe your hands off on your sleeve (because the meal was dry and your hands have hardly been soiled)." (1)

Hadhrat Umar رضي الله تعالى عنه Reminds People of a Verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Abu Layla reports that when some people from Iraq once came to Hadhrat Umar رضي الله تعالى عنه, he noticed that they ate very little (because they were used to good food and did not like his simple food). He then said to them, "O Iraqis! If I wanted, I could also have sumptuous meals prepared for me as you have. However, we wish to rather perpetuate our luxuries of this world (by forsaking them here) to find them in the Aakhirah. Have you not heard that (in the Aakhirah) Allaah will say to some people:

﴿اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20} (2)

A companion of Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Umar رضي الله تعالى عنه once met a group of Iraqis with whom was Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه. When a platter of food prepared from bread and olive oil was served to them, they ate only very little (because they did not like it). Hadhrat Umar رضي الله تعالى عنه then said to them, "I have seen what you have done. What do you want? Do you want various types of sweets and savouries served hot and cold (according to your desire) and then have to cram it all into your bellies?" (3)

Hadhrat Humayd bin Hilaal reports that Hadhrat Hafs bin Abul Aas often joined Hadhrat Umar رضي الله تعالى عنه for meals but ate nothing. Hadhrat Umar رضي الله تعالى عنه asked, "What prevents you from eating our food?" Hadhrat Hafs replied, "Your food is very coarse and thick. I prefer to eat the smooth variety of food that is prepared for me." Hadhrat Umar رضي الله تعالى عنه told him, "Do you think that I cannot give instructions for all the hairs of a goat to be removed and then the meat roasted for me? Do you think that I cannot give instructions for flour to be sifted through a cloth and then prepared as refined bread? Do you think that I cannot give instructions for raisins to be put into a container and then soaked in water to produce a (delicious) drink that resemble the blood of a deer (in colour)?" Hadhrat Hafs commented, "You seem to know all about living a good life." "Certainly," replied Hadhrat Umar رضي الله تعالى عنه, "I swear by the Being Who controls my

(1) Ibn Sa'd (Vol.3 Pg.230).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49), as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.405).

life! Had I not disliked that it should reduce my good deeds on the Day of Qiyaamah, I would have joined you in your lives of luxury." (1)

Hadhrat Saalim bin Abdullaah narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "By Allaah! We have no concern for the luxuries of this world. We could easily give instructions for the hairs of a kid goat to be removed and then roasted. We could likewise give instructions for the best of wheat to be used for our bread and for raisins to be soaked overnight in a container (to produce a sweet drink) until it resembles the eyes of a partridge. We could then have all these things to eat and drink. However, we prefer to perpetuate our luxuries because we have heard Allaah say (to some people on the Day of Qiyaamah):

﴿اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20} (2)

The Incident with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates, "I came to Hadhrat Umar رضي الله تعالى عنه with a delegation from Basrah. Whenever we met him (and ate with him), we noticed that every day he was served pieces of the same bread. At times, we would have something like butter, olive oil or milk with it. There were times when we would have boiled strips of dried meat as well. Although we sometimes ate fresh meat, those occasions were very rare. One day Hadhrat Umar رضي الله تعالى عنه said to us, 'By Allaah! I have noticed how little you eat and that you seem to dislike my food. By Allaah! Had I so wished, I could be eating the best of foods and leading the most opulent life. Take note that I am not unaware of delicacies like roasted breast and hump meats (of a camel), refined bread and spicy relishes. However, (I do not have them because) I have heard Allaah reprimanding a nation for something they had done when he says:

﴿اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

'You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*'." {Surah Ahqaaf, verse 20}

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه suggested to his companions that they speak to Ameerul Mu'mineen about allotting to them some food from the Baytul Maal. When they addressed him, Hadhrat Umar رضي الله تعالى عنه said, "O assembly of governors! Are you not satisfied with that with which I satisfy myself?" They submitted, "O Ameerul Mu'mineen! Madinah is located in an area where living is hard. We do not think that your food is eaten when it is served (to others). However, we live in a fertile land and when the food of our leaders is served, it is always well eaten (we therefore have many people to feed)."

Hadhrat Umar رضي الله تعالى عنه lowered his head for awhile and then raised it saying, "I **shall allow you two goats and two bags (of flour) from the Baytul Maal every day.** In the mornings, a goat and bag should be prepared. You should eat from it

(1) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.403).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.49).

and feed those with you. You may also have a Halaal drink prepared, from which you drink first and then give to those on your right and then those after them. Thereafter, you should proceed for your necessities. Later in the evenings, the other goat and bag should be prepared for you and your companions to eat from. Remember that you should also provide for the people at their homes and ensure that their families are well fed. If you do not provide enough for the people, their character will never improve and their hungry ones will not be satiated. I swear by Allaah that despite this (allowance I have allotted), **I still believe that ruination will come quickly to a town from which two goats and two bags are taken every day."** (1)

The Incident with Hadhrat Utba bin Farqad

Hadhrat Utba bin Farqad reports, "I once brought to Hadhrat Umar رضي الله تعالى عنه a few baskets full of sweetmeats. 'What is this?' he asked. I replied, 'Because you spend the beginning of the day fulfilling the needs of the people, I wanted you to have some food to return to so that you may replenish your strength.' Hadhrat Umar رضي الله تعالى عنه opened one of the baskets and asked, 'O Utba! Tell me in the name of Allaah **whether you have given every Muslim a basket like this.**' 'O Ameerul Mu'mineen!' I replied, 'You would be **unable to do that** even if you spent all the money of the Qais tribe.' **'Then I have no need for this,'** he said. Hadhrat Umar رضي الله تعالى عنه then called for a plate of *Thareed* made from coarse bread and tough meat. He relished the meal as we ate together. I stretched my hand towards a piece of food that I thought was from the hump of the camel, only to discover that it was muscle tendons. I kept chewing on a piece of meat that I could not get down my throat and when I noticed that Hadhrat Umar رضي الله تعالى عنه was not looking at me, I put it between the plate and the tablecloth. Thereafter, Hadhrat Umar رضي الله تعالى عنه called for a large container of *Nabeedh*(2) that (was so old that) it had almost become vinegar. He told me to drink it but I could not get it down my throat. He then took it and drank. After drinking, he said, **'Listen O Utba! We slaughter a camel every day and give all the fat and the best meat to Muslims visitors from other places. As for the neck, it is reserved for the family of Umar so that they may have the toughest meat. They then drink this strong Nabeedh to break up the tough meat (aid in digestion) so that it causes us no harm.'"**(3)

His Fear when Served Water Mixed with Honey

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه was thirsty when he once visited someone. When he asked the man for something to drink, some honey (mixed in water) was brought to him. "What is this?" asked Hadhrat Umar رضي الله تعالى عنه. "Honey," came the reply. Hadhrat Umar رضي الله تعالى عنه then said, "This should not be amongst the things about which I will be questioned on the Day of Qiyaamah (I

(1) Ibn Mubaarak and Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).

(2) Raisins (or dates) left overnight in water so that the water becomes sweet. The fruit is then removed before the drink can become intoxicating.

(3) Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).

shall therefore not be having any)." (1)

Another narration states that when Hadhrat Umar رضي الله تعالى عنه once asked for a drink, he was served some water mixed with honey. He said, "**This is most excellent,** but I have heard Allaah rebuke a nation for (following the dictates of) their desires. Allaah says:

﴿أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)* ". {Surah Ahqaaf, verse 20} (2)

His Clothes, his Spending and Other Facets of his Biography

Hadhrat Urwa رضي الله تعالى عنه says that Hadhrat Umar رضي الله تعالى عنه arrived in Eela with a group of Muhaajireen and Ansaar. Because the journey was long and arduous, the seat of his upper garment had torn even though it was made from a thick material. He therefore gave it to a priest to have it washed and patched. The priest took the garment and had it patched. He also sewed another identical garment for Hadhrat Umar رضي الله تعالى عنه. When he brought the garments back to Hadhrat Umar رضي الله تعالى عنه that evening, Hadhrat Umar رضي الله تعالى عنه asked, "What is this?" The priest replied, "This is your garment that I washed and patched. This, however, is a garment I wish to give you." Hadhrat Umar رضي الله تعالى عنه looked at the new garment and felt it. He then wore his old garment and, returning the other one to the priest, he said, "This (old garment) better absorbs perspiration." (3)

Hadhrat Qataadah رضي الله تعالى عنه reports that when he was Khalifah, Hadhrat Umar رضي الله تعالى عنه wore a patched woollen robe that had some patches of leather. He used to walk through the marketplace with a whip on his shoulder to reprimand (errant) people. Whenever he passed by any thread or date stones (lying around), he picked them up and threw them in people's yards so that they may find use for them. (4)

Hadhrat Hasan reports that when Hadhrat Umar رضي الله تعالى عنه was Khalifah, he was once delivering a lecture wearing a lower garment that had twelve patches. (5)

Hadhrat Anas رضي الله تعالى عنه says, "When Hadhrat Umar رضي الله تعالى عنه was the Ameerul Mu'mineen, I once saw that his garment had three patches between the shoulders, one overlapping on to the other." (6)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports, "The food that Hadhrat Umar رضي الله تعالى عنه took (from the Baytul Maal) was only what was absolutely necessary for his family and for himself. He also received a set of clothing for the summer.

(1) Ibn Sa'd (Vol.3 Pg.320). Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.404).

(2) Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.168).

(3) Tabari (Vol.4 Pg.203). Ibn Mubaarak has also reported the narration from one of Hadhrat Umar رضي الله تعالى عنه's governors, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.402).

(4) Deenowri and Ibn Asaakir.

(5) Ahmad in his *Zuhd*, Hannaad, Ibn Jareer and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).

(6) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396).

There were times when his lower garment would tear but he would keep patching it up without taking another until the time came for him to receive another. Whenever the Baytul Maal received more funds, I noticed that (rather than having something better) his clothing appeared worse than those he wore the previous year. When (his daughter) Hafsah رضي الله تعالى عنها spoke to him about this, he replied, 'I receive my clothing from the money of the Muslims and this suffices for me.'"[1]

Hadhrat Muhammad bin Ibraheem reports that the daily allowance Hadhrat Umar رضي الله تعالى عنه received from the Baytul Maal for his and his family's needs was only two Dirhams. [2]

The Abstinence of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

His Clothing and Food and Sleeping on a Straw Mat in the Masjid

Hadhrat Abdul Malik bin Shaddaad says that he once saw Hadhrat Uthmaan رضي الله تعالى عنه on the pulpit on a Friday wearing a thick lower garment sewn in Aden that was worth no more than four or five Dirhams. His upper garment was made of a reddish brown Kufi material. [3]

When Hadhrat Hasan was asked about the people who slept in the Masjid in the afternoons, he replied, "During his period as Khalifah, I saw Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه sleep in the Masjid in the afternoon. When he then got up, the imprint of the straw mat was visible on his side. The people then used to say (out of astonishment), 'That is the Ameerul Mu'mineen! That is the Ameerul Mu'mineen!" [4]

Hadhrat Shurahbeel bin Muslim says that although Hadhrat Uthmaan رضي الله تعالى عنه used to feed people the sumptuous meals of a ruler, he would eat (simple) vinegar and olive oil at home.

The Abstinence of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

His Food

A man from the Thaqeef tribe says, "Hadhrat Ali رضي الله تعالى عنه appointed me as governor of a place called Ukbara. It was a place in rural Iraq where no Muslims lived. Hadhrat Ali رضي الله تعالى عنه told me to meet him the following day at the time of Zuhr. When I went to him, I found no doorman to prevent me from entering and saw him sitting down with a jug and a glass of water. When he asked for a bag to be brought to him, I thought, 'Perhaps he trusts me so much that he is going to

(1) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
(2) Ibn Sa', as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.411).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has also reported the narration, as quoted in Sifatus Safwa (Vol.1 Pg.116).

give me a precious jewel'. I had no idea what was in the bag. It was sealed and when he broke the seal, I was surprised to find that there was barley flour inside. He took some out of the bag, put it in a cup and then poured water into it. He drank the mixture and also gave me drink. Unable to contain myself, I said, 'O Ameerul Mu'mineen! You are having this in Iraq, when Iraq has foods much better than this?' He replied, 'By Allaah! I do not have these bags sealed because of stinginess. The reason (for sealing them) is that I buy exactly how much I need (from Madinah) and fear that it should not deplete (by spilling) because I would then have to cook something else (from Iraq). This is my way of looking after it because I do like anything but pure foods to enter my belly.'"

Hadhrat A'mash reports that although Hadhrat Ali رضي الله تعالى عنه used to feed people well at lunches and dinners, he only ate food brought for him from Madinah.[1]

His statement when he was Served some Faalooda

Hadhrat Abdullaah bin Shareek reports form his grandfather that some Faalooda[2] was once served to Hadhrat Ali رضي الله تعالى عنه. Addressing the Faalooda, Hadhrat Ali رضي الله تعالى عنه said, "You have an excellent fragrance, a wonderful colour and delicious taste. However, I do not wish to get myself accustomed to something that I am not used to having." [3]

His clothing

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali رضي الله تعالى عنه once came before them wearing a shawl and lower garment tied (to his waist) with a strip of cloth. When someone commented on this, Hadhrat Ali رضي الله تعالى عنه said, "I am wearing this because it keeps pride away, it is convenient for performing salaah and so that it may become a common practice amongst the Mu'mineen." [4]

It is reported that Hadhrat Ali رضي الله تعالى عنه wore a lower garment made of coarse cloth. He once said, "I bought this garment for five Dirhams and will sell it to anyone who gives me a profit of one Dirham." [5]

He Sells his Sword to Buy a Garment

Hadhrat Mujammi bin Sam'aan Taymi narrates that Hadhrat Ali رضي الله تعالى عنه once took his sword to the marketplace and announced, "Who will buy this sword from me? I would never have sold it if I had four Dirhams to buy myself a lower garment."[6]

Hadhrat Saalih bin Abil Aswad reports from someone else that he once saw Hadhrat Ali رضي الله تعالى عنه riding a donkey with both his legs hanging on one side as he said, "It is I who holds the world in contempt." [7]

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).
(2) A sweet drink used as a dessert.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.81). Hadhrat Abdullaah bin Imaam Ahmad has reported a similar narration in his Zawaa'id, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(4) Ibn Mubaarak, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(5) Bayhaqi, *Muntakhab Kanzul Ummaal* (Vol.5 Pg.58).
(6) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).
(7) Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

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His Statement about How Much of Public Funds are Permissible for the Khalifah

Hadhrat Abdullaah bin Razeen reports that they once went to meet Hadhrat Ali رضي الله تعالى عنه on the occasion of Eidul Adha. Hadhrat Ali رضي الله تعالى عنه served them a dish prepared with cubes of meat and bran. We remarked, "May Allaah always keep you well! It would have been better if you had fed us duck because Allaah has given plenty." Hadhrat Ali رضي الله تعالى عنه replied, "O Ibn Razeen! I heard Rasulullaah صلى الله عليه وسلم say, **'It is not permissible for a Khalifah to take anything from Allaah's money (public funds) besides two dishes. One for himself and his family and the other to place before people.'"**(1)

The Abstinence of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

The Narration of Hadhrat Urwa رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه once went to see Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, he found him lying down on a saddle blanket, using the animal's satchel as a pillow. Hadhrat Umar رضي الله تعالى عنه said, "Why have you not adopted that (luxuries) which your companions have adopted?" Hadhrat Abu Ubaydah رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! This is sufficient to take me to the grave." In his narration, Hadhrat Ma'mar narrates that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar رضي الله تعالى عنه asked. "Who is he?" the people enquired. "Abu Ubaydah," Hadhrat Umar رضي الله تعالى عنه replied. The people said, "Here he comes." When Hadhrat Abu Ubaydah رضي الله تعالى عنه came, Hadhrat Umar رضي الله تعالى عنه descended from his animal and embraced him. Hadhrat Umar رضي الله تعالى عنه then went to Hadhrat Abu Ubaydah رضي الله تعالى عنه's house and saw nothing there but his sword, his shield and his conveyance. The rest of the narration is similar to the one above. (2)

The Abstinence of Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه

The Narration of Hadhrat Ali رضي الله تعالى عنه and the Statement of Rasulullaah صلى الله عليه وسلم

Hadhrat Ali رضي الله تعالى عنه says, "One winter morning I left home extremely hungry with the cold almost killing me. There was a piece of undyed leather at home which was still smelly. I cut it to put my head through and tied it to my chest to ward off the cold. By Allaah, there was nothing at home that I could eat and had there been any food in Rasulullaah صلى الله عليه وسلم's house, some of if it would have definitely

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.3).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Ahmad has reported the narration, as quoted in Sifatus Safwah (Vol.1 Pg.143). Ibn Mubaarak has also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.253).

reached me. As I was walking in one end of Madinah, I peeped through a hole in the wall of an orchard where I saw a Jew standing in his orchard. He said, 'What is the problem, O Bedouin? Are you prepared to earn a date for every bucket of water you draw from the well?' 'Certainly,' I replied, 'open the gate.' I entered the orchard after he opened the gate and started drawing water. He gave me a date for every bucket I drew until my hand was full of dates. I then said, 'That is enough for now.' I ate the dates and then put my mouth to a stream of water to drink.

Thereafter, I arrived before Rasulullaah ﷺ who was sitting in the Masjid with a group of Sahabah رضي الله تعالى عنهم. It was then that Mus'ab bin Umayr رضي الله تعالى عنه appeared wearing a patched shawl. Rasulullaah ﷺ mentioned the opulence that Mus'ab was used to (before becoming a Muslim) and seeing his condition (at the time), Rasulullaah ﷺ's eyes filled with tears and he started weeping. Rasulullaah ﷺ then said, 'What will be your condition when that time comes when one of you would be wearing an outfit in the mornings and then another in the evenings, and your homes will be adorned like the covering of the Kabah?' We replied, 'In that time, we shall be in a better position because we will have others to do the hard work for us while we free ourselves for Ibaadah.' 'No,' said Rasulullaah ﷺ, 'You are better off today than you would be during those days.'"(1)

The Hardships Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه Endured after Becoming a Muslim

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ once saw Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه approach wrapped in a sheepskin. Rasulullaah ﷺ remarked, "Look at that man whose heart Allaah has illuminated. I saw him at a time when in the care of his parents they would give him the best of foods and drinks. I also saw him wearing an outfit that was bought for two hundred Dirhams. It was then the love for Allaah and the love for Allaah's Rasool that called him to the situation that you now see." (2)

Hadhrat Zubayr رضي الله تعالى عنه reports that Rasulullaah ﷺ was once sitting with a group of Sahabah رضي الله تعالى عنهم in Quba when Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه arrived wearing a shawl that could hardly cover his body. The Sahabah رضي الله تعالى عنهم lowered their heads and when he reached them and greeted with Salaam, they replied to his greeting. Rasulullaah ﷺ had only good words to say about him and praised him. Thereafter, Rasulullaah ﷺ said, "I had seen this man with his parents in Makkah when they showered their love and favours on him. There was not a youngster from all of the Quraysh as fortunate as he was. He then left all of that (opulence) in search of Allaah's pleasure and to assist the Deen of Allaah and

(1) Tirmidhi, Abu Ya'la and Ibn Rahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321). Haythami (Vol.10 Pg.314) has commented on the chain of narrators.

(2) Tabraani and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.395). Hasan bin Sufyaan Abu Abdur Rahmaan Sulami and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.108).

Allaah's Rasool ﷺ. Behold! In a short period of time, Allaah shall grant you conquests over Persia and Rome. (You will then have so much wealth that) There will be those amongst you who will wear an outfit in the mornings and another in the evenings and a platter of food will be served to you in the mornings and again in the evenings." The Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! Are we in a better position today or in those days?" Rasulullaah ﷺ replied, "You are certainly better off today as you will be during those days. Take note! If you knew about this world what I know, you would never be at ease with it." (1)

Another narration from Hadhrat Khabaab رضي الله تعالى عنه states that all that Hadhrat Mus'ab Bin Umayr رضي الله تعالى عنه left behind (after his death) was a sheet (so small) that (when it was used as a burial shroud, it) would leave his feet exposed, when his head was covered and his head exposed when his feet were covered. Rasulullaah ﷺ then instructed the Sahabah رضي الله تعالى عنهم to cover his head with the sheet and his feet with Idhkhir grass. (2)

The Abstinence of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه

His Clothing

Hadhrat Ibn Shihaab narrates that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه once entered the Masjid wearing a striped shawl that he patched with a piece of leather because it tore. Seeing his pitiable condition Rasulullaah ﷺ started weeping and the Sahabah رضي الله تعالى عنهم also started weeping upon the crying of Rasulullaah ﷺ. Rasulullaah ﷺ then remarked, "What will be your condition at the time when one of you would wear an outfit in the morning and another in the evening. As one platter of food would be placed before him, another will be taken away and you will be decorating your homes as the Kabah is adorned." The Sahabah رضي الله تعالى عنهم said, **"We wish that such a time had already come so that we could enjoy ease and comfort." Rasulullaah ﷺ said, "That time will certainly be coming. However, you are in a better position today that the people of those times."** (3)

His Demise

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that after Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه had passed away, Rasulullaah ﷺ came to him and bent over him as if advising him. Rasulullaah ﷺ then raised his head and signs of crying could be noticed from his eyes. Rasulullaah ﷺ then bent over (the corpse) again and when he raised his head, he was weeping. Thereafter, Rasulullaah ﷺ bent over him for the third time and when he raised his head this time, he was sobbing profusely. The Sahabah رضي الله تعالى عنهم then understood that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه had certainly passed away and they all started to weep.

(1) Haakim (Vol.3 Pg.628).
(2) *Isaabah* (Vol.3 Pg.421).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.105).

"Stop," said Rasulullaah ﷺ, "This is from Shaytaan, so repent to Allaah." Addressing Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, Rasulullaah ﷺ then said, "O Abu Saa'ib! do not grieve, for you have left this world without taking anything of it with you." (1)

Another narration states that Rasulullaah ﷺ said, "May Allaah shower His mercy on you, O Uthmaan! Neither have you taken from this world nor has it taken from you." (2)

The Abstinence of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

His Statement when he was Forced to eat More

Hadhrat Atiyya bin Aamir says that he once saw Hadhrat Salmaan Faarsi رضي الله تعالى عنه being forced to eat more. He said, "That is enough for me. That is enough for me because I heard Rasulullaah ﷺ say, 'Those who are most full in this world shall be most hungry in the Aakhirah. O Salmaan! This world is but a prison for the Mu'min and paradise for the Kaafir." (3)

His Abstinence as Governor

Hadhrat Hasan reports that the allowance Hadhrat Salmaan Faarsi رضي الله تعالى عنه received **was five thousand Dirhams and he was governor of approximately thirty thousand Muslims.** However, he still delivered lectures to the people wrapping a part of his robe over himself while spreading the other part on the ground to sit upon. He always spent the allowance (on others) whenever he received it and would subsist on the income he received from the baskets he weaved from the fibres of palm leaves. (4)

The Incident between him and Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Building a Room

Hadhrat A'mash reports that he heard the incident from people that Hadhrat Hudhayfah رضي الله تعالى عنه once said to Hadhrat Salmaan Faarsi رضي الله تعالى عنه, "O Abu Abdullaah! Should I not build a room for you?" Hadhrat Salmaan رضي الله تعالى عنه did not like this. Hadhrat Hudhayfah رضي الله تعالى عنه then added, "Hang on until I explain. I intend building you a room that when you lie down, your head touches one end and your feet the other. Furthermore, when you stand up, your head hits the roof." Hadhrat Salmaan رضي الله تعالى عنه commented, "It appears as if you live in my heart (you know exactly what I want)." (5)

(1) Tabraani, Haythami (Vol.9 Pg.303) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.105) and Ibn Abdul Birr in his *Isti'aab* (Vol.3 Pg.87) have also reported the narration.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.105).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.198). Askari has reported a similar narration in his-Amthaal, as quoted in *Kanzul Ummaal* (Vol.7 Pg.45).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.197). Ibn Sa'd (Vol.4 Pg.62) has reported a similar narration.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.202).

Another Incident in this Regard

Hadhrat Maalik bin Anas narrates that Hadhrat Salmaan Faarsi رضي الله تعالى عنه had no room (from which to administer public affairs). He would sit in the shade (of a tree) and move wherever the shadow moved. Someone one day offered, "Should I not build a room for you which you may have shade from the heat and have shelter from the cold?" When Hadhrat Salmaan رضي الله تعالى عنه agreed and the man was leaving, Hadhrat Salmaan رضي الله تعالى عنه called to him saying, "How will you build this room?" The man replied, "I shall build it so that your head touches the roof when you stand and your feet touch the wall when you lie down." "Exactly," replied Hadhrat Salmaan رضي الله تعالى عنه.(1)

The Abstinence of Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه

While Living in Rabdha

Hadhrat Abu Asmaa reports that he once visited Hadhrat Abu Dharr رضي الله تعالى عنه who was then staying in Rabdha. With Hadhrat Abu Dharr رضي الله تعالى عنه at the time was an unattractive black woman with disheveled hair, who wore no perfume at all. Hadhrat Abu Dharr رضي الله تعالى عنه said, "Will you not look at this little woman?! She is telling me to go to (live in) Iraq. However, I know well that when I go there, the people will bring to me all their worldly possessions whereas my good friend Rasulullaah ﷺ had informed me that before the bridge of Siraat is an extremely slippery path. We would be able to pass it more easily when our loads are light and compact than when we are burdened with heavy loads." (2)

Hadhrat Abdullaah bin Khiraash reports that he once saw Hadhrat Abu Dharr رضي الله تعالى عنه sitting in the shade in Rabdha. He was sitting on a piece of coarse sack cloth with his wife who was a black woman. (In pity) Someone said to him, "You have no surviving children." Hadhrat Abu Dharr رضي الله تعالى عنه replied, "All praises are for Allaah Who has taken them from this temporary world and kept them as a treasure for us in the everlasting world." When someone then suggested that he get himself another wife, he said, "I prefer marrying a wife who is a cause for humility developing in me rather than one who is a cause of pride developing." "Why do you rather not use a mat that is softer than this one?" Hadhrat Abu Dharr رضي الله تعالى عنه responded by praying, "O Allaah! Forgive me. Take from me as many bounties as You please." (3)

His Food

Hadhrat Ibraheem Taymi reports from his father that someone once suggested to Hadhrat Abu Dharr رضي الله تعالى عنه that he should become a land owner like some other person was doing. Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Why should I become a

(1) Ibn Sa'd (Vol.4 Pg.63).

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.93). Abu Nu'aym in his *Hilya* (Vol.1 Pg.161) has also reported the narration, as has Ibn Sa'd (Vol.4 Pg.174)

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.160). Haythami (Vol.9 Pg.331) has commented on the chain of narrators.

rich man? Sufficient for me every day is my drink of water or milk and the *Qafeez*[1] of wheat in Fridays."

Another narration states that Hadhrat Abu Dharr رضي الله تعالى عنه said, "During the time of Rasulullaah ﷺ, I subsisted on a Saa and I shall never increase this until I meet Allaah." [2]

The Abstinence of Hadhrat Abu Dardaa رضي الله تعالى عنه

He Forsakes Trade to Engage in Ibaadah

Hadhrat Abu Dardaa رضي الله تعالى عنه says, "I had been a trader before Rasulullaah ﷺ announced his Nabuwaat. After Rasulullaah ﷺ announced that he was a Rasul, I tried combining my trade with Ibaadah but was unable to do so. I therefore gave up trade and devoted my attention to Ibaadah." [3]

The Reason for his Abstinence

A narration similar to the one above adds that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I swear by the Being Who controls the life of Abu Dardaa! Even today I would not like to have a shop at the door of the Masjid that without missing a single salaah with Jamaa'ah, gives me a profit of forty Dinaars all of which I spend in the path of Allaah." "Why would you not like that, O Abu Dardaa?" someone asked. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, **"Because of the intensity of reckoning."** [4]

Another narration states that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "It gives me no pleasure to stand on the step of the Masjid, buying and selling to earn a profit of three hundred Dinaars without missing a single salaah in the Masjid. I am not saying that Allaah has made trade impermissible and has not made interest **Haraam**, but I wish to be amongst those people whom neither trade nor commerce distracts from the Dhikr of Allaah[5]." [6]

Hadhrat Khaalid bin Hudayr Aslami narrates, "I once met Hadhrat Abu Dardaa رضي الله تعالى عنه lying on a bedding made of leather or wool. He was covered with a woollen blanket and his shoes were even woollen. He happened to be ill that day and was perspiring profusely. I said, 'If you wished, you could cover your bedding with the thin cloth and yourself with the Saffron coloured shawl that the Ameerul Mu'mineen had sent to you.' He replied, 'We have a permanent abode (the Aakhirah) towards which we are heading and for which we carry out our deeds (it is therefore best to give our wealth to the poor so that it may benefit us in the Aakhirah).'"

Another narration from Hadhrat Hasaan bin Atiyya states that Hadhrat Abu Dardaa رضي الله تعالى عنه had a few friends whom he would entertain as his guests and

(1) A unit of weight that has varying specifications in the various Arab countries.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.162).
(3) Tabraani. Haythami (Vol.9 Pg.367) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.149).
(5) Here he is referring to verse 37 of Surah Noor.
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209).

who entertained him. (Because of a shortage of bedding) Some of them (when they spent the night at his home) slept on saddle blankets while others had to sleep on the garments they were wearing. When Hadhrat Abu Dardaa رضي الله تعالى عنه went to them early the next morning, he sensed their feelings (disappointment with his inadequate arrangements). He then said to them, "We have another abode (the Aakhirah) for which we carry out our deeds (and for which we are making preparations)." (1)

Hadhrat Muhammad bin Ka'b reports that when some people stayed as guests with Hadhrat Abu Dardaa رضي الله تعالى عنه on a very cold night, he sent hot food for them but did not send any blankets. One of them remarked, "He has sent food for us but it gives us no joy with this cold (for we have nothing to keep us warm). I shall have to go to tell him about this." Although the others tried to dissuade him, he insisted on going. **When he arrived at Hadhrat Abu Dardaa رضي الله تعالى عنه's door, he saw Hadhrat Abu Dardaa رضي الله تعالى عنه sitting down with his wife whose clothing was not even worth mentioning (because they were so inadequate for the cold).** As he was returning, the man said, "I suppose that you will also be spending the night just as we will (without anything to cover ourselves)." Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "We have an abode that we will be going to. We have therefore sent our bedding and our blankets there (by giving them away as Sadaqah). If I had anything with me, I would have definitely sent it for you. We have a steep valley ahead of us that is extremely difficult to climb. The one who travels light there shall be better off than the one who is heavily laden. Do you understand what I am telling you?" "I certainly do," the man replied. (2)

The Incident between him and Hadhrat Umar رضي الله تعالى عنه

The narration has already passed in the chapter entitled "Condemning Rulers who Live Lives Above the Standards of the Common People"(3) that when Hadhrat Umar رضي الله تعالى عنه pushed open the door (of Hadhrat Abu Dardaa رضي الله تعالى عنه's home), he found that it had no lock. The two men entered the dark room and Hadhrat Umar رضي الله تعالى عنه had to feel his way around until he found Hadhrat Abu Dardaa رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه felt the pillow of Hadhrat Abu Dardaa رضي الله تعالى عنه, he found that it was made from the blanket used on animals. When he felt the ground, there was only sand and when he felt the clothing of Hadhrat Abu Dardaa رضي الله تعالى عنه, he discovered that it was a flimsy shawl.

Hadhrat Abu Dardaa رضي الله تعالى عنه asked, "Who is this? Is it the Ameerul Mu'mineen?" When Hadhrat Umar رضي الله تعالى عنه confirmed that he was the Ameerul Mu'mineen, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "You are late. We had been waiting for you all year." Hadhrat Umar رضي الله تعالى عنه said, "May Allaah have mercy on you. Have I not granted you sufficient wealth? Have I not given you plenty?" Hadhrat Abu Dardaa رضي الله تعالى عنه said, "O Umar! Do you not remember a Hadith that Rasulullaah صلى الله عليه وسلم mentioned

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(2) Sifatus Safwah (Vol.1 Pg.263).
(3) Under the subheading "The Incident Between Hadhrat Umar رضي الله تعالى عنه and a group of Sahabah رضي الله تعالى عنهم in Shaam".

to us?" "Which Hadith?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "(The Hadith in which Rasulullaah ﷺ said,) 'The limit of a person's possessions in this world should be like the provisions of a traveller.'" "Oh yes (I have heard the Hadith)" confirmed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Dardaa رضي الله تعالى عنه then asked, "Now what have we done after Rasulullaah ﷺ, O Umar?" The two Sahabah رضي الله تعالى عنهم then continued reminding each other (of the words of Rasulullaah ﷺ) with tears in their eyes until morning arrived.

The Abstinence of Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه

The Incident with Hadhrat Umar رضي الله تعالى عنه Concerning his Attire

Hadhrat Aflah the freed slave of Hadhrat Abu Ayyoob رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه used to have a set of exclusive clothing made for the veterans of Badr. When he sent such a set to Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه, Hadhrat Mu'aadh رضي الله تعالى عنه told Hadhrat Aflah to sell it. When Hadhrat Aflah sold it for one thousand five hundred Dirhams, Hadhrat Mu'aadh رضي الله تعالى عنه instructed him to purchase some slaves with the money. Hadhrat Afla managed to buy five slaves. Hadhrat Mu'aadh رضي الله تعالى عنه then said, "By Allaah! Any man who prefers wearing two sheets of cloth to setting five slaves free is certainly most foolish." He then set all the slaves free.

When Hadhrat Umar رضي الله تعالى عنه heard that Hadhrat Mu'aadh bin Afraa رضي الله تعالى عنه did not wear the clothing he sent to him, he had a crude set of clothing made for him that cost a hundred Dirhams. When the messenger brought the clothing to him, Hadhrat Mu'aadh رضي الله تعالى عنه said, "I do not think that the Ameerul Mu'mineen had sent you to give that to me." When the messenger swore that he had been sent to him, Hadhrat Mu'aadh رضي الله تعالى عنه took the outfit and went to Hadhrat Umar رضي الله تعالى عنه. He then asked, "O Ameerul Mu'mineen! Have you sent this outfit for me?" Hadhrat Umar رضي الله تعالى عنه replied, "Yes. We had sent to you an outfit that we had made for you and your brethren but subsequently heard that you did not wear it (and therefore sent you this simple clothing)." Hadhrat Mu'aadh رضي الله تعالى عنه said, "O Ameerul Mu'mineen! Even though I do not wear such clothing, I would still like to receive the best of that which you receive." Hadhrat Umar رضي الله تعالى عنه then gave him the same type of (good) clothing (as he had been giving before). (1)

The Abstinence of Hadhrat Jalaaj Ghitfaani رضي الله تعالى عنه

His Abstinence from Eating to his Fill after Accepting Islaam

Hadhrat Jalaaj رضي الله تعالى عنه says, "Since the time I accepted Islaam at the hands of Rasulullaah ﷺ, I have never filled my belly. I eat only what is sufficient to

(1) Umar bin Shabba, as quoted in Sifatus Safwah (Vol.1 Pg.188).

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sustain me." A narration of Bayhaqi states that he lived to a ripe old age of one hundred and twenty years, fifty years during the Period of Ignorance and seventy years as a Muslim. (1)

The Abstinence of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

His Life

Hadhrat Hamza bin Abdullaah bin Umar رضي الله تعالى عنه says that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had plenty of food, **he would never eat to his fill after he had found someone to share it with him.** Hadhrat Ibn Mutee once came to visit him. Seeing that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's body had become very frail, he said to (Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's wife) Hadhrat Safiyya رضي الله تعالى عنها, "Do you not look after him? Why do you not prepare good food for him so that his body could return to him?" She replied, "That is exactly what we do. However, he leaves out no family person and no other person who comes to him without inviting them to eat with him (they then eat and he does not). You speak to him about it."

Hadhrat Ibn Mutee then said (to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه), "O Abu Abdur Rahmaan! Why do not eat so that your body could return to you?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "**For the past eighty years I have never once eaten to my fill (or he said, "I have only once eaten to my fill"). Now you want me to fill my belly when all that remains of my life is like the thirst of a donkey (only a few moments)?**" (2)

Hadhrat Umar bin Hamza bin Abdullaah bin Umar رضي الله تعالى عنه reports that he was once sitting with his father when a man passed by. He (Hadhrat Hamza) asked, "Tell me what you were saying to (my father) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that day when I saw you speaking to him at Jurf." The man replied, "I said, 'O Abu Abdur Rahmaan! Your body has become frail, your age has advanced and those attending your gatherings neither acknowledge your rights nor your position (because of which they tire you by keeping you engaged for extended periods of time). Why do you not instruct your wife to prepare some especially good food for you when you return home. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه angrily replied, "Shame on you! By Allaah! I have never eaten to my fill for not only eleven years, twelve years, thirteen years or fourteen years (but for eighty years). I have not done so even once. Why should I do so now when all that remains of my life is like the thirst of a donkey (only a few moments)?" (3)

His Statement when he was Presented with 'Jawaarish'

Hadhrat Ubaydullaah bin Adi who was a freed slave of Hadhrat Abdullaah bin

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.423). Abul Abbaas Sarraaj in his Taareekh and Khateeb in his Muttafaq have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.328). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.86).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.298).

Umar رضي الله تعالى عنه reports that he once returned from Iraq and went to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. After greeting him, he said, "I have brought you a gift." "What is it?" asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. "Jawaarish," was the reply. "What is Jawaarish?" enquired Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. He Ubaydullaah explained, "It aids the digestion of food." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, "What will I do with it when I have never filled my belly for the past forty years?" (1)

Hadhrat Muhammad bin Seereen narrates that someone once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Should prepare some Jawaarish for you?" "What is this Jawaarish?" enquired Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. The man replied, "It is a preparation that aids digestion when you have eaten too much and feel bloated." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I have never eaten to my fill for the past four months. This is not because I cannot find any food to eat. However, I have lived with people (Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم) who would sometimes eat and stay hungry at other times." (2)

His Abstinence After the Demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "Since the time Rasulullaah صلى الله عليه وسلم was taken away, I have never laid a brick upon a brick (never built anything) and never planted a single date palm." (3)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه and Suddi

Hadhrat Jaabir رضي الله تعالى عنه says, "Besides Abdullaah bin Umar رضي الله تعالى عنه, there was none amongst us who received worldly wealth without the world turning towards him and he being inclined towards it." (4)

Hadhrat Suddi says, "I have seen a large group of Sahabah رضي الله تعالى عنهم who felt that besides Abdullaah bin Umar رضي الله تعالى عنه, none of them remained in the same condition in which Rasulullaah صلى الله عليه وسلم left them." (5)

The Abstinence of Hadhrat Hudayfah bin Yamaan رضي الله تعالى عنه

Hadhrat Saa'idah bin Sa'd bin Hudayfah narrates that Hadhrat Hudayfah رضي الله تعالى عنه used to say, "No day is more comforting and more pleasing to me than the day I return to my family to find that they have no food and are saying, 'We have been unable to get anything to eat.' This is because I have heard Rasulullaah صلى الله عليه وسلم say, 'More than the family of a sick person prevents him from (harmful) food, Allaah prevents a Mu'min from the wealth of this world. This is because Allaah cares more to safeguard the Mu'min from hardship than a father cares to safeguard his own son.'" (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300). Ibn Sa'd (Vol.4 Pg.110) has also reported the narration in brief.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303). Ibn Sa'd (Vol.4 Pg.125) has also reported the narration.
(4) Abu Sa'eed A'raabi, reporting from reliable sources.
(5) Abul Abbaas Sarraaj in his Taareekh, as quoted in *Isaabah* (Vol.2 Pg.347).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.277). Tabraani has reported a similar narration but Haythami (Vol.10 Pg.275) has commented on the chain of narrators.

Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves

Rebuking Hadhrat Aa'isha رضي الله تعالى عنها for eating Twice in a Day

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ once saw that I had eaten (full meals) twice during a single day and said, 'O Aa'isha! Are you not interested in any activity besides your stomach? Eating twice during one day is extravagance and Allaah does not like the extravagant ones.'"(1)

The Parting Advice Rasulullaah ﷺ gave to Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها says, "I was sitting and weeping by the side of Rasulullaah ﷺ (at his deathbed) when he said, 'What makes you weep? If you wish to meet with me (in the Aakhirah), you should suffice in this world with the mere provisions of a traveller and should never mix with the affluent.'"(2)

Another narration states that Rasulullaah ﷺ added, "**Never replace your clothing until you have patched them (and can wear them no more).**" (3) A narration from Hadhrat Urwa رضي الله تعالى عنه states that Hadhrat Aa'isha رضي الله تعالى عنها never got new clothing until she had patched her (old) clothing (to the extent) that some patches overlapped others. Hadhrat Mu'aawiya رضي الله تعالى عنه once sent her eighty thousand Dirhams but by the evening there was not a single Dirham left with her (she spent it all on the poor). Her servant asked, "Why did you not use a Dirham from it to buy us some meat?" Hadhrat Aa'isha رضي الله تعالى عنها said, "I would have done so had you reminded me about it." (4)

The Advice Rasulullaah ﷺ gave to Hadhrat Abu Juhayfah رضي الله تعالى عنه

Hadhrat Abu Juhayfah رضي الله تعالى عنه says that he once ate **Thareed** prepared with fatty meat because of which he was belching as he went to Rasulullaah ﷺ. Rasulullaah ﷺ said, "Please do not belch in front of us, O Abu Juhayfah. Remember that those who fill themselves most in this world shall suffer the most hunger on the Day of Qiyaamah." Thereafter, Hadhrat Abu Juhayfah رضي الله تعالى عنه never ate to his fill until the day he left this world. Whenever he ate during the mornings, he would not eat in the evenings and whenever he ate in the evenings, he would not eat in the mornings. (5)

(1) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.423).

(2) Ibnul A'raabi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).

(3) Tirmidhi, Haakim and Bayhaqi.

(4) Razeen, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.126).

(5) Tabraani. Haythami (Vol.5 Pg.31) has commented on the chain of narrators. Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.4 Pg.37). Bazzaar has also reported the narration but Haythami (Vol.10 Pg.323) has commented on the chain of narrators. Abu Nu'aym has also

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The Incident Between Rasulullaah ﷺ and a man with a Large Stomach

Hadhrat Ja'da رضي الله تعالى عنه narrates that Rasulullaah ﷺ once saw a man with a large stomach. Sticking his finger into the man's stomach, Rasulullaah ﷺ said, **"It would have been best for you if this (food) was in another (poor person's) stomach."**

Another narration states that a person once saw a dream about Rasulullaah ﷺ. Rasulullaah ﷺ sent for him and he came to relate the dream to Rasulullaah ﷺ. Because he was a man with a large belly, Rasulullaah ﷺ stuck his finger in the man's belly saying, "It would have been best for you if this (food) was in another place (in the belly of a poor man)." (1)

Hadhrat Umar رضي الله تعالى عنه Rebukes Hadhrat Jaabir رضي الله تعالى عنه for Buying Meat for his Family

Hadhrat Yahya bin Sa'eed reports that Hadhrat Umar رضي الله تعالى عنه once saw Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه with a man who was carrying some meat for him. Hadhrat Umar رضي الله تعالى عنه said, "Does none of you ever desire to keep himself hungry for the sake of his neighbour or cousin? Where has the verse of the Qur'aan left you in which Allaah says:

﴿أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore have nothing for yourselves here)*". {Surah Ahqaaf, verse 20}(2)

In another narration, Hadhrat Jaabir رضي الله تعالى عنه reports, "Umar bin Khattaab رضي الله تعالى عنه once met me after I had purchased some meat for a Dirham. 'What is this, O Jaabir?' I replied, 'Because my family had a strong craving for meat, I bought them this meat for a Dirham.' Umar رضي الله تعالى عنه then started repeating (my words) 'My family had a strong craving' so much that I wished the Dirham had fallen away from me and that I had never met Umar رضي الله تعالى عنه."(3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once saw a Dirham in the hand of Hadhrat Jaabir رضي الله تعالى عنه. "What is that Dirham for?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Jaabir رضي الله تعالى عنه replied, "I intend to use it to purchase some meat for my family since they were craving for some." Hadhrat Umar رضي الله تعالى عنه remarked, **"Will you always buy something merely because you crave for it?** Where has the verse of the Qur'aan left you in which Allaah says:

﴿أَذْهَبْتُمْ طَيِّبٰتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾ (سورة احقاف آيت ٢٠)

"You have used up your good things in your worldly life *(and therefore*

reported a similar narration in his *Hilya* (Vol.7 Pg.256) without the addition of the concluding words "Thereafter, Hadhrat Abu Juhayfah رضي الله تعالى عنه never ate...".

(1) Tabraani. Haythami (Vol.5 Pg.13) says that according to a narration of Ahmad, it was Rasulullaah ﷺ who saw the man in a dream. Haythami has also commented on the chain of narrators.

(2) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424).

(3) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.424). Ibn Jareer has also reported a longer narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.407).

have nothing for yourselves here) ". {Surah Ahqaaf, verse 20}[1]

Hadhrat Umar رضي الله تعالى عنه Rebuked his Son Abdullaah رضي الله تعالى عنه when he sees Meat with him

Hadhrat Hasan رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once went to his son Abdullaah رضي الله تعالى عنه's house at a time when he was eating some meat. "Why are you eating this meat?" Hadhrat Abdullaah رضي الله تعالى عنه replied, "I was craving for some." Hadhrat Umar رضي الله تعالى عنه rebuked him saying, "Will you always buy something merely because you crave for it? It is enough to classify a person as extravagant for him to eat whatever he craves for." [2]

The Advice Hadhrat Umar رضي الله تعالى عنه gave to Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه

Hadhrat Sa'eed bin Jubayr reports that the news reached Hadhrat Umar رضي الله تعالى عنه that Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه ate various types of meats. Hadhrat Umar رضي الله تعالى عنه then said to his slave Yarfa, "Let me know when his evening meal is served to him." When the meal was served to Hadhrat Yazeed رضي الله تعالى عنه, Yarfa duly informed Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه went to Hadhrat Yazeed رضي الله تعالى عنه, greeted with Salaam and sought permission to enter. He entered when permission was granted and Hadhrat Yazeed رضي الله تعالى عنه offered Hadhrat Umar رضي الله تعالى عنه his dinner. When Thareed and meat were served, Hadhrat Umar رضي الله تعالى عنه joined Hadhrat Yazeed رضي الله تعالى عنه in the meal. When roasted meat was served, Hadhrat Yazeed رضي الله تعالى عنه took some while Hadhrat Umar رضي الله تعالى عنه did not. Hadhrat Umar رضي الله تعالى عنه then exclaimed, "Allaah! Are you eating a meal after a meal, O Yazeed bin Abu Sufyaan? I swear by the Being Who controls the life of Umar! If you oppose the lifestyle of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم, you will certainly be led off their path (and not reach the highest echelons of Jannah)." [3]

Hadhrat Umar رضي الله تعالى عنه Criticises the world Before the Sahabah رضي الله تعالى عنهم

Hadhrat Hasan reports that Hadhrat Umar رضي الله تعالى عنه once passed by a rubbish dump and stopped there. When his companions felt disgusted (at the sight and stench), Hadhrat Umar رضي الله تعالى عنه said, "This is your world that you aspire for (or he said, "This is your world that you rely upon")."[4]

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Abu Dardaa رضي الله تعالى عنه when he Built a Tall Building

Hadhrat Salma bin Kulthoom reports that when Hadhrat Abu Dardaa رضي الله تعالى عنه built a tall building in Damascus, the news reached Hadhrat Umar رضي الله تعالى عنه in Madinah.

(1) Sa'eed bin Mansoor, Abd bin Humayd, Ibnul Mundhir, Haakim Abu Dawood Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).

(2) Abdur Razzaaq, Ahmad in his *Zuhd*, Askari in his Mawaa'idh and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

(3) Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

Hadhrat Umar رضي الله تعالى عنه wrote to him saying:

"O little builder, the son of the little builder's mother! Are the buildings of the Persians and Romans not sufficient for you that you had to go and build so many new buildings? O companions of Muhammad ﷺ! You are an example to others (others will emulate your examples)." (1)

Another narration from Hadhrat Raashid bin Sa'd states that when the news reached Hadhrat Umar رضي الله تعالى عنه that Hadhrat Abu Dardaa رضي الله تعالى عنه had built porches (at house entrances) in Hims, he wrote to him saying:

"O little builder! Were the worldly decorations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has commanded that these things be destroyed (that you should be simple)?" (2)

Yet another narration states that Hadhrat Umar رضي الله تعالى عنه added:

"Were the worldly decorations and renovations built by the Romans and Persians not sufficient for you? (How can you be doing this) When Allaah has announced that these things should be destroyed? As soon as this letter reaches you, you should move from Hims to Damascus."

Hadhrat Sufyaan says that this instruction was a form of punishment. (3)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه to Demolish the Double Storey Building of Hadhrat Khaarijah bin Hudhaafah رضي الله تعالى عنه

Hadhrat Yazeed bin Abu Habeeb **reports that Hadhrat Khaarija bin Hudhaafah رضي الله تعالى عنه was the first person to build a double storey building in Egypt.** When he received news of this, Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه (the governor of Egypt):

"Peace be on you.

The news has reached me that Khaarijah bin Hudhaafah has built a double storey building. (By doing this) Khaarijah will be spying on his neighbours. You should therefore demolish the house as soon as this letter reaches you, Inshaa Allaah.

Peace be on you." (4)

Hadhrat Ummu Talq رضي الله تعالى عنها and the Instruction of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah Roomi narrates that he once entered the house of Hadhrat Ummu Talq رضي الله تعالى عنها. Noticing that the roof of her house was extremely low, he asked, "O Ummu Talq! Why is your roof so low?" "Dear son," she replied, "Umar

(1) Ibn Asaakir.
(2) Ibn Asaakir, Hannaad and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).
(3) Abu Nu'aym in his *Hilya* (Vol.7 Pg.305).
(4) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).

bin Khattaab رضي الله تعالى عنه issued instructions to all his governors saying, 'Do not construct tall buildings because your worst days will come when you construct tall buildings.'"(1)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Sa'd رضي الله تعالى عنه when he Sought Permission to Build a House

Hadhrat Sufyaan bin Uyayna reports that when Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was governor of Kufa, he wrote to Hadhrat Umar رضي الله تعالى عنه, seeking permission to build himself a house. Hadhrat Umar رضي الله تعالى عنه wrote in reply, "Build only what is necessary to shield you from the sun and give you shelter from the rain because this world is only a place to make do with."

Hadhrat Umar رضي الله تعالى عنه also wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه the governor of Egypt saying, "Treat your subjects as you would like a governor to treat you."(2)

Hadhrat Umar رضي الله تعالى عنه Rebukes a Man who Built with Baked Bricks

Hadhrat Sufyan reports that the news reached Hadhrat Umar رضي الله تعالى عنه that a man used baked bricks to build. Hadhrat Umar رضي الله تعالى عنه said, "I had no idea that there will be people like Fir'oun in this Ummah because it was Fir'oun who said:

﴿فَأَوْقِدْ لِي يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا﴾ (سورة قصص آيت ٣٨)

O Haamaan! Kindle for me a fire on sand (bake bricks for me), then construct a (high) tower for me. {Surah Qasas, verse 38}(3)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه Rebukes Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for Decorations on the Walls when his Son got Married

Hadhrat Saalim the son of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I got married during the lifetime of my father. Amongst the people that my father invited was Abu Ayyoob رضي الله تعالى عنه. The walls of my room were covered with green curtains (as decorations). When Abu Ayyoob رضي الله تعالى عنه entered, he lowered his head (to scrutinise the wall) and discovered that they were indeed covered. He said, 'O Abdullaah! You people cover your walls?' my father was embarrassed and said, 'Our women have overpowered us, O Abu Ayyoob.' Abu Ayyoob رضي الله تعالى عنه remarked, 'I feared that others may be overpowered by their women, but I never had the fear of you being overpowered by them. I shall neither enter your house nor eat your food.'"(4)

(1) Ibn Sa'd and Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).
(2) Ibn Abi Dunya and Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).
(3) Abu Nu'aym in his *Hilya* (Vol.7 Pg.304).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.63).

The Parting Advice Hadhrat Abu Bakr رضي الله تعالى عنه gave to Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Salmaan رضي الله تعالى عنه reports that he once went to Hadhrat Abu Bakr رضي الله تعالى عنه and asked for some advice. Hadhrat Abu Bakr رضي الله تعالى عنه said, "Fear Allaah, O Salmaan! You should know that there will be many conquests. Your share from it should be only that (food) which you need for your stomach and that (clothing) which you need to cover yourself. You should also know that **whoever performs his five salaahs is in the protection of Allaah in the mornings and in the evenings.** You should also never kill anyone in Allaah's protection because you will then be breaching the security of Allaah because of which Allaah will throw you headlong into Jahannam." (1)

Another narration from Hadhrat Hasan states that Hadhrat Salmaan Faarsi رضي الله تعالى عنه visited Hadhrat Abu Bakr رضي الله تعالى عنه on his deathbed and asked, "Do give me some advice, O Khalifah of Rasulullaah ﷺ." Hadhrat Abu Bakr رضي الله تعالى عنه said, "Allaah shall open up the world to you so none of you should ever take more than what he needs just to get along." (2)

The Parting Words Hadhrat Abu Bakr رضي الله تعالى عنه spoke to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once visited Hadhrat Abu Bakr رضي الله تعالى عنه on his deathbed and greeted him with Salaam. Hadhrat Abu Bakr رضي الله تعالى عنه said, "Although it has not yet arrived, I can see worldly wealth approaching. It will however arrive and you people will then have curtains of silk and cushions of velvet. You will then (be so used to luxury that you will) experience difficulty using the woollen beddings of Azerbaijan, feeling as if you are lying on the thorns of the Su'daan tree. By Allaah! For one of you to be brought forward and executed is better for him than swimming in the intoxication of this world. (3)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Rebukes his Companions about their Lack of Abstinence and his Narration Concerning the Abstinence of Rasulullaah ﷺ

Hadhrat Ali bin Rabaah narrates that he once heard Hadhrat Amr bin Al Aas رضي الله تعالى عنه say, "You people spend the morning and the evenings hankering after that which Rasulullaah ﷺ abstained from. You have started hankering after the world when Rasulullaah ﷺ stayed away from it. By Allaah! Not a night passed Rasulullaah ﷺ in his entire life without his debts exceeding his dues." Some of the Sahabah رضي الله تعالى عنهم then said, "We did see Rasulullaah ﷺ taking loans." (4)

(1) Ahmad in his *Zuhd* and Ibn Sa'd (Vol.3 Pg.137), as quoted in *Kanzul Ummaal* (Vol.8 Pg.233).
(2) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.146).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Tabraani has reported a similar narration from Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).
(4) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.5 Pg.166).

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Another narration states that Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "Never did three days pass Rasulullaah ﷺ in his entire life without his debts exceeding his dues." (1)

Yet another narration states that Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "How far are your lifestyles to that of your Nabi ﷺ! Whereas he was most abstinent from the world, you people are most desirous of it." (2)

What Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to his Son who asked him for a New Garment

Hadhrat Maymoon reports that when one of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's sons asked him for new lower garment, claiming that his was torn, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Cut your garment (off from where it is torn) and then wear the rest." When (he noticed that) the youngster did not like the response, he said, "Shame on you! Do not be one of those people who spend everything that Allaah provides for them on their bellies (on food) and backs (on clothing)." (3)

The Incident Between Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Thaabit reports that Hadhrat Abu Dharr رضي الله تعالى عنه once passed by Hadhrat Abu Dardaa رضي الله تعالى عنه who was busy building a house for himself. Hadhrat Abu Dharr رضي الله تعالى عنه remarked, "You are loading large boulders on people's necks." Hadhrat Abu Dardaa رضي الله تعالى عنه explained, "I am having a house built." When Hadhrat Abu Dharr رضي الله تعالى عنه repeated his remark, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Dear brother! It appears as if you are upset with me for this." Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Had I passed you when you were tending to the faeces of your family, it would have been more pleasing to me than what I am now seeing." (4)

What Hadhrat Abu Bakr رضي الله تعالى عنه said to his Daughter Hadhrat Aa'isha رضي الله تعالى عنها when he saw her Wearing New Clothes

Hadhrat Aa'isha رضي الله تعالى عنها says, "I once wore a new upper garment of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr رضي الله تعالى عنه said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, 'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).' I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'That shall perhaps atone for you.'"(5)

(1) Haakim and Ibn Hibbaan.
(2) Ah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.315). Ibn Asaakir and Ibn Najjaar have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.148).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and a son of his who was About to Pass Away

Hadhrat Habeeb bin Hamzah says that when death came to one of Hadhrat Abu Bakr رضي الله تعالى عنه's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رضي الله تعالى عنه that they noticed his son looking towards the pillow. When the people lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رضي الله تعالى عنه hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." (1)

What Hadhrat Ammaar رضي الله تعالى عنه said to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when he called him to See the House he Had Built

Hadhrat Abdullaah bin Abu Hudhay' reports that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه built his house, he said to Hadhrat Ammaar رضي الله تعالى عنه, "Come and have a look at what I have built." Hadhrat Ammaar رضي الله تعالى عنه went with him but when he saw the house, he said, "You have built a sturdy structure and have long hopes (of living there for a long time) yet your death is very near." (2)

The Statement of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه when Invited for a Waleema

Hadhrat Ataa narrates that he was once with Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه when he was invited for a Waleema. When Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه saw a variety of dishes, he remarked, "Do you not know that if Rasulullaah صلى الله عليه وسلم ate in the mornings, he would not have dinner and if he ate dinner, he would not have meals in the mornings?" (3)

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(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.142).
(3) Abu Nu'aym in his *Hilya* (Vol.3 Pg.323). Abu Nu'aym has commented on the chain of narrators.

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Chapter Nine

The Chapter About How the Sahabah رضي الله تعالى عنهم Relinquished their Carnal Desires

This chapter highlights how the Sahabah رضي الله تعالى عنهم relinquished the instinctive feelings they had for their parents, their children, their brothers, their spouses, their families, their wealth, their businesses and their homes so that they could cling to the love of Allaah, the love of Rasulullaah ﷺ and the love of every Muslim attached to Allaah and Rasulullaah ﷺ. The chapter also highlights how honoured every person who had been attached to Rasulullaah ﷺ in any way

Severing Ties with the Period of Ignorance to Strengthen Ties with Islaam

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه Kills his Father During the Battle of Badr

Hadhrat Ibn Showdhab reports that the father of Hadhrat Abu Ubaydah رضي الله تعالى عنه kept confronting him during the Battle of Badr as Hadhrat Abu Ubaydah رضي الله تعالى عنه continued avoiding him. However, when his father 's confrontations became too persistent, **Hadhrat Abu Ubaydah رضي الله تعالى عنه killed him.** It was then that Allaah revealed the following verse:

﴿لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝﴾

(سورة مجادله آيت ٢٢)

You will not find people who believe in Allaah and the Last Day befriending those who oppose Allaah and His Rasool ﷺ even though they *(those who oppose Allaah and Rasulullaah ﷺ)* are their fathers, their sons, their brothers or their families. These *(Mu'mineen who*

disassociate from their relatives who oppose Allaah and Rasulullaah ﷺ) are the people in whose hearts Allaah has written *(entrenched)* Imaan and whom Allaah assists with His mercy. Allaah shall enter them into gardens beneath which rivers flow where they shall live forever. Allaah is pleased with them and they are pleased with Him. They are the group of Allaah. Behold! The group of Allaah shall be the only successful ones. {Surah Mujaadalah, verse 22}[1]

The Incident of Two Sahabah رضي الله تعالى عنهم with their fathers

Hadhrat Maalik bin Umayr رضي الله تعالى عنه who had seen the Period of Ignorance reports that a man came to Rasulullaah ﷺ and said, "Amongst the enemy I encountered my father. When he uttered ugly words of blasphemy against you, I was unable to control myself and killed him with a thrust of my spear." Rasulullaah ﷺ remained silent. Thereafter, another man arrived and said, "When I confronted my father in battle, I left him, hoping that someone else should rather kill him." This time Rasulullaah ﷺ again remained silent. [2]

The Son of Abdullaah bin Ubay Seeks Permission to Execute his Father

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by Abdullaah bin Ubay who was sitting on the shade of a fortress. Abdullaah bin Ubay passed a remark saying, **"The son of Ibn Kabshah[3] has thrown dirt on our faces."** Abdullaah bin Ubay's son Hadhrat Abdullaah رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I swear by the Being Who has given you honour that if you wish, I shall bring my father's head to you (after executing him)." Rasulullaah ﷺ replied, "No. You should rather continue treating your father well and being good to him." [4]

Another narration from Hadhrat Abdullaah رضي الله تعالى عنه the son of Abdullaah bin Ubay says that when he requested permission from Rasulullaah ﷺ to execute his father, Rasulullaah ﷺ told him not to. [5]

Yet another narration from Hadhrat Aasim bin Umar bin Qataadah states that Hadhrat Abdullaah رضي الله تعالى عنه the son of Abdullaah bin Ubay bin Salool once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The news has reached me that you intend having Abdullaah bin Ubay executed because of what you have heard about him. If you are really going to do so, give me the instruction and I

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101). Bayhaqi (Vol.9 Pg.27) and Haakim have reported a similar narration but Bayhaqi has commented on the chain of narrators. Tabraani has reported a similar narration from reliable sources, as quoted in *Isaabah* (Vol.2 Pg.253).

(2) Bayhaqi (Vol.9 Pg.27). Bayhaqi has also commented on the chain of narrators.

(3) Ibn Kabshah was the name of either Rasulullaah ﷺ's maternal grandfather or the title of his wet-nurse Hadhrat Haleema رضي الله تعالى عنها's family. Rasulullaah ﷺ was therefore sometimes called 'Ibn Abi Kabshah' (the son of Abu Kabshah).

(4) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.318).

(5) Tabraani.

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shall bring his head to you. By Allaah! All of the Khazraj tribe know well that there is none amongst them who honours their father more than I do. I fear that if you give the instruction to another person and he kills my father, my carnal self will not allow me to see my father's executioner walk freely amongst the people. I may then kill him, as a result of which I shall enter **Jahannam** for killing a Mu'min for the life of a Kaafir." Rasulullaah ﷺ replied, "(Instead of executing him) We shall rather be lenient with him and continue treating him well as long as he remains with us." (1)

Hadhrat Usaama bin Zaid رضي الله تعالى عنه narrates that when Rasulullaah ﷺ returned from the military offensive against the Banu Mustaliq tribe, Hadhrat Abdullaah رضي الله تعالى عنه the son of Abdullaah bin Ubay stood up and drew his sword before his father saying, "I swear by Allaah. That I shall not sheath my sword until you say, 'Muhammad ﷺ is honourable while we are low.'"(2) Abdullaah bin Ubay then said, "Shame on you! Muhammad ﷺ is honourable while we are low." When Rasulullaah ﷺ was informed of this, he was pleased and approved of the act.(3)

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Handhala رضي الله تعالى عنه the son of Abu Aamir and Hadhrat Abdullaah رضي الله تعالى عنه the son of Abdullaah bin Ubay bin Salool both sought permission from Rasulullaah ﷺ to execute their fathers but Rasulullaah ﷺ refused. (4)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه and his Son Hadhrat Abdur Rahmaan during the Battle of Badr

Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه once said to his father, "When I saw you during the Battle of Uhud, I avoided you." Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "Had I seen you, I would not have avoided you (but would have attacked you because you were opposing the Deen of Allaah)"(5)

Waaqidi reports that (as a Kaafir then) Hadhrat Abdur Rahmaan رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه called for a contestant to fight him. When Hadhrat Abu Bakr رضي الله تعالى عنه stood up to the challenge, Rasulullaah ﷺ said, "(Do not go because) We still have much to benefit from you." (6)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه Concerning the Death of his Father

It is reported by Hadhrat Abu Ubaydah and other scholars proficient in the knowledge of the various battles Rasulullaah ﷺ fought, state that Hadhrat

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.158).
(2) This was after Abdullaah bin Ubay made the statement that Rasulullaah ﷺ was low and they were honourable. See the commentary of Surah Munaafiqoon (Surah 63) for details.
(3) Tabraani. Haythami (Vol.9 Pg.318) has commented on the chain of narrators.
(4) Ibn Shaaheen, as quoted in *Isaabah* (Vol.1 Pg.361).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haakim has reported a similar narration.
(6) Haakim, Bayhaqi (Vol.8 Pg.186) has reported a similar narration.

Umar رضي الله تعالى عنه once passed by Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked, "It seems to me that you are upset with me because you think that I had killed your father. Had I killed him, I would not have made any excuses for it because I killed my own maternal uncle Aas bin Hishaam bin Mughiera. Nevertheless, the truth is that when I passed by your father (on the battlefield) he was (lying down wounded and) hitting his head on the ground as a bull hits its horns on the ground. I then steered away from him and it was his cousin Ali who headed for him and killed him. (1) Another narration adds that Hadhrat Sa'eed رضي الله تعالى عنه said, "Even if you killed him, it was you who was on the truth while he was on falsehood." This statement greatly pleased Hadhrat Umar رضي الله تعالى عنه.(2)

Hadhrat Abu Hudhayfah رضي الله تعالى عنه's reaction when he Saw his Father's Body being Dragged to the Well After the Battle of Badr

Hadhrat Aa'isha رضي الله تعالى عنها narrates that according to the instructions of Rasulullaah ﷺ, the bodies of the Mushrikeen killed during the Battle of Badr were dragged to a (unused) well and thrown into it. Rasulullaah ﷺ then stood beside the well and said, "O people of this well! Have you found the promise of your Rabb (punishment) to be true? I have indeed found the promise of my Rabb (victory) to be true." The Sahabah رضي الله تعالى عنهم asked, **"O Rasulullaah ﷺ! Are you addressing dead people?" Rasulullaah ﷺ replied, "They now know well that the promise of their Rabb is true."**

Rasulullaah ﷺ noticed an expression of gloom on the face of Hadhrat Abu Hudhayfah رضي الله تعالى عنه as he saw the body of his father Utba being dragged to the well. "O Abu Hudhayfah!" Rasulullaah ﷺ called out, "It seems that you dislike what you are seeing?" Hadhrat Abu Hudhayfah رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! Because my father was a leader of his people, I hoped that his Rabb would guide him to Islaam. **However, it depressed me to see how he has fallen (without becoming a Muslim).**" Rasulullaah ﷺ then made good du'aas for Hadhrat Abu Hudhayfah رضي الله تعالى عنه.(3)

Another narration from Hadhrat Abu Zinaad states that when **Hadhrat Abu Hudhayfah رضي الله تعالى عنه fought in the Battle of Badr, he called his father Utba to challenge him to a duel.** This narration also quotes the couplets that his sister Hind bin Utba رضي الله تعالى عنها recited about the incident. (4)

The Incident of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه and his Brother who was Taken Captive during the Battle of Badr

Hadhrat Nubay bin Wahab رضي الله تعالى عنه from the Banu Abdud Daar tribe reports that

(1) Ibn Hishaam, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.290).

(2) *Isti'aab* and *Isaabah.*

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.296). Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.294).

(4) Haakim (Vol.3 Pg.223). Bayhaqi (Vol.8 Pg.186) has reported a similar narration.

when Rasulullaah ﷺ arrived with the captives from the Battle of Badr, they distributed them amongst the Sahabah رضي الله تعالى عنهم saying, "I emphatically command you to treat them well." Amongst the prisoners was Abu Azeez bin Umayr bin Hishaam, the real brother of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه. Hadhrat Abu Azeez رضي الله تعالى عنه says, "When I was captured by one of the Ansaar, my brother Mus'ab bin Umayr رضي الله تعالى عنه passed by. He said to the Ansaari, 'Tie both his hands well because his mother is very wealthy and she will pay a large ransom for him.' I was with a group of Ansaar when we returned from the battle. Whenever the morning and afternoon meals were served, they gave me the bread and ate dates only because of the instruction of Rasulullaah ﷺ to treat us (prisoners) well. Whenever any of them happened to receive any bread, he would ensure that he gave it to me. When I returned it to him out of embarrassment, he would give it back without even touching it."

Hadhrat Abu Yasar رضي الله تعالى عنه was the Ansaari who captured Hadhrat Abu Azeez رضي الله تعالى عنه. After Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه had told Hadhrat Abu Yasar رضي الله تعالى عنه what he did (about tying both hands well), Hadhrat Abu Azeez رضي الله تعالى عنه said, "Dear brother! Is this the advice you give him about me (your own brother)?" Hadhrat Mus'ab رضي الله تعالى عنه replied, "He (Hadhrat Abu Yasar رضي الله تعالى عنه) is my brother and not you." When Hadhrat Abu Azeez رضي الله تعالى عنه's mother enquired what the highest ransom was that anyone from the Quraysh had paid, **she was informed that it was four thousand Dirhams. She then sent four thousand Dirhams and ransomed her son.** (1)

Hadhrat Ayyoob bin Nu'maan narrates that during the Battle of Badr, Hadhrat Abu Azeez bin Umayr, the real brother of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was also captured (by the Muslims). He was placed in the custody of Hadhrat Muhriz bin Nadhla رضي الله تعالى عنه. Hadhrat Mus'ab رضي الله تعالى عنه said to Hadhrat Muhriz رضي الله تعالى عنه, "Tie both his hands well because he has a very wealthy mother in Makkah (who will pay a large ransom for him)." Hadhrat Abu Azeez رضي الله تعالى عنه said, "Is that your advice concerning me, dear brother?" Hadhrat Mus'ab رضي الله تعالى عنه replied, "Muhriz is my brother and not you." Hadhrat Abu Azeez رضي الله تعالى عنه's mother then sent four thousand Dirhams (as ransom for her son). (2)

The Incident Between Hadhrat Abu Sufyaan رضي الله تعالى عنه and his Daughter Ummul Mu'mineen Hadhrat Ummu Habeebah رضي الله تعالى عنها

Hadhrat Zuhri reports that Hadhrat Abu Sufyaan رضي الله تعالى عنه once came to Madinah (before accepting Islaam) to meet Rasulullaah ﷺ at a time when Rasulullaah ﷺ had intended to go to war with the people of Makkah. Hadhrat Abu Sufyaan رضي الله تعالى عنه spoke to Rasulullaah ﷺ about extending the Treaty of Hudaybiyyah (which the people of Makkah had already breached) but Rasulullaah ﷺ refused to do so. He then left Rasulullaah ﷺ and went to see his daughter Hadhrat

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.307).
(2) Waaqidi, as quoted in Nasbur Ra'ya (Vol.3 Pg.403).

Ummu Habeebah رضي الله تعالى عنها (the wife of Rasulullaah ﷺ). As he was gong to sit on Rasulullaah ﷺ's bedding, Hadhrat Ummu Habeebah رضي الله تعالى عنها quickly rolled it up. "Dear daughter!" Hadhrat Abu Sufyaan رضي الله تعالى عنه exclaimed, "Am I not worthy of this bedding or is it not worthy of the likes of me?" Hadhrat Ummu Habeebah رضي الله تعالى عنها replied, **"This is Rasulullaah ﷺ's bedding and (you are unfit to sit on it because) you are an impure Mushrik."** Hadhrat Abu Sufyaan رضي الله تعالى عنه responded by saying, "Dear daughter! You have really changed for the worse since leaving us." (1) Another narration states that

Hadhrat Ummu Habeebah رضي الله تعالى عنها added, "I would not like you to sit on his bedding."(2)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning a Sparrow and its Fledglings

Hadhrat Abul Ahwas narrates, "We once visited Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه as he was with his three sons, who appeared (radiant) like three gold coins. As we looked at the three boys, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه understood our feelings and said, 'It seems like you envy me because of these boys?' We replied, 'It is because of such things that a person is truly the envy of all.' Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then looked up to the low ceiling of his house where a sparrow had built a nest. **He said, 'I prefer dusting off from my hands the sand from the graves of these boys rather than a single egg falling and breaking from that sparrow's nest."**

Another narration from Hadhrat Abu Uthmaan states that he used to sit in the company of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in Kufa. He further says that at that time, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was married to two beautiful women of high birth and had the most beautiful children from them. As he was sitting on a raised place, a sparrow started chirping from above and then emptied its belly on Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. As he wiped the mess off, he said, **"I prefer that the family of Abdullaah die and I follow them in death rather than this sparrow dying."** (3)

The Statement of Hadhrat Umar رضي الله تعالى عنه About the Prisoners from Badr

The narration has already passed(4) concerning the statement that Hadhrat Umar رضي الله تعالى عنه made about what should be done with the prisoners from the Battle of Badr. He said, "I swear by Allaah that I do not share the opinion of Abu Bakr. I strongly feel that you should hand so-and-so (a relative of Hadhrat Umar رضي الله تعالى عنه) over to me for execution, that you hand Aqeel over to Ali for execution and that

(1) Ibn Sa'd (Vol.8 Pg.70).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.280).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.133).

(4) In the chapter entitled "Consulting with knowledgeable People", under the heading "Rasulullaah ﷺ Consults with the Sahabah رضي الله تعالى عنهم" and the subheading "Rasulullaah ﷺ Consults with the Sahabah رضي الله تعالى عنهم Concerning the Caravan of Abu Sufyaan and Concerning the Prisoners Taken at Badr".

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you hand over to Hamza his brother (Abbaas رضي الله تعالى عنه) so that he could execute him. In this manner, Allaah would know that we have no inclination towards the Mushrikeen in our hearts because these men are their leaders and the most influential people they have."

Many incidents have also passed about how the Ansaar severed the ties they had with people during the Period of Ignorance[1]

The Love that the Sahabah رضي الله تعالى عنهم had for Rasulullaah صلى الله عليه وسلم

The Love that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه had for Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنه narrates that (during the Battle of Badr) Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه said, "O Nabi of Allaah صلى الله عليه وسلم! Should we not build you a structure for shade so that you could stay there and your conveyance could stay in readiness with you. We shall then fight the enemy and if Allaah grants us honour and victory over them, it would be what we want. However, if the contrary occurs, you could mount your conveyance and join up with those who have remained behind (in Madinah). Many people have remained behind who love you no less than we do and who would have never stayed behind had they known that we were going to fight a battle. Allaah shall then use them to protect you because they are your well wishers and will fight by your side." Rasulullaah صلى الله عليه وسلم praised this gesture of Hadhrat Sa'd رضي الله تعالى عنه and prayed for him. The structure was then erected for Rasulullaah صلى الله عليه وسلم.[2]

The Incident of the Love a Sahabi رضي الله تعالى عنه Expressed for Rasulullaah صلى الله عليه وسلم and the verse Revealed in this Regard

Hadhrat Aa'isha رضي الله تعالى عنها narrates that a man came to Rasulullaah صلى الله عليه وسلم and said, "O Rasulullaah صلى الله عليه وسلم! I love you more than my own self and more than my children. When I am in my house and think of you, I have no peace until I come to see you. Now that I think of my death and yours, I realise that you will be elevated amongst those occupying the highest positions in Jannah and I fear that I will never get to see you when I get to Jannah. Rasulullaah صلى الله عليه وسلم gave no reply until Hadhrat Jibra'eel عليه السلام came with the revelation of the verse:

﴿وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝﴾ (سورة نساء آيت ٦٩)

Those who obey Allaah and the Rasool صلى الله عليه وسلم will be (in the Aakhirah) with those Ambiyaa *(those who received divine revelation)*,

(1) In the Chapter about the Ansaar and under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam".

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.268).

"Siddeeqeen" [1], martyrs *(those prepared to die for Allaah and for Rasulullaah ﷺ)* and righteous ones *(those who purify their bodies and souls)* on whom Allaah has bestowed His bounties. These are indeed the best of companions. *(Although all these people may not necessarily share the same stages of Jannah, they will be able to meet each other frequently.)* {Surah Nisaa, verse 69}[2]

Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that a man once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I love you so much that whenever I think of you, I feel that I would die if I do not come to see you. It now occurs to me that I would be on a level lower than yours when I enter Jannah (and will be unable to see you). This grieves me terribly and I therefore wish to be on the same level as you." Rasulullaah ﷺ gave no reply until Allaah revealed the verse:

﴿وَمَنْ يُطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝﴾ (سورة نساء آيت ٦٩)

Those who obey Allaah and the Rasool ﷺ will be *(in the Aakhirah)* with those Ambiyaa, "Siddeeqeen", martyrs and righteous ones on whom Allaah has bestowed His bounties. These are indeed the best of companions. {Surah Nisaa, verse 69}

Rasulullaah ﷺ then called for the Sahabi رضي الله تعالى عنه and recited the verse to him.[3]

The Incident of the Sahabi رضي الله تعالى عنه whose Preparation for the Day of Qiyaamah was His Love for Allaah and Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه narrates that a man once asked Rasulullaah ﷺ when Qiyaamah will take place. "What have you prepared for the Day of Qiyaamah?" asked Rasulullaah ﷺ. **The Sahabi رضي الله تعالى عنه replied, "Nothing besides the love for Allaah and His Rasool ﷺ." Rasulullaah ﷺ told him, "(On the Day of Qiyaamah) You shall be with those whom you love."** Hadhrat Anas رضي الله تعالى عنه says, "Nothing made us as happy as the statement of Rasulullaah ﷺ: 'You shall be with those whom you love'. I love Rasulullaah ﷺ, Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. Because of this love I bear for them, I hope to be with them." [4]

Another narration of Bukhaari states that a man from the desert once came to Rasulullaah ﷺ and asked, "When will Qiyaamah take place?" "What!" exclaimed Rasulullaah ﷺ, "What preparations have you made for it?" The man replied, "I

(1) This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation.

(2) Tabraani. Haythami (Vol.7 Pg.7) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.240) with commentary on the chain of narrators.

(3) Tabraani. Haythami (Vol.7 Pg.7) has commented on the chain of narrators.

(4) Bukhaari and Muslim.

have made no preparations for it apart from the fact that I love Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "You shall be with those whom you love." Hadhrat Anas ﷺ asked, "Does this apply to us as well?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Anas ﷺ says, "That day we were extremely overjoyed."

A narration of Tirmidhi quotes that Hadhrat Anas ﷺ said, "While I have seen the companions of Rasulullaah ﷺ rejoice about many things, I have never seen them rejoice more than the time when a man came and asked, "O Rasulullaah ﷺ! A person loves another for doing a good deed that he is unable do (will this benefit him)?" Rasulullaah ﷺ replied, "A man shall be (in the Aakhirah) with those whom he loves."

The Statement of Rasulullaah ﷺ: "You, O Abu Dharr, shall be with Those whom you love"

Hadhrat Abu Dharr ﷺ narrates that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! (What will be the outcome of) **A man who loves a group of people but is unable to carry out the deeds they carry out?"** Rasulullaah ﷺ replied, **"You, O Abu Dharr, shall be with those whom you love."** Hadhrat Abu Dharr ﷺ then said, "I love Allaah and His Rasool ﷺ." "You shall therefore be with those whom you love," Rasulullaah ﷺ assured him. When Hadhrat Abu Dharr ﷺ repeated his words, Rasulullaah ﷺ repeated what he had said.(1)

The Incident of Hadhrat Ali ﷺ with Rasulullaah ﷺ when he was Experiencing Extreme Hunger

Hadhrat Abdullaah bin Abbaas ﷺ reports that the news once reached Hadhrat Ali ﷺ that Rasulullaah ﷺ was experiencing severe hunger. Hadhrat Ali ﷺ therefore left home to look for some work by which he could earn something to alleviate the plight of Rasulullaah ﷺ. When he entered the orchard of a Jewish man, the man asked him to draw seventeen buckets of water from the well for a price of one date for every bucket drawn. The Jew then allowed Hadhrat Ali ﷺ to choose what type of dates he wanted and Hadhrat Ali ﷺ chose seventeen *Ajwah* dates. When Hadhrat Ali ﷺ brought the dates, Rasulullaah ﷺ asked, "Where did you get this from, Abu Hasan?" Hadhrat Ali ﷺ replied, "O Nabi of Allaah ﷺ! When I heard about your hunger, I went out to look for a job to get you this food." "Was it the love of Allaah and for His Rasool ﷺ that motivated you to do this?" Rasulullaah ﷺ asked. "It certainly was," came the reply. Rasulullaah ﷺ then said, **"Whenever a servant of Allaah loves Allaah and His Rasool ﷺ, poverty comes to him faster than water flowing downstream. The person who loves Allaah and His Rasool ﷺ should prepare a shield (of patience and abstinence) against tribulations."** (2)

(1) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.429,431,433).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.321).

The Incident of Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه

Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه narrates that he once went to Rasulullaah ﷺ and found that his face had become extremely pale. "May my parents be sacrificed for you! What is that matter that I see your face so pale?" he asked. Rasulullaah ﷺ replied, "Nothing that can enter the belly of any living creature has entered my belly for three days." Hadhrat Ka'b رضي الله تعالى عنه then left and found a Jewish man watering his camel. He watered the camel for the man with the understanding that he would earn a date for every bucket drawn. When he had collected several dates, he took them to Rasulullaah ﷺ who asked where he got them. After Hadhrat Ka'b رضي الله تعالى عنه explained the incident, Rasulullaah ﷺ asked, "Do you have love for me, Ka'b?" "May my father be sacrificed for you!" Hadhrat Ka'b رضي الله تعالى عنه responded, "Of course I do." Rasulullaah ﷺ then told him, "Poverty runs to a person who loves me faster than water returning to its source. In addition to this, tribulations will certainly come your way, so prepare a shield (of patience and abstinence) for it."

Rasulullaah ﷺ later did not see Hadhrat Ka'b رضي الله تعالى عنه and asked the Sahabah رضي الله تعالى عنهم where he was. When they informed Rasulullaah ﷺ that he was ill, Rasulullaah ﷺ walked to his house. When Rasulullaah ﷺ entered the house, he said, "Good news for you, O Ka'b!" Hadhrat Ka'b رضي الله تعالى عنه's mother then said, "Glad tidings of Jannah for you, Ka'b!" "Who is this lady who swears in Allaah's name?" asked Rasulullaah ﷺ. "She is my mother, O Rasulullaah ﷺ!" replied Hadhrat Ka'b رضي الله تعالى عنه. Rasulullaah ﷺ then said, "How can you be sure, O Ummu Ka'b? Perhaps Ka'b spoke something useless and refused to give (to a needy person) something that he did not need?" (1)

The Love that Hadhrat Talha bin Baraa رضي الله تعالى عنه had for Rasulullaah ﷺ

Hadhrat Husayn bin Wahwah Ansaari رضي الله تعالى عنه reports that when Hadhrat Talha bin Baraa رضي الله تعالى عنه met Rasulullaah ﷺ, **he embraced Rasulullaah ﷺ and kissed his feet.** He said, "O Rasulullaah ﷺ! Command me to do as you please, for I shall never disobey any instruction you give." This surprised Rasulullaah ﷺ because Hadhrat Talha رضي الله تعالى عنه was still a young boy. "Then go and kill your father," Rasulullaah ﷺ said. As he left with the resolve to kill his father, Rasulullaah ﷺ called him back saying, "Come back! I have not been sent to severe family ties."

It was not long afterwards that Hadhrat Talha رضي الله تعالى عنه fell ill. It was an icy cold and overcast winter's day when Rasulullaah ﷺ came to visit him. As he left, Rasulullaah ﷺ said to the family, "I think that death is coming to Talha. Do inform me when he passes away so that I may be present and perform the (Janaazah) salaah for him. However, do hurry with the burial procedures."

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.314) and *Targheeb wat Tarheeb* (Vol.5 Pg.153). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.320). This narration quotes that Rasulullaah ﷺ said, "Perhaps Ka'b spoke something useless or refused to give (to a needy person) something that he did not need?"

Rasulullaah ﷺ had not yet reached the area of the Banu Saalim bin Auf tribe when Hadhrat Talha رضي الله تعالى عنه passed away. However, by then the night had already enveloped him. Amongst other things that Hadhrat Talha رضي الله تعالى عنه told his family was, "Bury me and allow me to meet my Rabb but do not call Rasulullaah ﷺ because I fear that the Jews may cause him some harm as he comes here." Rasulullaah ﷺ was therefore informed about his death only in the morning. Rasulullaah ﷺ came to his grave and stood there as the people stood on rows with him. He then raised his hands and prayed, "O Allaah! You be smiling when you meet Talha and let him be smiling as well." (1)

Hadhrat Talha bin Miskeen narrates that Hadhrat Talha bin Baraa رضي الله تعالى عنه came to Rasulullaah ﷺ and said, "Stretch out your hand so that I may pledge my allegiance to you." "Even if I command you to sever ties with your parents?" Rasulullaah ﷺ asked. "No," replied Hadhrat Talha رضي الله تعالى عنه. Thereafter, Hadhrat Talha رضي الله تعالى عنه again came to Rasulullaah ﷺ asking him to stretch out his hand. "To what do you want to pledge allegiance?" asked Rasulullaah ﷺ. "To Islaam," replied Hadhrat Talha رضي الله تعالى عنه. "Even if I command you to sever ties with your parents?" Rasulullaah ﷺ asked. "No," replied Hadhrat Talha رضي الله تعالى عنه.

Hadhrat Talha رضي الله تعالى عنه then approached Rasulullaah ﷺ for the third time with the same request. He had only a mother and was most dutiful towards her. This time Rasulullaah ﷺ said to him, "O Talha! Severing of family ties has no place in our religion. All I wished to do (by asking you if you would severe ties with your parents) was to ensure that there were no doubts in your Deen." Hadhrat Talha رضي الله تعالى عنه then accepted Islaam and was an excellent Muslim.

When he fell ill one day, Rasulullaah ﷺ visited him and found him unconscious. Rasulullaah ﷺ said, "I do not think that Talha will survive the night. Do send for me as soon as he regains consciousness." When Hadhrat Talha رضي الله تعالى عنه did regain consciousness late at night, he asked, "Has Rasulullaah ﷺ not come to visit me?" When he was informed that Rasulullaah ﷺ did come and told about what Rasulullaah ﷺ said, Hadhrat Talha رضي الله تعالى عنه said, "Do not send for him at this hour for he must not be stung (by a reptile) or suffer some other harm. However, after I die, do pass my Salaams to him and request him to seek forgiveness on my behalf." After Rasulullaah ﷺ had led the Fajr salaah, he enquired about Hadhrat Talha رضي الله تعالى عنه and was informed that he had passed away. Rasulullaah ﷺ then raised his hands and prayed, "O Allaah! You be smiling when you meet Talha and let him be smiling as well." (2)

The Love that Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه Had for Rasulullaah ﷺ

Hadhrat Zuhri reports that someone once complained to Rasulullaah ﷺ that

(1) Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.50). Baghawi, Ibn Abi Khaythama, Ibn Abi Aasim, Ibn Shaaheen and Ibn Sakan have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.227). Haythami (Vol.9 Pg.365) states that Abu Dawood has reported a part of the narration without commenting on the chain of narrators. He says that the chain should therefore be sound, Inshaa Allaah.

(2) Tabraani. Haythami (Vol.9 Pg.365) has commented on the chain of narrators. Ibnus Sakan has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.227).

Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه joked a lot and spoke many useless things. **Rasulullaah ﷺ said, "Leave him alone because he has a heart that loves Allaah and His Rasool ﷺ."**(1)

The Statement of Rasulullaah ﷺ when the Corpse of Hadhrat Abdullaah bin Dhul Bijaadayn رضي الله تعالى عنه was Carried

Hadhrat Adra رضي الله تعالى عنه narrates that he was guarding Rasulullaah ﷺ one night when he heard someone reciting Qur'aan in a loud voice. When Rasulullaah ﷺ came out, he said "O Rasulullaah ﷺ! That person is showing off." "That man," Rasulullaah ﷺ explained, "is Abdullaah bin Dhul Bijaadayn رضي الله تعالى عنه." Hadhrat Abdullaah bin Dhul Bijaadayn رضي الله تعالى عنه passed away in Madinah and after burial preparations were made and the body was carried, Rasulullaah ﷺ said, "Be gentle with him as Allaah is gentle with him because he had great love for Allaah and His Rasool ﷺ." When Rasulullaah ﷺ came to the grave (which was being dug), he said, "Widen it for him as Allaah's mercy has been widened for him." One of the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! You seem very depressed about his death?" Rasulullaah ﷺ replied, "Because he loved Allaah and his Rasool ﷺ."(2)

The Incidents of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Zaid bin Dathana رضي الله تعالى عنه and Hadhrat Khubayb bin Adi رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Sa'd reports, "I was once with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when his leg cramped. 'What is wrong with your leg?' I asked. 'The muscles have cramped from here to here,' he replied. I said, **'Then take the name of the person most beloved to you (so that Allaah should cure it thereby).' He then took the name of Muhammad ﷺ and was able to stretch his leg."** (3)

The incident has already passed reporting the time when Hadhrat Zaid bin Dathana رضي الله تعالى عنه was brought for execution and Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid رضي الله تعالى عنه replied, "I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family." **Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad ﷺ loved Muhammad ﷺ."**

The story of Hadhrat Khubayb رضي الله تعالى عنه has also passed narrating the incident about the time when the Mushrikeen asked him to swear by Allaah whether he

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.223).
(2) Ibn Maajah, Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.2 Pg.224) with commentary on the chain of narrators.
(3) Ibn Sa'd (Vol.4 Pg.154).

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preferred to have Rasulullaah ﷺ in his place (in exchange for his own freedom). Hadhrat Khubayb رضي الله تعالى عنه replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life." Both these incidents have been quoted in the chapter entitled "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah"[1]

The Sahabah رضي الله تعالى عنهم Prefer the Pleasure of Rasulullaah ﷺ to their Own Pleasure

Hadhrat Abu Bakr رضي الله تعالى عنه Weeps when his Father Embraces Islaam because of his Keenness for Abu Taalib to Accept Islaam.

In the narration discussing how Hadhrat Abu Quhaafah رضي الله تعالى عنه (the father of Hadhrat Abu Bakr رضي الله تعالى عنه) accepted Islaam, Hadhrat Anas رضي الله تعالى عنه reports that when Hadhrat Abu Quhaafah رضي الله تعالى عنه stretched out his hands to pledge allegiance to Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه started to cry. "What makes you cry?" Rasulullaah ﷺ asked. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "It would have been more pleasing for me to see the hand of your uncle (Abu Taalib) in the place of my father's hand and him accepting Islaam instead so that Allaah could please you in that manner." [2]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that on the day that Makkah was conquered, Hadhrat Abu Bakr رضي الله تعالى عنه led his aged and blind father Hadhrat Abu Quhaafah رضي الله تعالى عنه to Rasulullaah ﷺ (to accept Islaam). Rasulullaah ﷺ said, "Why did you not leave the old man in his house and let me go to him?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "I wanted him to be rewarded for it. O Rasulullaah ﷺ! **Had your uncle Abu Taalib accepted Islaam,** it would have made me happier then my father's embracing Islaam because your happiness is all I wish to see." Rasulullaah ﷺ replied, "You are true (in your words because this is really what you feel)." [3]

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that amongst the captives of the Battle of Badr was Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه. A man from the Ansaar captured him and the other Ansaar threatened to kill him. Because this news reached Rasulullaah ﷺ, he said, "I was unable to sleep last night because the Ansaar have said that they would kill my uncle Abbaas." "Should I go to the Ansaar (and fetch Hadhrat Abbaas رضي الله تعالى عنه)?" Hadhrat Umar رضي الله تعالى عنه offered. When Rasulullaah ﷺ bade him to do so, he went to them and said, "Release Abbaas." "Never," responded the Ansaar, "we swear by Allaah that we shall never release him." "Even if it pleases Rasulullaah ﷺ?" asked Hadhrat Umar رضي الله تعالى عنه. The

(1) Under the subheading "During the Battle of Rajee".

(2) Umar bin Shabba, Abu Ya'la and Abu Bishr Simway in his Fawaa'id. Haakim has reported a similar narration from reliable sources as quoted in *Isaabah* (Vol.4 Pg.116).

(3) Tabraani and Bazzaar. Haythami (Vol.6 Pg.174) has commented on the chain of narrators.

Ansaar immediately acceded saying, "If it pleases Rasulullaah ﷺ, you may have him." Hadhrat Umar رضي الله تعالى عنه took him in his custody and when Hadhrat Abbaas رضي الله تعالى عنه was with him, Hadhrat Umar رضي الله تعالى عنه said to him, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. This is only because I know that your accepting Islaam would please Rasulullaah ﷺ."(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once said to Hadhrat Abbaas رضي الله تعالى عنه, "Accept Islaam, O Abbaas. I swear by Allaah that your accepting Islaam would please me more than (my father) Khattaab accepting Islaam. I am saying this only because I know that Rasulullaah ﷺ would like you to be amongst the early ones to accept Islaam." (2)

Hadhrat Sha'bi reports that when Hadhrat Abbaas رضي الله تعالى عنه was pressurising Hadhrat Umar رضي الله تعالى عنه for something, he said, "O Ameerul Mu'mineen! Tell me. How would you treat the uncle of Moosa عليه السلام if he came to you as a Muslim?" "By Allaah!" exclaimed Hadhrat Umar رضي الله تعالى عنه, "I would certainly treat him well." "Well," remarked Hadhrat Abbaas رضي الله تعالى عنه, "I am the uncle of Muhammad the Nabi ﷺ." Hadhrat Umar رضي الله تعالى عنه then said, "What do you think, O Abu Fadhl (do you think that I have no regard for you)? I swear by Allaah that your father is more beloved to me than my own father." "Really, do you swear by Allaah?" Hadhrat Abbaas رضي الله تعالى عنه staggered. "Really," replied Hadhrat Umar رضي الله تعالى عنه, "and that is because I know that Rasulullaah ﷺ liked your father more than my father. I shall give preference to what Rasulullaah ﷺ liked over that which I like." (3)

Hadhrat Muhammad bin Ali narrates that Hadhrat Abbaas رضي الله تعالى عنه once approached Hadhrat Umar رضي الله تعالى عنه saying, "Rasulullaah ﷺ had apportioned the land of Bahrain for me." "Who else knows about this?" asked Hadhrat Umar رضي الله تعالى عنه. "Mughiera bin Shu'ba does," replied Hadhrat Abbaas رضي الله تعالى عنه. Hadhrat Abbaas رضي الله تعالى عنه then brought Hadhrat Mughiera رضي الله تعالى عنه, who testified on his behalf. However, Hadhrat Umar رضي الله تعالى عنه did not pass judgement in Hadhrat Abbaas رضي الله تعالى عنه's favour, apparently not accepting his evidence. Hadhrat Abbaas رضي الله تعالى عنه then said some harsh words to Hadhrat Umar رضي الله تعالى عنه, upon which Hadhrat Umar رضي الله تعالى عنه said (to Hadhrat Abbaas رضي الله تعالى عنه's son), "O Abdullaah! Take your father's hand. O Abul Fadhl (Hadhrat Abbaas رضي الله تعالى عنه's title) I swear by Allaah that I was happier by your accepting Islaam than if (my father) Khattaab had accepted Islaam because this pleased Rasulullaah ﷺ."(4)

The Narration of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه About those Who Passed Away in Madinah

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "When Rasulullaah ﷺ just arrived in Madinah, it was our practice to inform him whenever a person was about to pass away. Rasulullaah ﷺ would then present himself and seek forgiveness on

(1) Ibn Mardway and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.298).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).
(3) Ibn Sa'd (Vol.4 Pg.20).
(4) Ibn Sa'd (Vol.4 Pg.14).

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behalf of the person. He and those with him would leave only after the person passed away and would sometimes also remain until after the burial. This would often delay Rasulullaah ﷺ because it kept him back. When we sensed this inconvenience to Rasulullaah ﷺ, some of us said to the others, 'By Allaah! We ought to inform Rasulullaah ﷺ only after a person passes away so that it would not be inconvenient for him nor keep him back.' This was then what we did. We informed Rasulullaah ﷺ after the person's death and he would lead the (Janaazah) salaah and seek forgiveness for the person. There were times when he would leave after this (the salaah) while at other times, he would remain behind until after the burial. This practice continued for awhile, after which the people said, 'By Allaah! We ought not to bother Rasulullaah ﷺ and should rather carry the deceased to Rasulullaah ﷺ's house and then call for him to lead the salaah near his house. This would be more convenient and easier for Rasulullaah ﷺ.' This was then what we used to do."

Hadhrat Umar bin Muhammad says that it was from that time that the place was called "Mowda'ul Janaa'iz" (the place for biers), because it was to this place that the biers were carried. It was from those times to this day that the practice continued of people carrying the funeral biers to this place and performing the salaah there. (1)

The Affection Hadhrat Umar رضي الله تعالى عنه had for Rasulullaah ﷺ's Daughter Hadhrat Faatima رضي الله تعالى عنها because Rasulullaah ﷺ Loved her

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once went to Hadhrat Faatima رضي الله تعالى عنها the daughter of Rasulullaah ﷺ and said, "O Faatima! I have never seen anyone that Rasulullaah ﷺ loved more than you. By Allaah! After your father, there is none dearer to me than yourself." (2)

Honouring and Respecting Rasulullaah ﷺ

The Respect the Sahabah رضي الله تعالى عنهم Showed by Not Raising their Gazes in Front of Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ went to the Sahabah رضي الله تعالى عنهم as they were sitting with Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, none of them besides Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه would lift his gaze. It was only the two of them who would look at him and he would look at them. They would smile with him and he would smile at them. (This was because Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were close enough to act informally with Rasulullaah ﷺ). (3)

(1) Ibn Sa'd (Vol.1 Pg.257).
(2) Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.111).
(3) Tirmidhi, as quoted in Shifaa by Qaadhi Ayaadh (Vol.2 Pg.23).

The Manner in Which the Sahabah رضي الله تعالى عنهم sat Around Rasulullaah ﷺ

Hadhrat Usaama bin Shareek رضي الله تعالى عنه says, "We were sitting around Rasulullaah ﷺ as if there were birds perched on our backs with no one uttering a word. Some people then arrived and asked, 'Which of Allaah bondsmen are most beloved to Him?' Rasulullaah ﷺ replied, 'Those whose character is the best.'"(1) Another narration states that Hadhrat Usaama bin Shareek رضي الله تعالى عنه said, "I once came to Rasulullaah ﷺ while his companions sat around him (so still) as if there were birds perched on their backs." (2)

The Awe that Hadhrat Baraa bin Aazib رضي الله تعالى عنه Felt for Rasulullaah ﷺ

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, "I once wanted to ask Rasulullaah ﷺ about something but **delayed asking for two years because of the awe I felt for him.**" (3)

The Sahabah رضي الله تعالى عنهم Seek Blessings from the Water left over from Rasulullaah ﷺ's Wudhu and from his Saliva

Hadhrat Zuhri reports, "Someone whose dependability is unquestionable mentioned to me that whenever Rasulullaah ﷺ made wudhu or spat, the Sahabah رضي الله تعالى عنهم would race to get his saliva (and leftover wudhu water) to rub it on their faces and bodies. "Why do you do this?" asked Rasulullaah ﷺ. "Because we seek blessings from it," came the reply. Rasulullaah ﷺ then told them, "Whoever loves to be loved by Allaah and by His Rasool ﷺ should **always speak the truth, return trusts and should never harm his neighbour.**" (4)

The Statement of Hadhrat Urwa bin Mas'ood رضي الله تعالى عنه Concerning the Respect the Sahabah رضي الله تعالى عنهم had for Rasulullaah ﷺ

The narration of Hadhrat Miswar bin Makhramah رضي الله تعالى عنه and Marwaan concerning the Treaty of Hudaybiyyah as reported in Bukhaari and other books has already passed(5). This narration states that (as he was negotiating with Rasulullaah ﷺ) Hadhrat Urwa رضي الله تعالى عنه started observing the Sahabah رضي الله تعالى عنهم very closely. He says, "By Allaah! Even when Rasulullaah ﷺ would spit, someone would catch it and rub it on his face and body. Whenever he issued any

(1) Tabraani and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.187).
(2) Tirmidhi, as quoted in Tarjumaanus Sunnah (Vol.1 Pg.367).
(3) Abu Ya'la, as quoted in Tarjumaanus Sunnah (Vol.1 Pg.370).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.228).
(5) In the chapter entitled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" and the subheadings "The Incident of the Treaty of Hudaybiyyah" and "Urwa bin Mas'ood's Meeting with Rasulullaah ﷺ".

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command the Sahabah رضي الله تعالى عنهم would immediately carry it out and when he made wudhu, they get close to fighting with each other to get the water falling off his limbs. They always lower their voices when speaking to him and do not look him in the eye out of respect for him."

Urwa then returned to his people and said to them, "O people! I have been to the royal courts of Caesars, Kisras and Najaashi. I have never seen the followers of any ruler so devoted to him as the followers of Muhammad ﷺ are to him.

The Narration of Hadhrat Abdur Rahmaan bin Haarith رضي الله تعالى عنه Concerning the Sahabah رضي الله تعالى عنهم Seeking Blessings from the Leftover Wudhu Water and Saliva of Rasulullaah ﷺ

Hadhrat Abu Quraad Sulami رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ when he asked for some water. (When it was brought) Rasulullaah ﷺ dipped his hand in the water and started performing wudhu. As the water dripped off (his limbs), we drank it up. 'What makes you do this?' Rasulullaah ﷺ asked. We replied, 'It is the love for Allaah and His Rasool ﷺ (that makes us do this).' Rasulullaah ﷺ then said, 'If you want Allaah and His Rasool ﷺ to love you, you should return something placed in your trust, always speak the truth and behave politely towards the neighbours in your vicinity.'"(1)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه Drinks the Blood of Rasulullaah ﷺ

Hadhrat Aamir the son of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports from his father that he once approached Rasulullaah ﷺ as Rasulullaah ﷺ was having his blood cupped. When the cupping was complete, Rasulullaah ﷺ said, "O Abdullaah! Take this blood and throw it where no one sees you." However, when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه left Rasulullaah ﷺ, he took the blood and drank it up. After returning, Rasulullaah ﷺ asked him what he had done with the blood and he replied, "I have placed it in a most hidden place where I am sure that no one would know about it." "Did you perhaps drink it?" Rasulullaah ﷺ enquired. When he admitted that he did, Rasulullaah ﷺ said, "Why did you drink the blood? Destruction shall come to people from you and destruction shall come to you from people (here Rasulullaah ﷺ was referring to the strife that took place during the time of Marwaan and Abdul Malik)."

Hadhrat Abu Moosa reports from Hadhrat Abu Aasim that according to popular opinion, **the phenomenal strength that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه had came from this blood.** (2)

(1) Tabraani. Haythami (Vol.8 Pg.271) has commented on the chain of narrators.

(2) Abu Ya'la and Bayhaqi in his Dalaa'il, as quoted in *Isaabah* (Vol.2 Pg.310). Haakim (Vol.3 Pg.554) and Tabraani have reported a similar narration. Tabraani and Bazzaar have also reported a similar narration but Haythami (Vol.8 Pg.270) has commented on Bazaar's chain of narrators. Ibn Asaakir has reported the narration with the closing comment about the strength of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.7 Pg.57).

Hadhrat Kaysaan who was the freed slave of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that when Hadhrat Salmaan رضي الله تعالى عنه once came to Rasulullaah صلى الله عليه وسلم, he noticed Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه drinking something from a plate he had with him. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه came before Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم asked, "Are you finished?" When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه replied that he had, Hadhrat Salmaan رضي الله تعالى عنه asked, "What was that, O Rasulullaah صلى الله عليه وسلم?" Rasulullaah صلى الله عليه وسلم replied, "I gave him to throw away what was cleaned out from my cupping." Hadhrat Salmaan رضي الله تعالى عنه exclaimed, "I swear by the Being Who has sent you with the truth! He just drank it." "Did you drink it?" enquired Rasulullaah صلى الله عليه وسلم. "Yes, I did," came the reply. "Why did you do it?" Rasulullaah صلى الله عليه وسلم asked. "Because," explained Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, "I wished to have the blood of Allaah's Rasool صلى الله عليه وسلم in my belly." Rasulullaah صلى الله عليه وسلم then pointed to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه's head and said, "Destruction shall come to people from you and destruction shall come to you from people. The Fire (of Jahannam) shall not touch you except to fulfil the promise (of passing over the Bridge of Siraat that spans Jahannam)." (1)

Hadhrat Safeenah رضي الله تعالى عنه Drinks Rasulullaah صلى الله عليه وسلم's Blood

Hadhrat Safeenah رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم once had himself cupped and said (to me), 'Take this blood and bury it out of the reach of animals, birds and people.' As I disappeared out of sight, I drank it up. When I later mentioned it to Rasulullaah صلى الله عليه وسلم, he merely laughed." (2)

The Incident of Rasulullaah صلى الله عليه وسلم and Hadhrat Maalik bin Sinaan رضي الله تعالى عنه During the Battle of Uhud

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that his father Hadhrat Maalik Bin Sinaan رضي الله تعالى عنه licked the blood off Rasulullaah صلى الله عليه وسلم's face and then swallowed it. This happened after Rasulullaah صلى الله عليه وسلم's face was injured during the Battle of Uhud. Someone asked, "Are you drinking blood?" "Yes," he confirmed, "but this is the blood of Rasulullaah صلى الله عليه وسلم that I am drinking." Rasulullaah صلى الله عليه وسلم then said, **"Once my blood has mixed with his, the Fire (of Jahannam) shall never touch him."** (3)

The Narration of Hadhrat Hakeemah bint Umaymah Concerning the Drinking of Rasulullaah صلى الله عليه وسلم's Urine

Hadhrat Hakeemah bint Umaymah narrates from her mother that Rasulullaah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.330). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.56).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.270).

(3) Tabraani in his Awsat. Haythami (Vol.8 Pg.270) has commented on the chain of narrators.

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ﷺ had a wooden cup in which he used to urinate. He kept this cup beneath his bed. When he looked for it one day and could not find it, he asked where it was. He was then informed that Surrah رضي الله تعالى عنها the maidservant of Hadhrat Ummu Salamah رضي الله تعالى عنها who had come with her from Abyssinia had drunk it. Rasulullaah ﷺ said, **"She has erected a solid barrier against the Fire (of Jahannam)."** (1)

The Narration of Hadhrat Abu Ayyoob رضي الله تعالى عنه Concerning the Respect he Showed to Rasulullaah ﷺ

Hadhrat Abu Ayyoob رضي الله تعالى عنه reports that Rasulullaah ﷺ stayed at his house when Rasulullaah ﷺ arrived in Madinah. While Rasulullaah ﷺ stayed in the lower storey of the house, Hadhrat Abu Ayyoob رضي الله تعالى عنه (and his family) stayed on the upper storey. That morning and evening, the thought plagued **Hadhrat Abu Ayyoob رضي الله تعالى عنه that he was on the top of the house while Rasulullaah ﷺ was beneath him,** and he was therefore an impediment between Rasulullaah ﷺ and revelation (from the heavens). Hadhrat Abu Ayyoob رضي الله تعالى عنه also did not sleep that night fearing that he may cause some dust to fall on Rasulullaah ﷺ or that his movements may disturb Rasulullaah ﷺ.

Early next morning, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My eyes and those of (my wife) Ummu Ayyoob were unable to close all night." "Why was that, O Abu Ayyoob?" enquired Rasulullaah ﷺ. Hadhrat Abu Ayyoob رضي الله تعالى عنه replied, "The thought occurred to me that since I am above and you below me, dust would fall on you if I moved and my movements would disturb you. I also feared that I was an impediment between you and revelation." Rasulullaah ﷺ put him at ease saying, "Do not worry like that in future, O Abu Ayyoob. Should I not teach you some words that if you recite them ten times in the mornings and ten times in the evenings, you will be granted the reward of ten good deeds, ten sins will be erased from your record, you will be elevated ten stages (in Jannah) and on the Day of Qiyaamah you will have the reward of setting ten slaves free? You should recite:

"لَآ اِلٰهَ اِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا شَرِيْكَ لَهٗ" (2)

Hadhrat Abu Ayyoob رضي الله تعالى عنه says, "When Rasulullaah ﷺ came to stay with me, I said, 'May my parents be sacrificed for you! I do not like it that I be above you while you are below me.' Rasulullaah ﷺ said, 'It is more convenient for us to be below because we would be swamped with visitors.' One of our jugs happened to break and the water started to spill. Ummu Ayyoob and I **stood with our blanket and used it to dry up the water,** fearing that the water should not drop on Rasulullaah ﷺ, thereby inconveniencing him. **We had nothing else to cover ourselves (and therefore spent the night without anything to cover ourselves).** We used to prepare meals (and send to Rasulullaah ﷺ) and when he sent back (what was extra), we specifically **sought out the parts where his**

(1) Tabraani. Haythami (Vol.8 Pg.271) has commented on the chain of narrators.
(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294).

fingers touched and ate from there with the intention of attaining blessings. One night when Rasulullaah ﷺ sent back his dinner in which we had put garlic or onions, we did not see any traces of his fingers touching the food. When I mentioned our practice to Rasulullaah ﷺ, adding that he sent back the food without eating it, he said, 'I could get the smell of that tree (garlic or onion) and because I am a person who engages in close conversation (with Allaah and the angels), I did not like the smell to stay with me. However, you people are at liberty to eat it.'"(1)

Another narration states that Hadhrat Abu Ayyoob رضي الله تعالى عنه said, "O Rasulullaah ﷺ! It is not proper for me to be above you. You should therefore move to the upper storey." Rasulullaah ﷺ then had his luggage moved, which was very little.(2)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه Concerning a Gutter

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that there was a gutter belonging to Hadhrat Abbaas رضي الله تعالى عنه that was on the road Hadhrat Umar رضي الله تعالى عنه used (to the Masjid). Hadhrat Umar رضي الله تعالى عنه left his house one Friday after dressing (for the Jumu'ah salaah). Because Hadhrat Abbaas رضي الله تعالى عنه had two birds slaughtered, the blood of the birds were thrown into his gutter and when Hadhrat Umar رضي الله تعالى عنه passed by, the blood spilt on his clothing. Hadhrat Umar رضي الله تعالى عنه gave instructions that the gutter should be removed and then returned home where he removed the clothes and changed into something else. He then went back and led the salaah. Hadhrat Abbaas رضي الله تعالى عنه then went up to Hadhrat Umar رضي الله تعالى عنه and said, **"By Allaah! The gutter was on the place where Rasulullaah ﷺ had it placed."** Hadhrat Umar رضي الله تعالى عنه responded by saying, "I command you in the name of Allaah that even if you have to climb on my back, you should replace it in the place where Rasulullaah ﷺ had it laid." Hadhrat Abbaas رضي الله تعالى عنه then did just that.(3)

Another narration states that **Hadhrat Umar رضي الله تعالى عنه actually carried Hadhrat Abbaas رضي الله تعالى عنه on his neck, with his legs over his shoulders. He then replaced the gutter where Rasulullaah ﷺ had laid it.** (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and the Other Sahabah رضي الله تعالى عنهم Honour the Pulpit of Rasulullaah ﷺ

Hadhrat Ibraheem bin Abdur Rahmaan bin Abdul Qaari says that he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه place his hand on the **place where Rasulullaah ﷺ**

(1) Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.50). Haakim (Vol.3 Pg.461) has reported a similar narration without the part concerning the food that was sent to Rasulullaah ﷺ. Haakim has reported from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.50). Ibn Abi Shaybah and Ibn Abi Aasim have also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.405).

(3) Ibn Sa'd (Vol.4 Pg.12), as quoted in *Kanzul Ummaal* (Vol.7 Pg.66).

(4) Ibn Sa'd (Vol.4 Pg.13). Haythami (Vol.4 Pg.206) has reported a similar narration and has also commented on the chain of narrators.

sat on his pulpit and then put the hand on his face.

Another narration from Hadhrat Yazeed bin Abdullaah bin Qusayt states that when the Masjid (Nabawi) was empty he saw several Sahabah رضي الله تعالى عنهم use their right hands to pick up some of the shiny and smooth sand from that side of the pulpit which adjoined Rasulullaah ﷺ's grave. They then made du'aa facing the Qibla.

Kissing the Body of Rasulullaah ﷺ

The Incident of Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه

Hadhrat Abu Layla رضي الله تعالى عنه says that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه was a good man who was always smiling and jovial. One day as he was busy speaking to some people in the presence of Rasulullaah ﷺ and making them laugh, Rasulullaah ﷺ poked his side. "You've hurt me," he complained. "Then take your revenge," replied Rasulullaah ﷺ. Hadhrat Usayd رضي الله تعالى عنه remarked, "But you have a garment on while I do not." Rasulullaah ﷺ raised his upper garment and Hadhrat Usayd رضي الله تعالى عنه immediately embraced Rasulullaah ﷺ and started kissing his sides. He said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! This is all I wanted to do." (1)

Hadhrat Sawaad bin Ghuzayyah رضي الله تعالى عنه Kisses Rasulullaah ﷺ's Belly

Hadhrat Habbaan bin Waasi reports from senior scholars from his tribe that Rasulullaah ﷺ had the shaft of an arrow in his hand during the Battle of Badr as he was straightening the rows of the Sahabah رضي الله تعالى عنهم. Hadhrat Sawaad bin Ghuzayyah رضي الله تعالى عنه who was an ally of the Banu Adi bin Najjaar tribe was standing ahead of the row. As Rasulullaah ﷺ passed by him, Rasulullaah ﷺ nudged the shaft in his belly saying, "Get in line, O Sawaad." Hadhrat Sawaad رضي الله تعالى عنه said, "You have hurt me, O Rasulullaah ﷺ! Allaah has sent you with the truth and with justice, so allow me to have retribution." Rasulullaah ﷺ uncovered his belly and said, "You may have your retribution." Hadhrat Sawaad رضي الله تعالى عنه then embraced and started kissing Rasulullaah ﷺ's belly. "What makes you do this, O Sawaad?" asked Rasulullaah ﷺ. You can see what developments are (that a battle is looming), so I wish that my last meeting with you (if I am killed) should be with my skin touching yours." Rasulullaah ﷺ then made du'aa for him. (2)

The Incident of Another Sahabi رضي الله تعالى عنه who Kissed Rasulullaah ﷺ's Belly

Hadhrat Hasan narrates that Rasulullaah ﷺ was once carrying the branch of a date palm in his hand when he met a man who had dyed his clothing yellow. Nudging the man's belly with the branch, Rasulullaah ﷺ said, "Remove that

(1) Haakim (Vol.3 Pg.288), reporting from reliable sources as confirmed by Dhahabi. Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.301), as has Tabraani according to *Kanzul Ummaal* (Vol.4 Pg.43).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.371).

Waras[1]. Did I not forbid you (men) from wearing that?" Although the jab made a mark on his belly, no blood emerged. The Sahabi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Retribution will have to be taken." The other Sahabah رضي الله تعالى عنهم exclaimed, "You wish to take retribution from Rasulullaah ﷺ?" He replied, "None has a skin better than mine." Rasulullaah ﷺ then exposed his abdomen saying, "You may have your retribution." The Sahabi رضي الله تعالى عنه then started kissing the belly of Rasulullaah ﷺ saying, **"I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah."** [2]

The Incident of Hadhrat Sawaad bin Amr رضي الله تعالى عنه

Hadhrat Hasan narrates that Rasulullaah ﷺ once saw that Hadhrat Sawaad bin Amr رضي الله تعالى عنه was wearing *Khalooq*[3] perfume. "Remove the *Waras*! Remove the Waras!" Rasulullaah ﷺ exclaimed. Rasulullaah ﷺ then prodded Hadhrat Sawaad رضي الله تعالى عنه in the belly with a twig or a Miswaak. The prod shook his belly and left a mark. The rest of the narration is like the one quoted above. [4]

Another narration from Hadhrat Hasan states that a man called Sawaadah bin Amr used to apply so much of *Khalooq* fragrance that he actually resembled the branch of a date palm (because of the yellow colour). Whenever Rasulullaah ﷺ saw him, Rasulullaah ﷺ would shake the fragrance off his clothes. One day when he again appeared before Rasulullaah ﷺ wearing the *Khalooq*, Rasulullaah ﷺ lightly struck him with a twig that was in his hand. However, because the twig hurt him, Hadhrat Sawaadah رضي الله تعالى عنه said, "There will have to be retribution, O Rasulullaah ﷺ!" Rasulullaah ﷺ handed the twig over to him and started lifting the two upper garments he was wearing. The people reprimanded him and he also retrained himself until the garment was lifted to the area where he was injured. He then threw down the twig, held on to Rasulullaah ﷺ and started kissing him, saying, " Rasulullaah ﷺ! I forsake the retribution on condition that you intercede for me on the Day of Qiyaamah."[5]

Hadhrat Talha bin Baraa رضي الله تعالى عنه Kisses Rasulullaah ﷺ's Feet

The narration of Hadhrat Husayn bin Wahwah has already passed[6] describing how Hadhrat Talha bin Baraa رضي الله تعالى عنه embraced Rasulullaah ﷺ and **kissed his feet when he met Rasulullaah ﷺ.** The incident will also be quoted ahead about how Hadhrat Abu Bakr رضي الله تعالى عنه **kissed Rasulullaah ﷺ's forehead when Rasulullaah ﷺ passed away.**

(1) A yellow herb that grows in Yemen.
(2) Abdur Razaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).
(3) A perfume made up largely of saffron, giving it a yellowish colour.
(4) Ibn Sa'd (Vol.3 Pg.72).
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302). Baghawi has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.96).
(6) In the chapter entitled "The Love that the Sahabah رضي الله تعالى عنهم had for Rasulullaah ﷺ", under the subheading "The Love that Hadhrat Talha bin Baraa رضي الله تعالى عنه had for Rasulullaah ﷺ".

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The Crying of the Sahabah رضي الله تعالى عنهم when they Heard that Rasulullaah ﷺ had been Martyred and What Happened to them when he Passed Away

The Incident of a Lady from the Ansaar When she Heard that Rasulullaah ﷺ had Been Martyred in the Battle of Uhud

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that when the people of Madinah were being defeated during the Battle of Uhud, the people started saying that Rasulullaah ﷺ had been martyred. (The people of Madinah started weeping so much that) The cries of women could be heard in the furthest reaches of Madinah. **One of the women from the Ansaar left Madinah wearing her veil (and headed for the battlefield).** (The corpses of) Her father, her son, her husband and her brother were all brought to her. The narrator says that he is not certain which of them was brought first. When she passed by any one of them and asked who he was, she was informed that he was her father, her brother, her husband or her son. (Undaunted from her intent to find out about Rasulullaah ﷺ) She asked (each time), "How is Rasulullaah ﷺ?" "There he is in front of you," the people told her. When she eventually reached Rasulullaah ﷺ, she held on to the edge of his garment and said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! When you are safe, I have no concern for all those who have passed on." (1)

Hadhrat Zubayr رضي الله تعالى عنه says that on the day the Battle of Uhud was fought, none but he was with Rasulullaah ﷺ near Madinah. None of the Sahabah رضي الله تعالى عنهم remained behind in Madinah (because all of them were on the battlefield). So many Muslims were martyred that someone even announced that Rasulullaah ﷺ had been martyred. All the women started weeping. However, one of them said, "Do not be so hasty to cry until I go and see for myself." She then left Madinah on foot without any purpose besides her concern for Rasulullaah ﷺ and to find out about his welfare. (2)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that Rasulullaah ﷺ passed by a lady from the Banu Dinaar tribe whose husband, brother and father had been martyred while fighting by the side of Rasulullaah ﷺ in the Battle of Uhud. Whenever she was informed about one of their deaths, she kept asking, "How is Rasulullaah ﷺ?" Addressing her by her family name, the Sahabah رضي الله تعالى عنهم said, "He is well. By the grace of Allaah, he is exactly as you would like him to be." "Show me where he is so that I may see him," she asked. She was then shown

(1) Tabraani. Haythami (Vol.6 Pg.115) has commented on the chain of narrators.
(2) Bazaar. Haythami (Vol.6 Pg.115) has commented on the chain of narrators.

where Rasulullaah ﷺ was and when she saw him, she said, "After seeing you (O Rasulullaah ﷺ), every calamity seems trivial." (1)

The Behaviour of Hadhrat Abu Talha رضي الله تعالى عنه During the Battle of Uhud Because of his Love for Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه was firing arrows in front of Rasulullaah ﷺ during the Battle of Uhud. He was a proficient archer and was shielding Rasulullaah ﷺ. Each time, he fired an arrow, Rasulullaah ﷺ looked up to see where the arrow landed. At the same time, Hadhrat Abu Talha رضي الله تعالى عنه would raise his chest (to shield Rasulullaah ﷺ) saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Do not get up for an arrow should strike you. My neck is there to be sacrificed rather than yours." Hadhrat Abu Talha رضي الله تعالى عنه was ready to have himself killed in the defence of Rasulullaah ﷺ. He therefore kept saying, "O Rasulullaah ﷺ! I am a strong man, so send me to fulfil any of your needs and give me any command you wish." (2)

The Bravery of Hadhrat Qataadah رضي الله تعالى عنه for the Love of Rasulullaah ﷺ

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه narrates, "Rasulullaah ﷺ was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah ﷺ until the string broke. I then remained standing where I was, **shielding the face of Rasulullaah ﷺ with my own.** Whenever an arrow headed for the face of Rasulullaah ﷺ, I turned my head to protect the face of Rasulullaah ﷺ for I had no bow to use..." The rest of the narration is the same as appears in the chapter entitled "The Bravery of Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه"(3)

The Sahabah رضي الله تعالى عنهم Weep at the Mention of Rasulullaah ﷺ Separating from them

The Weeping of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abu Sa'eed رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once came out to us from his room during the illness in which he passed away. He had a bandage wrapped around his head and he went towards the pulpit until he sat upright on it. We followed Rasulullaah ﷺ (towards the pulpit), where he said, 'I swear by the Being Who controls my life that at this moment I am standing upon my fountain (Kowthar). When a servant of Allaah was given the choice between this world with its splendour (and the Aakhirah), he chose the Aakhirah.' No one

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.47).

(2) Ahmad, as quoted in Al Bidaayah wan Nihaayah (Vol.4 Pg.27). Ibn Sa'd (Vol.3 Pg.65) has reported a similar narration.

(3) Under the subheading "Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه Uses his Face to Shield Rasulullaah ﷺ from Arrows During the Battle of Uhud".

understood the message of this statement besides Abu Bakr رضي الله تعالى عنه. His eyes therefore filled with tears and he started weeping. He then exclaimed, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! In fact, may all our fathers, our mothers, ourselves and our wealth be sacrificed for you!' Rasulullaah ﷺ then descended from the pulpit and has not stood there again to this day." (1)

The Weeping of Hadhrat Faatima رضي الله تعالى عنها

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ sent for Hadhrat Faatima رضي الله تعالى عنها after Allaah revealed the Surah:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝﴾

He said to her, "This tells me of my pending death." When she started to weep, Rasulullaah ﷺ consoled her by saying, **"Do not weep because you shall be the first of my family to meet me."** She then started to laugh. Seeing her do this, one of Rasulullaah ﷺ's wives asked, "I saw you cry and then laugh?" Hadhrat Faatima رضي الله تعالى عنها explained, "Rasulullaah ﷺ said to me, 'This tells me of my pending death.' When I started to weep, Rasulullaah ﷺ then consoled me by saying, "Do not weep because you shall be the first of my family to meet me." It was then that I started to laugh." (2)

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "During his final illness, Rasulullaah ﷺ once called for his daughter Faatima رضي الله تعالى عنها. When he whispered something to her, she wept. He then called her again and when he whispered something to her this time, she started laughing. When I asked her about this, she replied, 'When Rasulullaah ﷺ informed me that his life would be taken during this illness, I started to weep but when he told me that I **would be the first of his family to meet him,** I started to laugh.'" (3)

In another narration, Hadhrat Ummu Salamah رضي الله تعالى عنها states, "When I asked Faatima رضي الله تعالى عنها about her laughing and crying, she replied, 'Rasulullaah ﷺ first informed me that he was going to pass away and then informed me that I would be the leader of the women of Jannah after Maryam the daughter of Imraan عليها السلام. It was this that made me laugh.'" (4)

Hadhrat Alaa رضي الله تعالى عنه reports that when Rasulullaah ﷺ was about to leave this world, Hadhrat Faatima رضي الله تعالى عنها started weeping. Rasulullaah ﷺ said to her, "Do not weep, dear daughter. When I pass on, you should say, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon' because by reciting these words a person receives something in return for every calamity." "Even in return for losing you, O Rasulullaah ﷺ!" asked Hadhrat Faatima رضي الله تعالى عنها. "Even in return for losing me," replied Rasulullaah ﷺ. (5)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Sa'd (Vol.2 Pg.230) has reported a similar narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه.
(2) Tabraani. Haythami (Vol.9 Pg.23) has commented on the chain of narrators.
(3) Ibn Sa'd (Vol.2 Pg.247). Ibn Sa'd has also reported the narration in greater detail.
(4) Ibn Sa'd.
(5) Ibn Sa'd (Vol.2 Pg.312).

The Weeping of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent him (as governor) to Yemen, **Rasulullaah ﷺ walked with him as he gave him advice.** Hadhrat Mu'aadh رضي الله تعالى عنه was riding his animal while Rasulullaah ﷺ walked beside the animal. After giving him the necessary advice, Rasulullaah ﷺ said, "O Mu'aadh! You shall probably not meet me after this year. You shall perhaps be passing by only this Masjid of mine and my grave." Hadhrat Mu'aadh رضي الله تعالى عنه then started weeping profusely because of this separation from Rasulullaah ﷺ. Rasulullaah ﷺ then turned around and faced towards Madinah as he said, **"The people closest to me are those with Taqwa regardless of who they are and where they may be."** (1)

Another narration states that Rasulullaah ﷺ said, "Do not weep, O Mu'aadh because this weeping is from Shaytaan." (2)

The Sahabah رضي الله تعالى عنهم Weep out of Fear of Rasulullaah ﷺ Passing Away

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ was once informed that the Ansaar men and women were crying in the Masjid. "What makes them cry?" Rasulullaah ﷺ enquired. When he was informed that they were crying because they feared he was going to pass away, Rasulullaah ﷺ left his room and went to sit on his pulpit. He was wrapped in a shawl with the ends thrown over his shoulders. He also wore a stained bandage on his head. After duly praising Allaah, he said, "O people! People will multiply as the Ansaar dwindle in numbers until they are only as much as salt in food. Whoever is given charge over their affairs should accept the good from their good people and excuse their evil ones." (3)

The Statement of Hadhrat Ummul Fadhl رضي الله تعالى عنها At the Demise of Rasulullaah ﷺ

Hadhrat Ummul Fadhl bint Haarith رضي الله تعالى عنها says that when she came to Rasulullaah ﷺ during his final illness, she started weeping. Rasulullaah ﷺ lifted his head and asked, "What makes you weep?" She replied, "We fear for you (that you will pass away) and do not know how people will treat us after your demise." Rasulullaah ﷺ replied, "You will be the ones in a weaker position after I leave." (4)

(1) Ahmad.
(2) Ahmad. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
(3) Bazzaar. Haythami (Vol.10 Pg.37) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.252) has also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
(4) Ahmad. Haythami (Vol.9 Pg.34) has commented on the chain of narrators.

Rasulullaah ﷺ Bids Farewell (to the Ummah)

The Direction Rasulullaah ﷺ Gave Prior to his Demise Concerning his Burial, Bathing, Janaazah salaah and other Matters

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "May my father and I be sacrificed for our beloved Nabi ﷺ who gave us the news of his demise six days in advance. When his end drew near, he gathered us in the room of our mother Aa'isha رضي الله تعالى عنها. His eyes welled with tears as he looked at us and said, 'Welcome to you all. May Allaah give you long lives. May Allaah protect you. May Allaah safeguard you. May Allaah assist you, May Allaah elevate you. May Allaah guide you. May Allaah provide for you. May Allaah steer you to what is right. May Allaah keep you safe. May Allaah accept you. I advise you to adopt Taqwa. I plead to Allaah to care for you and make Him my successor over you. I am a clear warner to you not to exert your authority over Allaah with regard to His servants and lands, for Allaah has mentioned to me and to you:

﴿تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝﴾ (سورة قصص آيت ٨٣)

This *(Jannah)* is the Home of the Aakhirah, which We shall assign to those who do not desire pomp *(glory)* on earth nor corruption. The *(best)* outcome shall be for those with Taqwa. {Surah Qasas, verse 83}

Allaah also says:

﴿اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ۝﴾ (سورة زمر آيت ٦٠)

Is there not an abode *(a place to live)* in Jahannam for the arrogant?' {Surah Zumar, verse 60}

Rasulullaah ﷺ then continued, 'The term is coming to an end. The time has come to return to Allaah, to the *Sidratul Muntahaa* (1), to *Jannatul Ma'waa* (2), to glasses filled to the brim and to the Highest Companion (Allaah).'"

"Who shall bathe you then, O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired. Rasulullaah ﷺ replied, "The men of my family who are closest in relation, together with those who are closest after them." "In what shall we shroud you?" they enquired further. Rasulullaah ﷺ replied, "In the clothing I am wearing. Otherwise, if you wish, you may shroud me in a Yemeni shawl or in white Egyptian sheets." "Which of us should then lead the Janaazah salaah," was the

(1) The Arabic word "Sidrah" means a lotus or a jujube tree. "Muntahaa" means the 'limit' or 'apex' i.e. a point beyond which there is nothing more. The "Sidratul Muntahaa" is therefore a tree at which everything stops. Whatever deeds ascend to the heavens first stop at the "Sidratul Muntahaa" before proceeding further and all commands descending to earth also stop there before descending further.

(2) The level of Jannah where the pious abide.

next question. The Sahabah رضي الله تعالى عنهم and Rasulullaah ﷺ then burst out crying. Rasulullaah ﷺ said, "Take it easy. May Allaah forgive you all and grant you the best of rewards on behalf of His Nabi. After you have bathed me and placed me on my bed in a corner of my room that will be my grave, then leave me alone for a while because the first to perform the (Janaazah) salaah for me shall be my friend (the archangel) Jibra'eel عليه السلام. After him shall be Mika'eel عليه السلام, followed by Israafeel عليه السلام, then the angel of death with his army and then all the angels. May Allaah shower His blessings on all of them. **You should then enter in groups to perform the salaah and to greet me.** You should however not allow any wailing woman to come to me nor any woman who is screaming and raising her voice. The first to perform the salaah should be the men of my family and then the rest of you afterwards. Accept my reply to your greetings of Salaam and convey my greeting of Salaam to all my brothers who are not present and to every person who enters the fold of your Deen after my demise. I make you witness to the fact that I am conveying my Salaams to him and to every other person following me in my Deen from this day until the Day of Qiyaamah."

The Sahabah رضي الله تعالى عنهم then asked, "Which of us should place you in your grave, O Rasulullaah ﷺ?" Rasulullaah ﷺ replied, "The men of my family together with a large host of angels who will be able to see you without you being able to see them." (1)

The Demise of Rasulullaah ﷺ

The Incident of his Demise and the Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Yazeed bin Baabnoos says, "A friend and I once went to Hadhrat Aa'isha رضي الله تعالى عنها and sought permission to enter. She threw us some cushions and then concealed herself behind a screen (before allowing us in). 'What do you have to say about Araak, O Ummul Mu'mineen?' my friend asked. 'What is Araak?' she asked. When I struck my friend on the shoulder (to bid him not to ask about it), Hadhrat Aa'isha رضي الله تعالى عنها said, 'Do not do that for you have hurt your brother.' She then proceeded to ask, 'What is Araak? Is it about menstruation (that you wish to know about, whether a man can touch his wife when she is menstruating?). You should practise what Allaah has mentioned in the Qur'aan about menstruating women. Rasulullaah ﷺ used to embrace me and kiss my head with only a sheet between us when I was menstruating.'"

Hadhrat Aa'isha رضي الله تعالى عنها then went on to say, "It was the practice of Rasulullaah ﷺ to tell me something of benefit every time he passed by my door. However, one day he passed my door two or three times without saying anything. I then

(1) Bazzaar. Haythami (Vol.9 Pg.52) has commented on the chain of narrators. Tabraani has reported a similar narration but stating that this occurred a month before the demise of Rasulullaah ﷺ. Haythami has also commented on this chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.4 Pg.168) from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه with slight differences but has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.256) has also reported a similar narration in detail.

told my maidservant to place a pillow at the door and I tied a bandage around my head (pretending to be ill to get Rasulullaah ﷺ's attention). When Rasulullaah ﷺ passed by (and saw me lying there), he asked, 'Dear Aa'isha! What is the matter?' 'My head is paining,' I responded. 'I too have severe pain in my head,' he replied. He then left and it was not long when he came to me carrying a blanket with him. He entered my room and then sent a message to his other wives saying, 'I am ill and am unable to come to all of you. Do permit me to stay with Aa'isha.' (With the permission of the others) I then started to nurse Rasulullaah ﷺ whereas I had never nursed anyone else before him.

Rasulullaah ﷺ's head was on my shoulder one day when it turned towards me. I thought that Rasulullaah ﷺ wanted to kiss me when a drop of cold saliva dropped from his mouth. When it fell on the back of my neck, my entire body started to shiver. Thinking that he had fallen unconscious, I covered him with a sheet. Umar رضي الله تعالى عنه and Mughiera bin Shu'ba رضي الله تعالى عنه then arrived and sought permission to enter. I gave them permission and then pulled over my veil. Umar رضي الله تعالى عنه looked at Rasulullaah ﷺ and said, 'O dear! Rasulullaah ﷺ is unconscious! What a deep coma he seems to be in.' The two men then stood up. When they were near the door, Mughiera رضي الله تعالى عنه said, 'O Umar! Rasulullaah ﷺ has passed away.' 'Never!' exclaimed Umar رضي الله تعالى عنه, 'You are always making statements that cause trouble! Rasulullaah ﷺ will never pass away until Allaah has obliterated the Munaafiqeen.'"

Hadhrat Aa'isha رضي الله تعالى عنها continues, "(My father) Abu Bakr رضي الله تعالى عنه then arrived and I lifted my veil. He looked at Rasulullaah ﷺ and exclaimed, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! Rasulullaah ﷺ has passed away.' He went to Rasulullaah ﷺ from the headside, bowed his head and kissed Rasulullaah ﷺ's forehead. He then said, 'O dear Nabi ﷺ!' Thereafter, he raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, 'O my chosen friend!' For the third time he then raised his head and again lowered his mouth to kiss Rasulullaah ﷺ's forehead, saying, 'O my bosom friend! Rasulullaah ﷺ has passed away.'"

Hadhrat Abu Bakr رضي الله تعالى عنه then went to the Masjid where Hadhrat Umar رضي الله تعالى عنه was busy lecturing the people saying, "Indeed Rasulullaah ﷺ shall never pass away until Allaah destroys the Munaafiqeen.' Hadhrat Abu Bakr رضي الله تعالى عنه then addressed the people. After duly praising Allaah, he said, "Allaah says:

﴿اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ﴾ (سورة زمر آيت ٣٠)

'Indeed, you *(O Rasulullaah ﷺ)* shall certainly die, and they shall all die as well.' {Surah Zumar, verse 30}

(Thereafter, he recited the verse:)

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۭ اَفَاۗىِٕنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ۭ وَمَنْ يَّنْقَلِبْ عَلٰي عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـــًٔا ۭ وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة آل عمران آيت ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

He then proceeded to say, **"Whoever worships Allaah should know that Allaah is Alive and shall never die. Whoever worshipped Muhammad ﷺ should know that Muhammad ﷺ has passed away."** Astonished, Hadhrat Umar رضي الله تعالى عنه asked, "Are those verses really in the Qur'aan? O people! This is Abu Bakr and he is the highest achiever amongst the Muslims. Pledge your allegiance to him."(1)

The Burial of Rasulullaah ﷺ

The Narration of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه narrates that when they (the family of Rasulullaah ﷺ) started the burial preparations for Rasulullaah ﷺ, they locked the door and did not allow anyone in. While the Ansaar shouted, "We are the maternal relatives of Rasulullaah ﷺ and have a high standing in Islaam!" the Quraysh shouted, "We are his paternal relatives!" Hadhrat Abu Bakr رضي الله تعالى عنه then shouted saying, "O assembly of Muslims! Every family has a greater right to the burial of their family members than others do. We therefore plead to you in the name of Allaah (not to enter) because if you enter, you will be pushing back others (those who are entitled to enter). By Allaah! None should enter besides those who are called."

A narration of Hadhrat Ali bin Husayn states that the Ansaar shouted, "We have a right (to arrange the burial) because Rasulullaah ﷺ is the son of our sister and because we have a high standing in Islaam." When they lodged their request with Hadhrat Abu Bakr رضي الله تعالى عنه, he said, "A family has the greatest right to members of their family. **You may put the request to Ali رضي الله تعالى عنه and Abbaas رضي الله تعالى عنه because none may enter the room besides those whom they permit."** (2)

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها were with Rasulullaah ﷺ when his illness grew severe. When Rasulullaah ﷺ saw Hadhrat Ali رضي الله تعالى عنه enter the room, he lifted his head and said, "Come closer. Come closer." Hadhrat Ali رضي الله تعالى عنه let Rasulullaah ﷺ lean against him and remained with Rasulullaah ﷺ until he passed away. When Rasulullaah ﷺ passed away, Hadhrat Ali رضي الله تعالى عنه stood up and locked the

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.241), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.33). Abu Ya'la has also reported the narration but Haythami (Vol.9 Pg.33) has commented on the chain of narrators. Ibn Sa'd (Vol.2 Pg.267) has also reported the narration.

(2) Ibn Sa'd (Vol.2 Pg.61).

door. Hadhrat Abbaas رضي الله تعالى عنه and the members of the Banu Abdul Muttalib family came and stood (guard) at the door.

(Addressing Rasulullaah ﷺ) Hadhrat Ali رضي الله تعالى عنه said, "May my parents be sacrificed for you! You were so pure in life and now so pure in death." There wafted from the body of Rasulullaah ﷺ an extremely wonderful fragrance that people had never smelt before. Hadhrat Abbaas رضي الله تعالى عنه then said to Hadhrat Ali رضي الله تعالى عنه, "What is happening here? Leave all that weeping like women do. Pay attention to your leader (Rasulullaah ﷺ)." Hadhrat Ali رضي الله تعالى عنه then asked for Hadhrat Fadhl bin Abbaas رضي الله تعالى عنه to be brought to him (to assist him). At this stage the Ansaar requested, "We plead to you in the name of Allaah and by the affinity we have with Rasulullaah ﷺ (that you allow one of us to be part of the burial preparations)." Hadhrat Ali رضي الله تعالى عنه and those with him allowed in an Ansaari called Hadhrat Aws bin Khowlay who carried a bucket of water in one hand.

(Before starting the bathing) **They heard a voice in the house saying, "Do not remove Rasulullaah ﷺ's clothing. Bathe him as he is in his clothing."**

Hadhrat Ali رضي الله تعالى عنه then washed Rasulullaah ﷺ by placing his hand beneath the clothing as Hadhrat Fadhl رضي الله تعالى عنه held the clothing up and the Ansaari brought the water. Hadhrat Ali رضي الله تعالى عنه wore a cloth over his hand (as a glove) as he placed his hand beneath the clothing. (1)

The Janaazah salaah for Rasulullaah ﷺ

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, **groups of men were let into the room and they performed the Janaazah salaah individually without anyone being the Imaam.** When all the men were finished, the women were let in to perform the Janaazah salaah, followed by the children and then the slaves. None of the groups were led by an Imaam. (2)

The Narration of Hadhrat Sahl bin Sa'd رضي الله تعالى عنه

Hadhrat Sahl in Sa'd رضي الله تعالى عنه says that after Rasulullaah ﷺ was shrouded in the burial shroud, he was placed on a bed, which was then placed in the corner of the room. The people then entered the room in groups (to perform the Janaazah salaah) without anyone leading them in the salaah. (3)

Hadhrat Moosa bin Muhammad bin Ibraheem says that he found a book in which his father had written that after Rasulullaah ﷺ was shrouded in the burial shroud, he was placed on a bed. Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه then entered the room together with as many Muhaajireen and Ansaar as could fit in the room. The two men said:

"اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ"

(1) Tabraani. Haythami (Vol.9 Pg.36) has commented on the chain of narrators. Ibn Maajah has reported a part of the narration while Ibn Sa;d (Vol.2 Pg.63) has also reported a similar narration.
(2) Ibn Is'haaq.
(3) Waaqidi.

"Peace be on you, O Nabi ﷺ together with the mercy of Allaah and His blessings."

The other Muhaajireen and Ansaar also greeted Rasulullaah ﷺ as Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه did. They then formed rows without any of them being the Imaam. Standing in the first row in front of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه said, "O Allaah! We testify that Rasulullaah ﷺ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen, His Words (Deen) was completed and belief was established in the One Allaah Who has no partner. O Allaah! Make us people who follow the guidance revealed to him and allow us to meet him again with him recognising us and us recognising him. He was indeed most forgiving and most merciful unto the Mu'mineen. We seek no worldly recompense for believing in him and shall never sell our Imaan in him for any price." The other Sahabah رضي الله تعالى عنهم said, "Aameen! Aameen!" They then left and another group entered. After all the men had completed, the women entered, followed by the children. (1)

The Narration of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was placed on a bed, he said to the people, "None shall be the Imaam (to lead the Janaazah salaah) because Rasulullaah ﷺ is the Imaam while alive and after his demise. The people then started entering (the room) in groups and performed the salaah in rows without any of them being the Imaam. They all said "Allaahu Akbar" as Hadhrat Ali رضي الله تعالى عنه stood directly in front of Rasulullaah ﷺ and said:

"اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهٗ"

"Peace be on you, O Nabi ﷺ together with the mercy of Allaah and His blessings."

He then continued, "O Allaah! We testify that Rasulullaah ﷺ conveyed whatever was revealed to him. He was a well-wisher of the Ummah who strove in the path of Allaah until Allaah gave honour to His Deen and His Words (Deen) was completed. O Allaah! Make us people who follow the guidance revealed to him, keep us steadfast and allow us to meet him again" The other Sahabah رضي الله تعالى عنهم said, "Aameen! " After all the men had completed, the women did the same, followed by the children. (2)

The Condition of the Sahabah رضي الله تعالى عنهم when Rasulullaah ﷺ Passed away and Their Weeping at their Separation from Him

Hadhrat Abu Bakr رضي الله تعالى عنه Weeps and the Lecture he gave to the People

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, the

(1) *Al Bidaayah wan Nihaayah* (Vol.5 Pg.265). Ibn Sa'd (Vol.2 Pg.69) has reported a similar narration.
(2) Ibn Sa'd (Vol.2 Pg.70), as quoted in *Kanzul Ummaal* (Vol.4 Pg.55).

Sahabah رضي الله تعالى عنهم were all whispering to each other. Hadhrat Abu Bakr رضي الله تعالى عنه instructed his slave to listen to what they were saying and report back to him. The slave reported that he overheard the Sahabah رضي الله تعالى عنهم saying that Rasulullaah ﷺ had passed away. Hadhrat Abu Bakr رضي الله تعالى عنه then hurried as he said, "O dear! My back has been broken!" (He was so overcome with grief that) The Sahabah رضي الله تعالى عنهم thought that he would not even make it to the Masjid, but he did. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the day Rasulullaah ﷺ passed away, Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه emerged (from Rasulullaah ﷺ's room) as Hadhrat Umar رضي الله تعالى عنه was busy addressing the Sahabah رضي الله تعالى عنهم. He told Hadhrat Umar رضي الله تعالى عنه to be seated and after duly praising Allaah, he said, "Whoever worshipped Muhammad ﷺ should know that Muhammad ﷺ has passed away. On the other hand, whoever worships Allaah should know that Allaah is Alive and shall never die. Verily Allaah states:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰۤى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة آل عمران آيت ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "By Allaah! (Because they were so overcome with grief) It was as if the people never knew that such a verse was ever revealed until Hadhrat Abu Bakr رضي الله تعالى عنه recited it. They all took it from Hadhrat Abu Bakr رضي الله تعالى عنه and every one of them was reciting it. Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, 'By Allaah! No sooner did I hear Abu Bakr رضي الله تعالى عنه recite the verse when my legs collapsed beneath me and were unable to carry me. I then fell to the ground when I heard it for I was then convinced that Rasulullaah ﷺ had definitely passed away.'" (2)

The Grief of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says, "When Rasulullaah ﷺ passed away, the Sahabah رضي الله تعالى عنهم were so grieved that some of them even started having false thoughts (that Islaam had come to an end). I was also amongst those who were deeply grieved and was once sitting on one of the hills of Madinah when Umar رضي الله تعالى عنه passed by me without me even noticing that he had passed. By then, people had already pledged their allegiance to Abu Bakr رضي الله تعالى عنه. Umar رضي الله تعالى عنه

(1) Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).

(2) Abdur Razzaaq, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Bukhaari, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48).

proceeded immediately to Abu Bakr رضي الله تعالى عنه and said, 'O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan رضي الله تعالى عنه and greeted him, he did not even reply." The rest of the narration shall soon be quoted in the chapter concerning greeting. (1)

The Grief of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Sa'eed bin Yarboo رضي الله تعالى عنه narrates that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه one day had his face covered and was extremely grieved. "I notice that you are deeply grieved," enquired Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Ali رضي الله تعالى عنه replied, "Such grief has overcome me that has not befallen you." To this Hadhrat Abu Bakr رضي الله تعالى عنه said, "Look at what he is saying! I ask you in the name of Allaah to tell me whether any other person is more grieved about the demise of Rasulullaah ﷺ than I am?" (2)

The Weeping of Hadhrat Ummu Salamah رضي الله تعالى عنها

Hadhrat Ummu Salamah رضي الله تعالى عنها says, "When we (the wives of Rasulullaah ﷺ) gathered together and were weeping (over the demise of Rasulullaah ﷺ), we did not have a wink of sleep. (The blessed body of) Rasulullaah ﷺ was still in our rooms and we consoled each other every time we saw him lying on the bed. When we suddenly heard the sounds of shovels (digging Rasulullaah ﷺ's grave) just before dawn, we started crying (out of grief) and the people in the Masjid also started crying. This caused all of Madinah to shudder. When Bilaal رضي الله تعالى عنه called out the Fajr Adhaan and took the name of Rasulullaah ﷺ (as he said), he burst out crying. This added to our grief and the people started going towards the grave. The door was however locked to them. O what a calamity it was! Every calamity that befell us afterwards paled into insignificance when we thought about the calamity of Rasulullaah ﷺ's demise." (3)

The Wailing of the people of Madinah

Hadhrat Abu Dhu'ayb Hudhali says, "When I arrived in Madinah, the wailing of the people of Madinah pulsated like the calls of 'Labbaik' from people performing Hajj pulsates. 'What is the matter?'" I enquired. They then informed me that Rasulullaah ﷺ had passed away." (4)

The Condition of the Sahabah رضي الله تعالى عنهم in Makkah when they Heard about Rasulullaah ﷺ's Demise

Hadhrat Ubaydullaah bin Umayr رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, the governor of Makkah was Hadhrat Attaab bin Usayd رضي الله تعالى عنه. When the news of Rasulullaah ﷺ's demise reached the people of Makkah, the people in

(1) Ibn Sa'd (Vol.2 Pg.84).

(2) Ibn Sa'd (Vol.2 Pg.84).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.271). Ibn Sa'd (Vol.4 Pg.121) has also reported the narration in brief.

(4) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.58). Ibn Is'haaq has also reported the narration in detail as will soon be quoted in the chapter dealing with the sayings of the Sahabah رضي الله تعالى عنهم when Rasulullaah ﷺ passed away.

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the Masjid burst out crying. Hadhrat Attaab رضي الله تعالى عنه left Makkah and went to one of the valleys of Makkah. Hadhrat Suhayl bin Amr رضي الله تعالى عنه approached him and told him to address the people. "I cannot speak after the demise of Rasulullaah ﷺ," replied Hadhrat Attaab رضي الله تعالى عنه. Hadhrat Suhayl رضي الله تعالى عنه said, "Then come with me and I shall do it for you." They left and when they came to the Masjidul Haraam, **Hadhrat Suhayl رضي الله تعالى عنه stood up to address the people. After duly praising Allaah, he delivered a lecture that was identical to the one that Hadhrat Abu Bakr رضي الله تعالى عنه gave the people (in Madinah).** In fact, when Hadhrat Suhayl رضي الله تعالى عنه was a captive of the Battle of Badr, Rasulullaah ﷺ said to Hadhrat Umar رضي الله تعالى عنه, "What makes you want to extract his front teeth? Leave him alone because Allaah shall perhaps place him on a platform that would bring you great pleasure." The platform Rasulullaah ﷺ referred to was this one by which the authority of Hadhrat Attaab رضي الله تعالى عنه was consolidated over Makkah and neighbouring areas. (1)

The Condition of Hadhrat Faatima رضي الله تعالى عنها

Hadhrat Abu Ja'far says, "After the demise of Rasulullaah ﷺ, I never saw Faatima رضي الله تعالى عنها laugh. All I saw was her mouth extend on one side (as she smiled)." (2)

What the Sahabah رضي الله تعالى عنهم Said When Rasulullaah ﷺ Passed Away

The Statement of Hadhrat Abu Bakr رضي الله تعالى عنه: "Today we have Lost Revelation"

Hadhrat Is'haaq reports that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Today we have lost revelation and speech from Allaah." (3)

The Statement of Hadhrat Ummu Ayman رضي الله تعالى عنها Concerning the Loss of Revelation

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, Hadhrat Ummu Ayman رضي الله تعالى عنها wept bitterly. When asked what made her weep so bitterly about the demise of Rasulullaah ﷺ, she replied, "I always knew that Rasulullaah ﷺ would soon pass away, but what makes me weep is **that revelation has now been lifted from us."** (4)

Hadhrat Anas رضي الله تعالى عنه also reports that after the demise of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه once said to Hadhrat Umar رضي الله تعالى عنه, "Come with me to visit Ummu Ayman " When they came to her, she started weeping. They consoled her saying, "What makes you weep? What is with Allaah is better for Rasulullaah ﷺ." She replied, "By Allaah! I am not weeping because I do not know that what

(1) Sayf and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).
(2) Ibn Sa'd (Vol.2 Pg.84).
(3) Dalaa'ilut Towheed, as quoted in *Kanzul Ummaal* (Vol.4 Pg.50).
(4) Ahmad.

Allaah has with Him is better for Rasulullaah ﷺ. I am weeping because revelation from the heavens has been terminated." This statement made both men start weeping. (1)

Another narration states that when Rasulullaah ﷺ passed away, Hadhrat Ummu Ayman رضي الله تعالى عنها wept bitterly. When asked what made her weep, she replied, "What makes me weep is that news form the heavens has now been terminated." (2)

A narration of Hadhrat Moosa bin Uqba quotes Hadhrat Ummu Ayman رضي الله تعالى عنها as saying, "I am weeping because the news from the heavens used to come to us in large quantities and fresh from the heavens every day and night. This has now been terminated and lifted. It is only this that makes me weep." This statement greatly surprised the people. (3)

The Statement of Hadhrat Ma'n bin Adi رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Rasulullaah ﷺ passed away, the people wept bitterly and said, "We wished that we would pass away before Rasulullaah ﷺ for we fear that we will be facing great tribulations after him." To this, Hadhrat Ma'n bin Adi رضي الله تعالى عنه said, "on the contrary, I swear by Allaah that rather than wishing to die before Rasulullaah ﷺ, I wish to believe in him after his demise just as I did during his lifetime." (4)

The Statement of Hadhrat Faatima رضي الله تعالى عنها the Daughter of Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ fell seriously ill, Hadhrat Faatima رضي الله تعالى عنها bemoaned, "O! The pain my father is suffering!" Rasulullaah ﷺ then said to her, "Your father will suffer no pain after this day." After Rasulullaah ﷺ passed away, she said, "O my dear father! His Rabb really accepted his supplication. O my dear father! *Jannatul Firdous* (5) has become his abode! O my dear father! Jibra'eel عليه السلام has informed us of his demise." After Rasulullaah ﷺ was buried, Hadhrat Faatima رضي الله تعالى عنها said, "O Anas! How did your hearts allow you to throw sand over Rasulullaah ﷺ?"(6)

Another narration quotes that Hadhrat Faatima رضي الله تعالى عنها said, "O Anas! How did your hearts allow you to return after burying Rasulullaah ﷺ in the sand?" Hadhrat Hammaad says that whenever Hadhrat Thaabit related this narration, he sobbed so much that his ribs heaved. (7)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274). Ibn Abi Shaybah, Muslim, Abu Ya'la and Abu Awaanah have also reported the narration from Hadhrat Anas رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.4 Pg.48), as has Ibn Sa'd (Vol.8 Pg.164).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.60). Ibn Sa'd (Vol.8 Pg.164) has also reported the narration.

(3) *Al Bidaayah wan Nihaayah* (Vol.5 Pg.274).

(4) Maalik, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.339). Ibn Abdil Birr has also reported the narration in his *Isti'aab* (Vol.3 Pg.446). *Isaabah* (Vol.3 Pg.450) contains commentary on the chain of narrators. Ibn Sa'd (Vol.3 Pg.465) has also reported the narration.

(5) The highest level of Jannah.

(6) Bukhaari.

(7) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.273). Ibn Asaakir and Abu Ya'la have

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The Couplets of Hadhrat Safiyya رضي الله تعالى عنها the Aunt of Rasulullaah ﷺ

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Safiyya bint Abdul Muttalib رضي الله تعالى عنها recited a few couplets in memory of Rasulullaah ﷺ. (The meaning of these couplets are):

"My heart grieves and I have spent the night like he who has lost everything
I have stayed awake all night like the one whose every possession has been looted
It is all because of my grief and remorse that I cannot sleep
If only I were also given the cup of death to sip from
When they said that there came to Rasulullaah ﷺ
The destined moment of death
When we came to the family of Muhammad ﷺ
The hairs on our neck turned white (with grief)
When we saw his rooms had become deserted
After him there was none there to live the life of a stranger
Because of this, a deep grief has come to me
Mixing in my heart, filling it with fear"

Hadhrat Safiyya رضي الله تعالى عنها also recited the following couplets (which means):

"Do listen, O Rasulullaah ﷺ! You had been the one to give us ease
You had been good to us and never harsh
Our Nabi ﷺ had always been good and forgiving towards us
Today everyone who wishes to weep should respond
By my life! It is not because of his death that I weep for my Nabi ﷺ
It is rather because of the hardships that are to come after him
Because of the loss of Muhammad ﷺ
And because of the love for him, my heart has been branded by a hot iron
O Faatima! May the Rabb of Muhammad ﷺ shower His special mercies
On the body that had taken up residence in Yathrib (1)
I am looking at Hasan رضي الله تعالى عنه whom you have left as an orphan
Making him cry and call out for his grandfather who has gone so far
I am ready to sacrifice for Rasulullaah ﷺ my mother, my aunt
my uncle, myself and all of my near and dear families
You had endured much and conveyed the message with truth
You had left the world with the Deen firm, apparent and clear
Had the Rabb of the Throne kept you alive with us
we would have been most fortunate, but His decision is final
May peace and greetings from Allaah be showered on you
As you are entered happily into the everlasting gardens" (2)

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reported a narration similar to Bukhaari's, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57). Ibn Sa'd (Vol.2 Pg.83) has also reported the narration.

(1) Yathrib had been the name of Madinah before the arrival of Rasulullaah ﷺ.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.39).

Another narration from Hadhrat Muhammad bin Ali bin Husayn states that when Rasulullaah ﷺ passed away, Hadhrat Safiyya رضي الله تعالى عنها came out of her house with her shawl as she said (couplets which meant):

"After you there shall be many distressing and difficult times
the dangers of which would not be so much had you been there" (1)

Hadhrat Ghunaym bin Qais reports that he heard his father say some couplets after the demise of Rasulullaah ﷺ. They were:

"Behold! I have been destroyed by the departure of Muhammad ﷺ
In his life did I find my rest and peace in which my nights were calm until the mornings" (2)

The Sahabah رضي الله تعالى عنهم Weep as they Think of Rasulullaah ﷺ

The Incident Between Hadhrat Umar رضي الله تعالى عنه and an Old Lady

Hadhrat Zaid bin Aslam narrates that Hadhrat Umar رضي الله تعالى عنه left the house one night to keep watch. When he saw a lantern burning, he went closer and found an old woman carding wool to be spun. She was reciting some couplets (which meant):

"May the salutations of all righteous people be showered on Muhammad ﷺ.
May the chosen best peoble send their salutation to you (O Rasulullaah ﷺ)
Yuo had been regularly crying (in Ibaadah) before dawn but death has many ways and if only I knew.
Whether the Aakhirah will join me with my beloved (Rasulullaah ﷺ)

Hadhrat Umar رضي الله تعالى عنه sat down and began weeping. He continued weeping until he was able to knock at her door. "Who is it?" she asked. When he replied that he was Umar bin Khattaab, she said, "What has Umar to do with me? What brings Umar at this hour?" Hadhrat Umar رضي الله تعالى عنه put her at ease saying, "Open the door. May Allaah have mercy on you. You are in no trouble." When she opened the door, Hadhrat Umar رضي الله تعالى عنه entered and requested, "Please repeat to me the words you just said." She then repeated the couplets. When she reached the closing words, Hadhrat Umar رضي الله تعالى عنه asked, "Do include me with you two." She then added, "And Umar, do forgive him, O Most Forgiving." Hadhrat Umar رضي الله تعالى عنه was happy and returned. (3)

The Condition of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه when Mentioning Rasulullaah ﷺ

Hadhrat Aasim bin Muhammad reports that his father said, "I have never seen

(1) Tabraani. Haythami (Vol.9 Pg.39) has commented on the chain of narrators.
(2) Bukhaari and Baghawi, as quoted in *Isaabah* (Vol.3 Pg.264). Bazzaar has also reported the narration but Haythami (Vol.9 Pg.39) has commented on the chain of narrators. Ibn Sa'd (Vol.7 Pg.89) has also reported the narration.
(3) Ibn Mubaarak and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.381).

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه mention Rasulullaah ﷺ without his eyes quickly filling with tears and crying." (1)

Hadhrat Muthanna bin Sa'eed Daari reports that he heard Hadhrat Anas رضي الله تعالى عنه say, *"I see my beloved (Rasulullaah ﷺ) every night (in a dream)." He then started weeping.* (2)

How the Sahabah رضي الله تعالى عنهم Hit Out Against Anyone who Reviled Rasulullaah ﷺ

The Incident Between Hadhrat Gharfa Kindi رضي الله تعالى عنه and Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Ka'b bin Alqama narrates that a Sahabi by the name of Hadhrat Gharfa bin Haarith Kindi رضي الله تعالى عنه **once heard a Christian reviling Rasulullaah ﷺ. Hadhrat Gharfa رضي الله تعالى عنه hit the Christian and broke his nose.** When the case was brought before Hadhrat Amr bin Al Aas رضي الله تعالى عنه, he said (to Hadhrat Gharfa رضي الله تعالى عنه), "We have entered into a treaty with them." Hadhrat Gharfa رضي الله تعالى عنه respond by saying, "Allaah forbid that we ever enter into a treaty with them permitting them to revile Nabi ﷺ! Our treaty with them says that we will not interfere with their churches and will allow them to say there what they wish. It also says that we will not charge them to do more than they can manage and that we will fight in their defence if an enemy attacks them. **It says further that we will permit them to enforce their own laws unless they opt to abide by ours,** in which case we will pass judgement between them based on the laws of Allaah and Rasulullaah ﷺ. We will also not prevent them if they wish to remain aloof from us." Hadhrat Amr bin Al Aas رضي الله تعالى عنه then said, "You are absolutely right." (3)

Hadhrat Gharfa bin Haarith رضي الله تعالى عنه was a Sahabi who fought with Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه against the apostates in Yemen. He narrates that he once passed by a Christian in Egypt called Mundaqoon. When Hadhrat Gharfa رضي الله تعالى عنه invited the man to accept Islaam, the Christian started reviling Rasulullaah ﷺ. When Hadhrat Gharfa رضي الله تعالى عنه hit the Christian, the case was brought before Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Hadhrat Amr رضي الله تعالى عنه sent for Hadhrat Gharfa رضي الله تعالى عنه and said to him, "We have entered into a treaty with them." The rest of the narration is the same as the one quoted above. (4)

Another narration states that Hadhrat Gharfa bin Haarith Kindi رضي الله تعالى عنه was a Sahabi who once passed by a man with whom the Muslims had entered into a peace treaty. When Hadhrat Gharfa رضي الله تعالى عنه invited the man to accept Islaam, **the man swore Rasulullaah ﷺ because of which Hadhrat Gharfa رضي الله تعالى عنه killed him.** Hadhrat Amr bin Al Aas رضي الله تعالى عنه said to him (when the case was brought up),

(1) Ibn Sa'd (Vol.4 Pg.168)
(2) Ibn Sa'd (Vol.7 Pg.20).
(3) Ibn Mubaarak, as quoted in *Isti'aab* (Vol.3 Pg.193). Bukhaari has also reported the narration in his Taareekh, as quoted in *Isaabah* (Vol.3 Pg.195).
(4) Tabraani. Haythami (Vol.6 Pg.13) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.200) has also reported the narration.

"These people were safe from us because of the treaty (how could you then kill him?)." Hadhrat Gharfa رضي الله تعالى عنه replied, "We did not enter into any treaty with them that permits them to injure us with regard to Allaah and His Rasool صلى الله عليه وسلم." The rest of the narration is similar to the ones already quoted. (1)

Obeying the Instructions of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم's Instructions are Obeyed during the Expedition to Nakhla

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once dispatched Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه on a expedition to a place called Nakhla. Rasulullaah صلى الله عليه وسلم's instructions were, "Stay there until you are able to bring us intelligence about the Quraysh." Rasulullaah صلى الله عليه وسلم did not instruct him to engage the enemy. This occurred during one of the sacred months. Before informing him where he was to go, **Rasulullaah صلى الله عليه وسلم had a letter written for him, and briefed him saying,** "Proceed with your companions and open the letter only after you have travelled for two days. Read the letter and then proceed whence I have instructed you in the letter. You should also not force any of your companions to travel with you."

After travelling for two days, Hadhrat Abdullaah رضي الله تعالى عنه opened the letter, which read, "Proceed until you set up camp in Nakhla from where you should gather any intelligence that comes to you about the Quraysh." After reading the letter, Hadhrat Abdullaah رضي الله تعالى عنه said to his companions, "I hear and I obey. Whoever desired martyrdom should proceed with me because I intend fulfilling the instructions of Rasulullaah صلى الله عليه وسلم. Those who do not wish to do this may return because Rasulullaah صلى الله عليه وسلم has forbidden me from forcing any of you." They all marched with him. When they reached a placed called Buhraan, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه lost the camel they had been sharing and had to fall behind to look for it. The rest of the group forged ahead until they set up camp in Nakhla.

It was then that Amr bin Hadhrami, Hakam bin Kaysaan, Uthmaan bin Abdullaah and Mughiera bin Abdullaah passed by them with merchandise of leather and raisins that they were bringing back from Taa'if. When this group (of traders) saw the Sahabah رضي الله تعالى عنهم, it was Hadhrat Waaqid bin Abdullaah whom they saw staring at them. Because Hadhrat Waaqid رضي الله تعالى عنه happened to have his hair shaved off, the traders reasoned, "They have come to perform Umrah and we therefore have nothing to fear from them." It happened to be the last day of Rajab so the Sahabah رضي الله تعالى عنهم urgently convened, saying to each other, "If we fight them today, we will be fighting them in a sacred month (during which the Arabs regarded fighting as forbidden) and if we leave them, they will be entering the precincts of the Haram by nightfall, because of which they will be protected from us (because no person can be attacked within the boundaries of the Haram)." They therefore decided to attack.

(1) Ibn Asaakir.

Hadhrat Waaqid bin Abdullaah Tameemi رضي الله تعالى عنه shot an arrow at Amr bin Hadhrami and killed him. Uthmaan bin Abdullaah and Hakam bin Kaysaan were taken captive while Mughiera bin Abdullaah ran away and escaped. The Sahabah رضي الله تعالى عنهم led the caravan away and brought it to Rasulullaah ﷺ. Rasulullaah ﷺ said to them, "By Allaah! I never instructed you to launch any attack during a sacred month." Rasulullaah ﷺ then refrained from doing anything to the captives and the caravan and took nothing from it.

After Rasulullaah ﷺ had told them what he did, these Sahabah رضي الله تعالى عنهم became demoralised and thought that they were destroyed. Their Muslim brothers rebuked them and when the news reached the Quraysh, they began saying, "Muhammad has spilt blood during a sacred month. He has also usurped property during a sacred month, captured people and violated the sanctity of the month." It was then that Allaah revealed the following verse of the Qur'aan:

﴿يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۙ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَاللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ﴾ (سورة بقره آيت ٢١٧)

They question you *(O Muhammad ﷺ)* about warfare in the sacred months *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab)*. Say, "Warfare in these months is a grave matter, but to prevent *(others)* from Allaah's way *(from Islaam)*, to disbelieve in Him, *(to prevent people from)* the Masjidul Haraam and to expel *(drive out)* its people from it *(as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم)* is a far greater sin in the sight of Allaah. Corruption *(especially kufr, Shirk and causing mischief in religion)* is worse than killing." {Surah Baqara, verse 217}

This verse made it clear that committing kufr is a greater sin than killing. When the verse was revealesd, Rasulullaah ﷺ took the caravan and ransomed the two captives. The Sahabah رضي الله تعالى عنهم (who had marched to Nakhla) asked, "(O Rasulullaah ﷺ) Do you think that we will be rewarded for the expedition?" Allaah then revealed the following verse with special reference to them:

﴿اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة بقره آيت ٢١٨)

Verily those who have Imaan, who migrate and who strive *(exert themselves)* in the way of Allaah *(for Islaam)*, these have hope of Allaah's mercy *(His rewards)*. Allaah is Most Forgiving, Most Merciful *(Allaah will not deprive such people of the rewards they deserve)*. {Surah Baqara, verse 218}

The Sahabah رضي الله تعالى عنهم who were part of the expedition numbered eight with their commander Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه being the ninth. (1)

(1) Bayhaqi (Vol.9 Pg.58). Abu Nu'aym and Tabari have also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.228).

Hadhrat Jundub bin Abdullaah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once dispatched an expedition with Hadhrat Ubaydah bin Haarith رضي الله تعالى عنه as the commander. However, when they were leaving, he was overcome by his love for Rasulullaah ﷺ and started weeping. Rasulullaah ﷺ then dispatched a Sahabi called Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه in his place. Rasulullaah ﷺ had a letter written for him and instructed him to read the letter only when he reached a certain place. He also received instructions not to force anyone to march with him. When he reached the specified destination, he read the letter and recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon"[1]. He then said, "I hear and obey the orders of Allaah and His Rasool ﷺ." While two of the Sahabah رضي الله تعالى عنهم left the expedition, the others proceeded with him.

When they met with Ibn Hadhrami, they killed him, not knowing whether it was still the month of Rajab or whether it was Jumaadal Aakhirah (that had already started). When the Mushrikeen claimed that the Sahabah رضي الله تعالى عنهم had killed him during a sacred month, Allaah revealed the verse:

﴿يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۙ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَاللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ﴾ (سورة بقره آيت ٢١٧)

They question you *(O Muhammad ﷺ)* about warfare in the sacred months *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab)*. Say, "Warfare in these months is a grave matter, but to prevent *(others)* from Allaah's way *(from Islaam)*, to disbelieve in Him, *(to prevent people from)* the Masjidul Haraam and to expel *(drive out)* its people from it *(as the Mushrikeen did to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم)* is a far greater sin in the sight of Allaah. Corruption *(especially kufr, Shirk and causing mischief in religion)* is worse than killing." {Surah Baqara, verse 217}

Some Muslims then enquired, "Although what they did may have been alright, they will receive no reward for it." It was then that Allaah revealed the verse:

﴿اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِيْ سَبِيْلِ اللّٰهِ ۚ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة بقره آيت ٢١٨)

Verily those who have Imaan, who migrate and who strive *(exert themselves)* in the way of Allaah *(for Islaam)*, these have hope of Allaah's mercy *(His rewards)*. Allaah is Most Forgiving, Most Merciful *(Allaah will not deprive such people of the rewards they deserve)*. {Surah Baqara, verse 218}[2]

(1) He said this because he misinterpreted the instruction to mean that he was to attack the enemy during a sacred month.

(2) Bayhaqi (Vol.9 Pg.11). Ibn Abi Haatim has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.251).

Obeying the Instructions of Rasulullaah ﷺ When Marching Against the Banu Qurayzah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that after the Battle of Ahzaab, Rasulullaah ﷺ issued instructions (to the Sahabah رضي الله تعالى عنهم) saying, "None of you should perform Asr salaah until he reaches the Banu Qurayzah." When the time for Asr arrived while some Sahabah رضي الله تعالى عنهم were still on the way, some of them said, "We should not perform Asr until we reach the Banu Qurayzah." Others said, "We should perform our salaah (here on the road). Rasulullaah ﷺ never meant this (that we should not perform the salaah on the road. He meant that we should hurry)." **When this (difference of opinion) was reported to Rasulullaah ﷺ, he did not rebuke either party.** (1)

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that after the Battle of Ahzaab, Rasulullaah ﷺ returned home and wore his armour (for a second time after taking it off) and cleansed himself. A narration of Hadhrat Duhaym adds that Rasulullaah ﷺ said, "Jibra'eel عليه السلام descended from the heavens and said, 'Prepare your fighters for battle (against the Banu Qurayzah). Why do I see you removing your armour when we have not yet removed ours?" Rasulullaah ﷺ jumped up with a fright and emphatically instructed the Sahabah رضي الله تعالى عنهم not to perform their Asr salaah until they reach the Banu Qurayzah.

The Sahabah رضي الله تعالى عنهم then wore their armour and left. They had not yet reached the Banu Qurayzah when the sun started to set. The Sahabah رضي الله تعالى عنهم then started arguing. Some of them said, "Perform your salaah because Rasulullaah ﷺ never intended that you miss your salaah." There were others who argued, "Rasulullaah ﷺ issued emphatic orders that we should not perform our salaah until we reach the Banu Qurayzah. We shall therefore not be sinful for fulfilling the implicit instruction of Rasulullaah ﷺ." A group of Sahabah رضي الله تعالى عنهم therefore performed their salaah (en-route) with perfect belief (that they are doing what is right) and with the hope of being rewarded. The other group performed their salaah only when they set up camp in the area of the Banu Qurayzah. They then performed their salaah after sunset with perfect belief (that they are doing what is right) and with the hope of being rewarded. Rasulullaah ﷺ did not rebuke either party. (2)

Obeying the Instructions of Rasulullaah ﷺ During the Battle of Hunayn

Hadhrat Jaabir رضي الله تعالى عنه narrates that during the Battle of Hunayn when Rasulullaah ﷺ saw the Sahabah رضي الله تعالى عنهم dispersing (when caught by surprise), he instructed Hadhrat Abbaas رضي الله تعالى عنه to call for the Ansaar and those who pledged allegiance beneath the tree (at Hudaybiyyah). They all responded saying,

(1) Bukhaari and Muslim.

(2) Tabraani. Haythami (Vol.6 Pg.140) has commented on the chain of narrators. Bayhaqi has reported a similar but longer narration form Hadhrat Aa'isha رضي الله تعالى عنها, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.117).

"At your service! At your service!" In fact, even those who were unable to get their camels to turn (towards the call because the camels were too frightened), threw on their armours, grabbed their swords and shields and hurried (on foot) towards the call. Soon a hundred Sahabah رضي الله تعالى عنهم had gathered around Rasulullaah ﷺ. The enemy attacked them and the fight started.

While the first call had been for all the Ansaar, a second was made for the Khazraj tribe in particular because they were unwavering in battle. Rasulullaah ﷺ peered out to see his cavalry and when he saw that they were fighting in earnest, he said, "Now is the time to heat the pebbles."

Hadhrat Jaabir رضي الله تعالى عنه continues. He says, "By Allaah! The Sahabah رضي الله تعالى عنهم had hardly returned to the battle when (the Kuffaar were already defeated and) prisoners were being marched to Rasulullaah ﷺ. Allaah killed those Kuffaar who were to die and those destined to be defeated were defeated. Allaah then gave all the wealth and children of the enemy to Rasulullaah ﷺ as booty." (1)

Another narration from Hadhrat Abbaas رضي الله تعالى عنه states that Rasulullaah ﷺ instructed Hadhrat Abbaas رضي الله تعالى عنه to call for the men of the acacia tree (those who pledged allegiance beneath the tree at Hudaybiyyah). Hadhrat Abbaas رضي الله تعالى عنه says, "By Allaah! When they heard my voice, they returned to Rasulullaah ﷺ just as a cow returned to her calves (when she senses that they are in danger). They were all calling out, 'Yaa Labbaikaa! Yaa Labbaikaa! (At your service! At your service!)'"(2)

The Incident Between Hadhrat Abu Sufyaan رضي الله تعالى عنه and the Sahabah رضي الله تعالى عنهم Concerning the Breach of the Treaty of Hudaybiyyah

Hadhrat Ikrama رضي الله تعالى عنه reports that after Rasulullaah ﷺ had entered into the treaty with the people of Makkah, the Banu Khuzaa'ah tribe who had been Rasulullaah ﷺ's allies during the Period of Ignorance, opted to align with the Muslims in the treaty. On the other hand, the Banu Bakr tribe aligned themselves with the Quraysh. When hostilities erupted between the Banu Khuzaa'ah and the Banu Bakr tribes, the Quraysh assisted the Banu Bakr with arms and food. The Banu Bakr then launched an offensive against the Banu Khuzaa'ah, overpowered them and killed many of them. The Quraysh feared that they had breached the treaty and immediately said to Hadhrat Abu Sufyaan رضي الله تعالى عنه (who was then their leader), "Go to Muhammad ﷺ and do your best to ensure that the treaty remains in place and that reconciliation takes place."

Hadhrat Abu Sufyaan رضي الله تعالى عنه therefore left and arrived in Madinah. Rasulullaah ﷺ said (to the Sahabah رضي الله تعالى عنهم), "Abu Sufyaan has come to you. He shall soon return happy but without achieving his objective." Hadhrat Abu Sufyaan رضي الله تعالى عنه went to Hadhrat Abu Bakr رضي الله تعالى عنه and said, **"O Abu Bakr!** Let the treaty remain in place and reconcile between the people." Hadhrat Abu Bakr رضي الله تعالى عنه replied, "The

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.329).

(2) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.331). Ibn Sa'd (Vol.4 Pg.11) has reported a similar narration in more detail.

matter does not rest with me. It rests with Allaah and His Rasool ﷺ." Hadhrat Abu Sufyaan رضي الله تعالى عنه **then approached Hadhrat Umar** رضي الله تعالى عنه with the same request he had placed before Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "You have yourselves breached the treaty. May Allaah now make any new treaty old and sever any treaty that is firm." Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, "To this day I have never seen anyone so antagonistic against his own people as you are."

Hadhrat Abu Sufyaan رضي الله تعالى عنه then **approached Hadhrat Faatima** رضي الله تعالى عنها and said, "O Faatima! Do you wish to do something by which you will become the leader of the women of your tribe?" He then placed to her the same request he placed before Hadhrat Abu Bakr رضي الله تعالى عنه. She however made herself clear when she said, "The matter does not rest with me. It rests with Allaah and His Rasool ﷺ." Hadhrat Abu Sufyaan رضي الله تعالى عنه then **approached Hadhrat Ali** رضي الله تعالى عنه with the same request that he took to Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Ali رضي الله تعالى عنه said, "To this day I have never seen anyone as lost as you are. You are the leader of your people. You should go and keep the treaty intact (by not allowing the people to breach it) and reconcile between the people."

Hadhrat Abu Sufyaan رضي الله تعالى عنه hit his one hand on the other and said, "I have already given some of the people protection from others." He then left and when he came to the people of Makkah, he informed them of what he had done. They said, "By Allaah! To this day we have never seen an ambassador like you! By Allaah! Neither have you come to us with news of a war so that we could take precautions nor have you brought news of a treaty so that we could feel safe." The rest of the narration has already been quoted in the chapter discussing the conquest of Makkah. (1)

How the Sahabah رضي الله تعالى عنهم treated the Captives of Badr

Hadhrat Abu Azeez bin Umayr رضي الله تعالى عنه who was the real brother of Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه says, "I was amongst the prisoners captured (by the Muslims) during the Battle of Badr. Rasulullaah ﷺ said (to the Sahabah رضي الله تعالى عنهم), **"I emphatically command you to treat the prisoners well."** I was with a group of Ansaar and whenever the morning and afternoon meals were served, **they ate dates only and gave me the wheat (bread)** because of the instruction of Rasulullaah ﷺ (to treat us prisoners well)." (2)

The Incident of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه When he Hastened to Fulfil the Command of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه once came to Rasulullaah ﷺ at a time when Rasulullaah

(1) Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.162).

(2) Tabraani in his *Kabeer* and Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.86).

ﷺ was delivering a sermon. **"Do sit down,"** said Rasulullaah ﷺ (during the course of his sermon). Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه immediately sat down where **he was outside the Masjid** and remained seated there until Rasulullaah ﷺ had completed the sermon. When this was reported to Rasulullaah ﷺ, he said to Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه, "May Allaah increase your desire to obey Allaah and His Rasool ﷺ."(1)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Rasulullaah ﷺ sat down on the pulpit one Friday, he said, "Do be seated." Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه heard the instruction of Rasulullaah ﷺ and immediately sat down in the Banu Ghanam district. Someone reported to Rasulullaah ﷺ, "O Rasulullaah ﷺ! There is Ibn Rawaaha who sat down where he was when he heard you tell the people to be seated." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Obeys the Command of Rasulullaah ﷺ

Hadhrat Ataa رضي الله تعالى عنه reports that Rasulullaah ﷺ was once delivering a sermon when he told the people to be seated. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard this instruction at the door and immediately sat down. Rasulullaah ﷺ then said, "O Abdullaah! You may come inside." (3)

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ had just stood up on the pulpit when he told the people to be seated. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard this instruction and immediately sat down at the door of the Masjid. When Rasulullaah ﷺ saw him, he said, "Come in, O Abdullaah bin Mas'ood." (4)

A Dome is Demolished because Rasulullaah ﷺ Disliked it

Hadhrat Anas رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ when he stepped out. Seeing a large dome, Rasulullaah ﷺ asked, "What is this?" When the Sahabah رضي الله تعالى عنهم informed him that it belonged to one of the Ansaar, Rasulullaah ﷺ remained silent but kept it in mind. When the owner of the dome one day came to greet Rasulullaah ﷺ amongst other people, Rasulullaah ﷺ turned away from him. When this occurred several times, the man realised that Rasulullaah ﷺ was angry and ignoring him. The man brought up the matter with his friends saying, " By Allaah! Rasulullaah ﷺ has behaved strangely today." The others then told him that Rasulullaah ﷺ (was angry with him because he) had seen his dome. The Sahabi رضي الله تعالى عنه then went out and demolished the dome to the ground.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.52). Bayhaqi has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.306).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.51). Tabraani in his Awsat and Haythami (Vol.9 Pg.316) have reported a similar narration. Commentary on the chain of narrators has been mentioned by Haythami and also appears in *Isaabah* (Vol.2 Pg.306).

(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.56).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).

On another day, Rasulullaah ﷺ again went out but did not see the dome. When he asked the Sahabah رضي الله تعالى عنهم what had happened to it, they replied, "When the owner informed us that you had ignored him and we told him what the reason was, he demolished it." Rasulullaah ﷺ then remarked, **"Take note! Every building is a curse for its owner except what is absolutely necessary."** (1)
A brief narration of Ibn Maajah states that when Rasulullaah ﷺ did not see the dome and asked about it, he was informed that the owner had demolished it because he had heard (that Rasulullaah ﷺ was displeased). Rasulullaah ﷺ then prayed, "May Allaah shower His mercies on him. May Allaah shower His mercies on him."

Burning A Red Shawl because Rasulullaah ﷺ Disliked it

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that he was once wearing a red shawl when he was walking with Rasulullaah ﷺ in *Aqaba Adhaakhir* (a valley between Makkah and Madinah). Turning to him, Rasulullaah ﷺ asked, "What is this garment?" Realising that Rasulullaah ﷺ disliked it, Hadhrat Abdullaah رضي الله تعالى عنه went to his camp where the oven was being lit and threw the shawl into the oven. When he returned, Rasulullaah ﷺ asked him what had happened to the shawl. "I threw it in the oven," Hadhrat Abdullaah رضي الله تعالى عنه replied. Rasulullaah ﷺ said, **"You could have given it to one of the ladies of your household."** (2)

Hadhrat Khuraym رضي الله تعالى عنه Cuts his Long Hair and Lifts his Lower Garment

Hadhrat Sahl bin Hadhaliyyah Abshami رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to him, "Khuraym Asadi is an excellent man if it were not for his long hair and his garment hanging below his ankles." When this statement reached Hadhrat Khuraym رضي الله تعالى عنه, he immediately cut his hair up to the middle of his ears and **raised his lower garment up to the middle of his calves.** (3)

Hadhrat Kanani رضي الله تعالى عنه Gets off a Golden Throne in Obedience to the Command of Rasulullaah ﷺ

Hadhrat Juthaama bin Musaahiq bin Rabee bin Qais Kanani رضي الله تعالى عنه was Hadhrat Umar رضي الله تعالى عنه's envoy to Heraclius (the emperor of Rome). He says, "I once sat on a throne (when visiting Heraclius) not knowing what it was. When I discovered that is was made of gold, I immediately got off. Heraclius laughed and said to me, 'Why did you get off that throne that we have honoured you with?' I replied, **'Because I heard Rasulullaah ﷺ forbid (us) from using such things.'"**(4)

(1) Abu Dawood.
(2) Dowlaabi in his Kuna (Vol.2 Pg.44).
(3) Ahmad, Bukhaari in his Taareekh and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).
(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.15). Ibn Mandah has also reported a similar narration, as quoted in *Isaabah* (Vol.1 Pg.227).

The Narration of Hadhrat Raafi bin Khadeej رضي الله تعالى عنه

Hadhrat Raafi bin Khadeej رضي الله تعالى عنه says, "My uncle came home one day and said to me, 'Today Rasulullaah ﷺ had forbidden us from something that has been very beneficial for you. However, obedience to Allaah and His Rasulullaah ﷺ is even more beneficial for you..." The rest of the narration concerns hiring out property. (1)

The Incident of Hadhrat Muhammad bin Aslam رضي الله تعالى عنه

Hadhrat Muhammad bin Aslam bin Bujra رضي الله تعالى عنه belonged to the Banu Haarith bin Khazraj tribe and was a very old man. He reports about himself that he would often come to Madinah (from his village nearby) and then return home after doing what he needed to do at the marketplace. It was only after taking off his shawl (after returning home) that he would remember that he had not performed two Rakaahs salaah in the Masjid of Rasulullaah ﷺ. He would say, "By Allaah! I have not performed two Rakaahs salaah in the Masjid of Rasulullaah ﷺ whereas Rasulullaah ﷺ told us (the inhabitants of the nearby villages), 'Whichever of you comes to this town (Madinah) should never return home until he has performed **two Rakaahs salaah in this Masjid (of mine).' He would then put on his shawl again and return to Madinah to perform the two Rakaahs salaah in the Masjid of Rasulullaah ﷺ.** (2)

The Incident of Hadhrat Fataa رضي الله تعالى عنها a Lady from the Ansaar

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه reports, "I once proposed for the hand of a lady from the Ansaar. When I mentioned this to Rasulullaah ﷺ, he asked, 'Did you see her?' When I informed him that I did not, he said, **'See her because it contributes towards love developing between the two of you.'** I then went to her home and when I mentioned this to her parents, they just stared at each other. I then got up and left. The lady then sent for me and stood in the corner of her veiled room as she said, 'If Rasulullaah ﷺ had commanded you to see me, then you may look, otherwise you have no permission to do so.' I then looked at her and we were later married. I have never married a woman whom I loved as much as her and whom I respected as much as her, although I have married seventy women." (3)

Hadhrat Abu Dharr رضي الله تعالى عنه Fulfils the Command of Rasulullaah ﷺ

Hadhrat Ma'roor bin Suwayd reports that he once saw Hadhrat Abu Dharr رضي الله تعالى عنه in Rabdha. Hadhrat Abu Dharr رضي الله تعالى عنه was wearing a thick shawl and his slave

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.73).

(2) Hasan bin Sufyaan and Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.3 Pg.346). Tabraani and Ibn Mandah has reported a similar narration and Ibn Mandah has commented on the chain of narrators, as quoted in *Isaabah* (Vol.3 Pg.414).

(3) Sa'eed bin Mansoor and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.288).

was wearing exactly the same thing. Some people suggested to him, "O Abu Dharr! Why don't you take your slave's shawl and make up for yourself a complete set of clothing. You may then always give your slave something else to wear." Hadhrat Abu Dharr رضي الله تعالى عنه explained, "I once used bad language for a man (Hadhrat Bilaal رضي الله تعالى عنه) and because his mother was not an Arab, I also teased him for it." When he complained about me to Rasulullaah ﷺ, Rasulullaah ﷺ said, **'O Abu Dharr! You are a man who still has ignorance left in you. They (slaves) are your brothers over whom Allaah has given you some superiority. You should sell those of them who do not suit you and never punish the creation of Allaah.'"**(1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Dharr رضي الله تعالى عنه, "They are your brothers whom Allaah has placed in your custody. When Allaah has placed someone's brother in his custody, he should feed him what he eats, clothe him with what he wears and should not give him more work than he can bear. If he has to give him more work than he can manage, he (the master) should assist him." (2)

Being Stern with those who Oppose the Commands of Rasulullaah ﷺ

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

Hadhrat Abu Salamah bin Abdur Rahmaan narrates that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once complained to Rasulullaah ﷺ that he was getting too much of lice and therefore requested permission to wear silk garments. Rasulullaah ﷺ granted him permission. After the demise of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه was the Khalifah when Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once came to him with his son Abu Salmah. Because Abu Salamah was wearing a silk garment, Hadhrat Umar رضي الله تعالى عنه asked, "What is this?" and then promptly put his finger into the collar and tore the garment right to the bottom. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه protested, "Don't you know that Rasulullaah ﷺ allowed me to **wear silk**?" Hadhrat Umar رضي الله تعالى عنه said, **"He only permitted you because you complained of lice. It is however not permitted for others besides you."** (3)

Another narration from Hadhrat Abu Salamah states that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once went to Hadhrat Umar رضي الله تعالى عنه with his son Muhammad who was wearing a silk garment. Hadhrat Umar رضي الله تعالى عنه stood up, caught hold of the collar of the garment and tore it. "May Allaah forgive you!" protested Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, "You have frightened the boy and set his heart racing." Hadhrat Umar رضي الله تعالى عنه asked, "Do you allow them to

(1) Abu Dawood.

(2) Bukhaari, Muslim and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.495). Bayhaqi (Vol.8 Pg.7) and Ibn Sa'd (Vol.4 Pg.237) have also reported a similar narration.

(3) Ibn Sa'd (Vol.3 Pg.92).

wear clothes of silk?" "But I wear silk," explained Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. "Are they at all like you (do they have the same complaint)?" Hadhrat Umar رضي الله تعالى عنه challenged. (1)

Tearing the Garments of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه

Hadhrat Ibn Seereen reports that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once went to Hadhrat Umar رضي الله تعالى عنه wearing a silk garment. "What is this, O Khaalid?" enquired Hadhrat Umar رضي الله تعالى عنه. "What is wrong with it, O Ameerul Mu'mineen?" Hadhrat Khaalid رضي الله تعالى عنه asked, "Does Ibn Auf not wear this?" Hadhrat Umar رضي الله تعالى عنه replied, "Are you at all like Ibn Auf and do you have the problem he has? In the name of Allaah do I **entreat every person in this room to grab hold of that part of the garment closest to him and to tear it until nothing is left of it.**"(2)

The narration has already passed in the chapter entitled "The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah"(3) that Hadhrat Khaalid bin Sa'eed bin Aas رضي الله تعالى عنه was in Yemen when Rasulullaah ﷺ passed away. He arrived in Madinah a month after Rasulullaah ﷺ's demise wearing a silken cloak. When he met Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه called out to the people, "Tear up his cloak! How can he wear silk when he is a Muslim man in times of peace?" The people then tore his cloak up. (4)

Hadhrat Umar رضي الله تعالى عنه Cuts Off Silk Buttons from a Garment

Hadhrat Abdah bin Abu Lubaabah reports that he was informed that Hadhrat Umar رضي الله تعالى عنه once passed a person in the Masjid. The man was performing salaah and wearing a green garment that had buttons of silk. Standing by his side, Hadhrat Umar رضي الله تعالى عنه said, **"Lengthen your salaah as much as you please but I shall remain here until you complete."** When he saw that the man had turned towards him (after completing the salaah), Hadhrat Umar رضي الله تعالى عنه said, "Show me your garment." Hadhrat Umar رضي الله تعالى عنه then took the garment and **cut off all the silk buttons before giving it back to the man.** (5)

Hadhrat Ali رضي الله تعالى عنه Pulls off the Cloak of Hadhrat Sa'eed Qaari to tear it up

Hadhrat Sa'eed bin Sufyaan Qaari says, "When my brother passed away, he made a bequest that a hundred Dinaars should be donated in the path of Allaah. I

(1) Ibn Uyaynah in his Jaami, Musaddad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).
(3) The narration appears under the heading entitled "The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity " and under the subheading "The Differences between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه".
(4) Tabari, Sayf and Ibn Asaakir.
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

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therefore went to Hadhrat Uthmaan رضي الله تعالى عنه (to find out what to do), wearing a cloak, the collar and hem of which was decorated with silk. When I got there, Hadhrat Uthmaan رضي الله تعالى عنه had a man sitting with him. When the man saw me, he came up to me and started pulling at my cloak so that he could tear it up. Seeing this, Hadhrat Uthmaan رضي الله تعالى عنه told him to leave me alone and he did. Hadhrat Uthmaan رضي الله تعالى عنه then said, 'You people have been too quick (to start wearing silk).' I then proceeded to ask Hadhrat Uthmaan رضي الله تعالى عنه, 'O Ameerul Mu'mineen! My brother has passed away and made a bequest that a hundred Dinaars should be donated in the path of Allaah. What do you instruct me to do?'

'Have you asked anyone else before coming to me?' enquired Hadhrat Uthmaan رضي الله تعالى عنه. When I replied that I did not, he said, 'Had you been to seek a ruling from anyone else before coming to me and if he had passed a ruling other than what I shall pass, I would have had you executed (for asking an ignorant person). When Allaah commanded us to accept Islaam, we all did so and (by Allaah's grace) are all Muslims. Allaah then commanded us to make Hijrah so we made Hijrah and are all Muhaajireen and residents of Madinah. Allaah then commanded Jihaad and when you people waged Jihaad, you became Mujaahideen and residents of Shaam. Spend the money on yourself, on your family and on the needy ones around you (relatives and neighbours). If you take a Dirham and buy some meat for yourself and your family to eat (when necessary), you will have the reward of seven hundred Dirhams recorded to your name.' I then left him.

When I made enquiries about the man who was wrestling my cloak from me, I was informed that he was Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه. I then visited him at his home and asked him what he saw me do wrong. He replied, 'I heard Rasulullaah صلى الله عليه وسلم say, **'It will not be long before my Ummah legalises for themselves fornication and silk.'** This is the first time that I have seen silk being worn by any Muslim.' I then left him and proceeded to sell the cloak." (1)

Hadhrat Umar رضي الله تعالى عنه Lashes his Governor Hadhrat Qudaamah رضي الله تعالى عنه who was the Maternal Uncle of Hadhrat Hafsah رضي الله تعالى عنها

Hadhrat Abdullaah bin Aamir bin Rabee'ah narrates that Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Qudaamah bin Madh'oon رضي الله تعالى عنه as governor of Bahrain. Hadhrat Qudaamah رضي الله تعالى عنه also happened to be the maternal uncle of Hadhrat Umar رضي الله تعالى عنه's two children Hadhrat Hafsah رضي الله تعالى عنها and Hadhrat Abdullaah رضي الله تعالى عنه. It then occurred that Hadhrat Jaarood رضي الله تعالى عنه who was the leader of the Abd Qais tribe one day arrived from Bahrain and went to Hadhrat Umar رضي الله تعالى عنه. He said, "O Ameerul Mu'mineen! Qudaamah drank something and was intoxicated. Because I have seen something that deserves the penalty of Allaah, it is my duty to report it to you." "Who is there to testify with you?" enquired Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Jaarood رضي الله تعالى عنه replied that Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.57).

Hurayrah رضي الله تعالى عنه was also a witness, Hadhrat Umar رضي الله تعالى عنه sent for him. "What have you seen?" Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Abu Hurayrah رضي الله تعالى عنه replied, "Although I did not actually see him drink anything, I did see him in a state of intoxication and vomiting." Hadhrat Umar رضي الله تعالى عنه remarked, "You are very precise in your testimony."

Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Qudaamah رضي الله تعالى عنه to come to him from Bahrain. When Hadhrat Qudaamah رضي الله تعالى عنه arrived, Hadhrat Jaarood رضي الله تعالى عنه said, "Enforce Allaah's penalty on him." "Are you a plaintiff or a witness?" Hadhrat Umar رضي الله تعالى عنه asked. "I am a witness," Hadhrat Jaarood رضي الله تعالى عنه replied. "Then you have already rendered your affidavit." Hadhrat Umar رضي الله تعالى عنه reminded him. Hadhrat Jaarood رضي الله تعالى عنه kept quiet but returned to Hadhrat Umar رضي الله تعالى عنه the next morning to demand that the penalty be enforced. Hadhrat Umar رضي الله تعالى عنه said to him, "To me you seem to be a plaintiff and have but only one witness." "I am then telling you (to enforce the penalty) in the name of Allaah!" Hadhrat Umar رضي الله تعالى عنه cautioned him saying, "Do control your tongue before I have to punish you!" Hadhrat Jaarood رضي الله تعالى عنه commented, "O Umar! It is wrong for you to punish me when it is your cousin who has drunk wine." Hadhrat Abu Hurayrah رضي الله تعالى عنه then spoke saying, "O Ameerul Mu'mineen! If you doubt our testimony, send for the daughter of Waleed and ask her. She is Qudaamah's wife."

Hadhrat Umar رضي الله تعالى عنه then sent for Hind bint Waleed and asked her to testify in the name of Allaah. When she testified against her husband, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Qudaamah رضي الله تعالى عنه, "I will be having you lashed." "If I did drink as you claim," Hadhrat Qudaamah رضي الله تعالى عنه argued, "you have no right to have me lashed." "Why is that?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Qudaamah رضي الله تعالى عنه replied, "Because Allaah states:

﴿لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝﴾

(سورة مائده آيت ٩٣)

There is no sin on those who have Imaan and who do righteous acts for what they have eaten when they have adopted Taqwa *(abstained from Haraam acts)*, had Imaan and performed good actions, then again adopted Taqwa and had Imaan; and again adopted Taqwa and performed good actions. Allaah loves those who do good.'" {Surah Maa'idah, verse 93}

Hadhrat Umar رضي الله تعالى عنه said to him, "You have misinterpreted the verse. Had you adopted Taqwa, you would have refrained from that which Allaah has forbidden." Hadhrat Umar رضي الله تعالى عنه then turned to the people and asked, "What do you say about having Qudaamah lashed?" The people replied, "We think that **he should not be lashed as long as he is ill.**" Hadhrat Umar رضي الله تعالى عنه then let the matter rest until after a few days when he renewed his resolve to have Hadhrat Qudaamah رضي الله تعالى عنه lashed. Again he asked the people, "What do you say about having

Qudaamah lashed?" The people replied, "We think that he should not be lashed as long as he is ill." This time, Hadhrat Umar رضي الله تعالى عنه said, "I prefer that he meets Allaah beneath the lash rather than me meeting Allaah with the responsibility of lashing him still on my shoulders. Bring me a strong whip." (When the whip was brought) Hadhrat Umar رضي الله تعالى عنه gave the instruction and Hadhrat Qudaamah رضي الله تعالى عنه was lashed.

Hadhrat Umar رضي الله تعالى عنه was then angry with Hadhrat Qudaamah رضي الله تعالى عنه and broke off ties with him. Hadhrat Umar رضي الله تعالى عنه and Hadhrat Qudaamah رضي الله تعالى عنه later both performed Hajj while Hadhrat Umar رضي الله تعالى عنه was still angry with Hadhrat Qudaamah رضي الله تعالى عنه. When they were both returning from the Hajj, Hadhrat Umar رضي الله تعالى عنه camped at a place called Suqya, where he fell asleep. When he awoke, from his sleep, he said, "Bring Qudaamah to me quickly. By Allaah! Someone came to me in my dream saying, 'Reconcile with Qudaamah because he is your brother.' Bring him to me quickly." When the people went to Hadhrat Qudaamah رضي الله تعالى عنه, he refused to go. Hadhrat Umar رضي الله تعالى عنه then instructed them to bring him by force. (When he arrived) Hadhrat Umar رضي الله تعالى عنه then spoke to him and sought Allaah's forgiveness for him. (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Rebukes Someone Laughing during a Funeral

Hadhrat Yazeed bin Ubaydullaah reports from some of his companions that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once saw a man laughing at a funeral. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to him, "Are you laughing while you are at a funeral? By Allaah! I shall never speak to you again." (2)

The Fear of the Sahabah رضي الله تعالى عنهم when An Instruction of Rasulullaah صلى الله عليه وسلم was Opposed

Hadhrat Abu Hudhayfah رضي الله تعالى عنه Fears Something he said during the Battle of Badr

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the day the Battle of Badr of was fought, Rasulullaah صلى الله عليه وسلم said to the Sahabah رضي الله تعالى عنهم, "I know well that the men from the Banu Haashim were forced to march and have no desire to fight against us. Therefore, whoever confronts anyone from the Banu Haashim should not kill him. Whoever confronts Abul Bakhtari bin Hishaam bin Haarith bin Asad should not kill him and whoever of you confronts Abbaas bin Abdul Muttalib the uncle of Rasulullaah صلى الله عليه وسلم should also not kill him because he had been forced (to fight)." At this, Hadhrat Abu Hudhayfah bin Utba bin Rabee'ah رضي الله تعالى عنه said, "Should we kill our fathers, our sons and our brothers and leave Abbaas? By Allaah! If I happen to confront Abbaas, I shall cut him to pieces with my sword."

(1) Abdur Razzaaq and Abu Ali bin Sakan, as quoted in *Isaabah* (Vol.3 Pg.229).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.116).

When this reached Rasulullaah ﷺ, he asked Hadhrat Umar رضي الله تعالى عنه, "O Abu Hafs! (Hadhrat Umar رضي الله تعالى عنه says, "By Allaah! This was the first time that Rasulullaah ﷺ ever called me by the title of Abu Hafs") Will the face of Rasulullaah's uncle be smitten with a sword?" Hadhrat Umar رضي الله تعالى عنه burst out, "O Rasulullaah ﷺ! Permit me to behead Abu Hudhayfah! By Allaah! He has certainly turned hypocrite!" Hadhrat Abu Hudhayfah رضي الله تعالى عنه says, "I have never felt safe from those words I uttered that day. I am always fearful of their repercussions unless martyrdom washes its effects off." Hadhrat Abu Hudhayfah رضي الله تعالى عنه was finally martyred during the Battle of Yamaamah. (1)

Hadhrat Abu Lubaabah رضي الله تعالى عنه Fears that he Betrayed Rasulullaah ﷺ and Repents

Hadhrat Ma'bad bin Ka'b reports that the Muslims laid siege to the (Jewish) **Banu Qurayzah tribe for fifteen days until the siege became** too much for them to bear and Allaah cast fear into their hearts. Eventually their chief Ka'b bin Asad proposed to them that they either accept Imaan, launch a surprise attack that Saturday or kill their women and children and then go out to fight (so that they would have nothing to lose). However, they said, "We shall never accept Imaan, never violate the sanctity of the Saturday and what life will there be for us without our women and children?" They then called for **Hadhrat Abu Lubaabah bin Mundhir** رضي الله تعالى عنه who had been one of their allies (during the Period of Ignorance). When they conferred with him about surrendering to the command of Rasulullaah ﷺ, **he passed his finger across his throat** to indicate that they would all be killed. Thereafter, Hadhrat Abu Lubaabah رضي الله تعالى عنه bitterly regretted what he did and headed for the Masjid of **Rasulullaah ﷺ where he tied himself to a pillar until Allaah accepted his repentance.** (2)

Another narration from Hadhrat Moosa bin Uqba states that the Banu Qurayzah asked, "O Abu Lubaabah! What is your opinion? What would you instruct us to do because we have no strength to fight?" Hadhrat Abu Lubaabah رضي الله تعالى عنه passed his finger across his throat to indicate to them that they were to be executed. However, when Hadhrat Abu Lubaabah رضي الله تعالى عنه left them, he deeply regretted his action and felt that a great tribulation had befallen him. He said, "By Allaah! I shall never be able to look Rasulullaah ﷺ in the face until I repent to Allaah so sincerely that He may tell others that it is from deep within me."

He then returned to Madinah where he **bound his hands to a pillar of the Masjid.** It is believed that he kept himself bound **for close to twenty days.** When Rasulullaah ﷺ did not see Hadhrat Abu Lubaabah رضي الله تعالى عنه (after the Jews had called or him), he asked, "Has Abu Lubaabah not finished with his allies?" When the incident was related to Rasulullaah ﷺ, he said, "A great trial has certainly afflicted him after he left me. Had he come to me (after making the mistake), I would have sought Allaah's forgiveness for him. However, since he has already

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.248). Ibn Sa'd (Vol.4 Pg.5) and Haakim (Vol.3 Pg.223) have also reported the narration.

(2) Ibn Is'haaq, as quoted in Fat'hul Baari (Vol.7 Pg.291).

done what he did (by tying himself to the pillar), I shall not move him from there until Allaah decides the matter as He pleases." (1)

The Fear of Hadhrat Thaabit bin Qais رضي الله تعالى عنه and the Glad Tidings Rasulullaah ﷺ Gave him

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when Rasulullaah ﷺ did not see Hadhrat Thaabit bin Qais رضي الله تعالى عنه for awhile, a Sahabi رضي الله تعالى عنه volunteered to make enquiries about him. When the Sahabi رضي الله تعالى عنه came to Hadhrat Thaabit bin Qais رضي الله تعالى عنه, he found him sitting in his house with head bent down. "What's the matter?" he asked. "Bad," replied Hadhrat Thaabit رضي الله تعالى عنه, **"because I raise my voice above that of Rasulullaah ﷺ, all my deeds are destroyed and I am amongst the inmates of Jahannam."** (This he felt because of a verse of the Qur'aan referring to people who deliberately raise their voices above that of Rasulullaah ﷺ). The Sahabi رضي الله تعالى عنه then reported back to Rasulullaah ﷺ. Hadhrat Moosa bin Anas reports that the Sahabi رضي الله تعالى عنه returned a second time to Hadhrat Thaabit bin Qais رضي الله تعالى عنه with glad tidings from Rasulullaah ﷺ. Rasulullaah ﷺ instructed the Sahabi رضي الله تعالى عنه to inform Hadhrat Thaabit رضي الله تعالى عنه that far from being and inmate of Jahannam, he will be amongst the inhabitants of Jannah. (2)

The daughter of Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates from her father that he became extremely worried when he heard the verse:

﴿إِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ﴾ (سورة لقمان آيت ١٨)

Verily Allaah detests every arrogant boaster. {Surah Luqmaan, verse 18}

He then locked himself in his house and started to weep. When Rasulullaah ﷺ was informed about this, Rasulullaah ﷺ called for him and he explained to Rasulullaah ﷺ what it was that worried him. He said, **"I am a man who loves beauty and to be the leader of my people."** Rasulullaah ﷺ reassured him saying, "You are not amongst those (arrogant and boastful) people. Your life shall be good, your death shall be good and Allaah shall enter you into Jannah."

Hadhrat Thaabit رضي الله تعالى عنه then did the same thing when Allaah revealed the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝﴾ (سورة الحجرات آيت ٢)

O you who have Imaan! Never raise your voices above the voice of the Rasool ﷺ *(literally and figuratively)* and do not speak to him loudly as you speak loudly with each other, lest your deeds be laid to waste without your realising it. {Surah Hujuraat, verse 2}

When Rasulullaah ﷺ was informed about this, Rasulullaah ﷺ again called for him and he explained to Rasulullaah ﷺ what it was that worried him. He explained that he naturally had a loud voice and feared that his deeds should not be laid to waste. Rasulullaah ﷺ again consoled him by saying, "In fact, you

(1) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.119).
(2) Bukhaari.

shall live a praiseworthy life, be killed as a martyr and Allaah shall enter you into Jannah." (1)

Hadhrat Muhammad bin Thaabit Ansaari رضي الله تعالى عنه reports that Hadhrat Thaabit bin Qais رضي الله تعالى عنه once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! I fear that I have been destroyed." When Rasulullaah ﷺ asked him why he felt that way, he explained, "Whereas Allaah has prohibited us from liking to be praised for what we do not do, I seem to enjoy praise. Furthermore, whereas Allaah has prohibited us from pride, I find myself liking beauty and whereas Allaah has prohibited us from raising our voices above yours, I am a person with a loud voice." Rasulullaah ﷺ said, "O Thaabit! Would you not like to live a praiseworthy life, to be killed as a martyr and to enter Jannah?" "Certainly, O Rasulullaah ﷺ!" Hadhrat Thaabit responded. It then happened that Hadhrat Thaabit رضي الله تعالى عنه lived a praiseworthy life and was killed as a martyr the day the Muslims fought Musaylama Kadhaab. (2)

Emulating Rasulullaah ﷺ

The Sahabah رضي الله تعالى عنهم Follow Rasulullaah ﷺ in Salaah

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ had a mat that he made into a room at nights to perform salaah (during Ramadhaan) and which he spread out during the day to sit on. The Sahabah رضي الله تعالى عنهم then started flocking to Rasulullaah ﷺ and performing salaah with him. When there were too many people, Rasulullaah ﷺ turned to them and said, "O people! Adopt those actions that you are capable of carrying out (with consistency) because Allaah never tires (of giving rewards) until you tire yourselves. Indeed the most beloved deeds to Allaah are those that are consistent even though they may be little." Another narration adds that whenever the family (and close ones) of Muhammad ﷺ started anything, they did it with consistency. (3)

The Sahabah رضي الله تعالى عنهم Remove their Rings Because Rasulullaah ﷺ Did

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that it was for only a single day that he saw Rasulullaah ﷺ wearing a silver ring when the Sahabah رضي الله تعالى عنهم started having rings made for themselves and wearing it. When Rasulullaah ﷺ discarded his ring, the Sahabah رضي الله تعالى عنهم did the same. (4)

Another narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ wore a gold ring but then discarded it saying, "I shall never wear it again!" The Sahabah رضي الله تعالى عنهم then discarded their rings. (5)

(1) Tabraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Haakim (Vol.3 Pg.235) has reported a similar narration.
(2) Haakim, reporting from reliable sources as confirmed by Dhahabi.
(3) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.89).
(4) Abu Dawood and Bukhaari.
(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.3).

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Hadhrat Uthmaan رضي الله تعالى عنه Emulates Rasulullaah صلى الله عليه وسلم

Hadhrat Salamah رضي الله تعالى عنه narrates that when the Quraysh sent Hadhrat Khaarijah bin Kurz to spy for them, he returned full of praise (for the Muslims). The Quraysh said to him, "You are a Bedouin. All they had to do to make your heart flutter (with awe) was to shake their weapons. You have no idea about what they said nor about what you are saying." They then sent Urwa bin Mas'ood رضي الله تعالى عنه. When Hadhrat Urwa رضي الله تعالى عنه came (to the Muslim camp), he said "O Muhammad! What is this new development? You invite towards the Being of Allaah and then with the riff-raff of various tribes some of whom you know and others you do not know, you come to your own people to severe family ties and to plunder their honour, their blood and their wealth?" Rasulullaah صلى الله عليه وسلم replied, "I have come to my people only to foster family ties and to give them a Deen and life better than their religion and their lives." Hadhrat Urwa رضي الله تعالى عنه then also returned full of praise.

However, the suffering of the Muslims living under the Mushrikeen (in Makkah) grew more intense. Rasulullaah صلى الله عليه وسلم therefore called for Hadhrat Umar رضي الله تعالى عنه and said, "O Umar! Will you (go to Makkah to) convey my message to your Muslim brothers who are prisoners?" "I am unable to do so, O Rasulullaah صلى الله عليه وسلم," Hadhrat Umar رضي الله تعالى عنه said, "for I have no family in Makkah (to offer me protection). There are others who have more family (in Makkah) than I have." Rasulullaah صلى الله عليه وسلم then summoned Hadhrat Uthmaan رضي الله تعالى عنه and sent him.

Hadhrat Uthmaan رضي الله تعالى عنه proceeded on his conveyance and was intercepted by some Mushrikeen soldiers who mocked him and addressed him with insulting words. It was then Hadhrat Uthmaan رضي الله تعالى عنه's cousin Abaan bin Sa'eed bin Al Aas who took Hadhrat Uthmaan رضي الله تعالى عنه in his custody and made him ride behind him on his saddle. Hadhrat Uthmaan رضي الله تعالى عنه went with him, **wearing his lower garment halfway up his calves.** Abaan asked, "Dear cousin! Why do I see you humble yourself so? Lower your garment." Hadhrat Uthmaan رضي الله تعالى عنه replied, **"Such is the garment of our leader."** Hadhrat Uthmaan رضي الله تعالى عنه then proceeded to convey Rasulullaah صلى الله عليه وسلم's message to every Muslim prisoner in Makkah.

It was while the Muslims were asleep during the afternoon (in Hudaybiyyah) that they heard Rasulullaah صلى الله عليه وسلم's announcer call out, "O people! Come pledge your allegiance! Come pledge your allegiance! The Ruhul Qudus (Hadhrat Jibra'eel عليه السلام) has descended!" The Sahabah رضي الله تعالى عنهم hastened to Rasulullaah صلى الله عليه وسلم who was beneath an acacia tree, where they pledged their allegiance (to fight to the death). It is with reference to this that Allaah says:

﴿لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْيُبَا يِعُوْنَكَ تَحْتَ الشَّجَرَةِ﴾ (سورة فتح: آيت ١٨)

> Allaah was well pleased with the Mu'mineen *(the Sahabah رضي الله تعالى عنهم)* when they pledged their allegiance to you *(O Rasulullaah صلى الله عليه وسلم)* beneath the tree..." {Surah Fatah, verse 18}

Rasulullaah صلى الله عليه وسلم pledged allegiance on behalf of Hadhrat Uthmaan رضي الله تعالى عنه by placing his one hand over the other. The Sahabah رضي الله تعالى عنهم said, "How fortunate

for Abu Abdullaah (Hadhrat Uthmaan رضي الله تعالى عنه) that he is able to perform Tawaaf of the Kabah while we are here." Rasulullaah ﷺ remarked, **"Even if he had to remain there for years on end, he would not perform Tawaaf until I have performed Tawaaf."** (1)

Another narration states that Abaan said, "Dear cousin! I see that you are humbling yourself. Why do you not let your garment fall below your ankles as your tribe does?" Hadhrat Uthmaan رضي الله تعالى عنه replied, "This is how our leader wear his lower garment, halfway up his calves." Abaan then said, "Dear cousin! Perform Tawaaf of the Kabah." Hadhrat Uthmaan رضي الله تعالى عنه replied, **"We do nothing until our guide does it and then we follow in his footsteps."** (2)

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Zaid رضي الله تعالى عنه Concerning the Compilation of the Qur'aan

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr رضي الله تعالى عنه at the time was Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Zaid رضي الله تعالى عنه, "He (Hadhrat Umar رضي الله تعالى عنه) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah(3) and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ﷺ never did?' I asked him. 'But it is an excellent thing,' he replied. Umar رضي الله تعالى عنه then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid رضي الله تعالى عنه narrates further, "Umar رضي الله تعالى عنه was sitting there without saying a word. Abu Bakr رضي الله تعالى عنه then continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ﷺ. You should therefore do the compilation.'"

Hadhrat Zaid رضي الله تعالى عنه says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ﷺ never did?' 'By Allaah!' said Abu Bakr رضي الله تعالى عنه, 'the act is an excellent one.' Abu Bakr رضي الله تعالى عنه then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه were at ease. I then shared their opinion on the matter. **I then launched an intensive search for parts of the Qur'aan that had been preserved**

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.84). Rooyaani, Abu Ya'la and Ibn Asaakir have also reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.56).

(2) Ibn Sa'd (Vol.1 Pg.461).

(3) According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.

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on paper, white stones, collar bones, palm leaves and the hearts of men. It was only with Khuzaymah bin Thaabit Ansaari that I could find (in writing) the closing verses of Surah Baraa'ah:

﴿لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝ فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۭ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ۝﴾ (سورة توبه: آيت ۱۲۸، ۱۲۹)

Undoubtedly a Rasool ﷺ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. The difficulties that afflict you are very distressing to him. He is anxious for *(good to come to)* you and extremely forgiving and merciful *(gentle and kind)* towards the Mu'mineen. If they turn away, then say, "Allaah is sufficient for me *(even if the whole world turns against me)*. There is none worthy of worship besides Him. On Him only do I rely and He is the Rabb of the glorious Throne.". {Surah Taubah, 128-129}

The manuscript of the complete collected Qur'aan remained with Hadhrat Abu Bakr رضي الله تعالى عنه throughout his life until he passed away. It then remained with Hadhrat Umar رضي الله تعالى عنه throughout his life until he passed away. Thereafter, it remained with Hadhrat Hafsah رضي الله تعالى عنها the daughter of Hadhrat Umar رضي الله تعالى عنه.[1]

Hadhrat Abu Bakr رضي الله تعالى عنه Dispatches the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه

The statement of Hadhrat Abu Bakr رضي الله تعالى عنه has already passed in which he said, "I swear by the Being Who controls my life! I prefer falling from the sky rather than neglecting to fight for something for which Rasulullaah ﷺ fought." Hadhrat Abu Bakr رضي الله تعالى عنه then waged Jihaad against the Arabs (who had renounced Islaam and those who refused to pay zakaah). [2]

Another narration states that Hadhrat Abu Bakr رضي الله تعالى عنه said, "By Allaah! I shall certainly fight those who differentiate between salaah and zakaah (by performing Salaat while omitting zakaah) because zakaah is a right due from wealth. By Allaah! Should they refuse to give me (as part of the zakaah dues) even a rope that they used to give to Rasulullaah ﷺ, I shall fight them for it." [3]

Another narration has also passed[4] in which Hadhrat Abu Bakr رضي الله تعالى عنه said, "I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ﷺ (because there is

(1) Tayaalisi, Ibn Sa'd, Ahmad, Bukhaari, Tirmidhi, NAsa'ee, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.279).

(2) Adani from Hadhrat Umar رضي الله تعالى عنه.

(3) Bukhaari, Muslim and Ahmad, narrating from Hadhrat Abu Hurayrah رضي الله تعالى عنه.

(4) Under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله تعالى عنه also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رضي الله تعالى عنه".

none in Madinah to defend them), I shall never recall an army that Rasulullaah ﷺ had dispatched nor untie a flag that Rasulullaah ﷺ had tied." He then dispatched the army of Hadhrat Usaama رضي الله تعالى عنه.(1)

Yet another narration states that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I swear by the Being Who controls the life of Abu Bakr! Even if I knew that wild animals would tear at my body (as a result), I would still dispatch the army of Usaama according to the commands of Rasulullaah ﷺ. I would do so even if I were to be the only person left behind in Madinah." (2)

Another narration from Hadhrat Urwa رضي الله تعالى عنه quotes that Hadhrat Abu Bakr رضي الله تعالى عنه said, "I have dared to do something extremely perilous! I swear by the Being Who controls my life! I prefer having all the Arabs turn against me rather than holding back an army that Rasulullaah ﷺ had dispatched. O Usaama! Proceed whence you have been commanded to march and then fight in the parts of Palestine and against the people at Mu'ta as Rasulullaah ﷺ had commanded you. **Remember that Allaah is enough for those you are leaving behind."** (3)

Hadhrat Hasan reports that Hadhrat Abu Bakr رضي الله تعالى عنه **caught hold of the beard of Hadhrat Umar** رضي الله تعالى عنه as he said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him (Hadhrat Usaama رضي الله تعالى عنه) of a post to which Rasulullaah ﷺ appointed him?!" This narration has already been quoted in detail. (4)

The Incident between Hadhrat Umar رضي الله تعالى عنه and his Daughter Hadhrat Hafsah رضي الله تعالى عنها Concerning Clothing and Food

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that Hadhrat Hafsah رضي الله تعالى عنها once said to her father Hadhrat Umar رضي الله تعالى عنه; "O Ameerul Mu'mineen! Why don't you wear clothing of a better quality than those you wear and eat food that is better than the food you eat? Allaah has now made food abundant and increased our wealth." Hadhrat Umar رضي الله تعالى عنه replied, "I shall have you prove the point against yourself. Do you recall the hard life that Rasulullaah ﷺ lived?" He then continued reminding her of this (Rasulullaah ﷺ's hard life) until he made her weep. He then said, "By Allaah! Now that you have admitted to that (the hard lives that Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه led), I wish to share their hard lives with them as far as I am able to. In this way I shall perchance be able to join them in their lives of ease and comfort (in the Aakhirah)." (5)

Many similar narrations have passed in detail in the chapter dealing with the

(1) Bayhaqi from Hadhrat Abu Hurayrah رضي الله تعالى عنه.

(2) Sayf, from Hadhrat Urwa رضي الله تعالى عنه.

(3) Ibn Asaakir.

(4) Under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله تعالى عنه also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Usaama رضي الله تعالى عنه Seeks Permission to Return to Madinah but Hadhrat Abu Bakr رضي الله تعالى عنه Refuses Permission".

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47). Ibn Sa'd (Vol.3 Pg.199) has also reported the narration.

abstinence of Hadhrat Umar رضي الله تعالى عنه.

The Incident of Hadhrat Umar رضي الله تعالى عنه when he was Presented with a New Garment

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه was once sitting amongst some friends when a cotton garment was brought. He started wearing it and had hardly pulled it over his collarbones when he recited:

"اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ"

"All praise is for Allaah Who has given me clothing to wear to cover my private areas and with which I can beautify myself during my lifetime."

He then turned to the people and said, "Do you know why I said these words?" They replied, "We will not know until you inform us." He explained, "I was once with Rasulullaah ﷺ when he was brought a set of new clothing. He put it on and then said:

"اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ"

Thereafter, he added, 'I swear by the Being Who has sent me with the truth! When Allaah gives a Muslim new clothing to wear and only for the pleasure of Allaah he gives his old clothes to a poor Muslim to wear, he will be in the safety, protection and guardianship of Allaah as long as the (poor) person has even a thread of it on his body either while alive of dead.'"

Hadhrat Umar رضي الله تعالى عنه then stretched out his arms to see how much the **garment overlapped his fingers.** He then said to (his son) Hadhrat Abdullaah رضي الله تعالى عنه, "Dear son! **Do bring the knife.**" Hadhrat Abdullaah رضي الله تعالى عنه stood up and brought the knife. Hadhrat Umar رضي الله تعالى عنه then stretched out the sleeves over his arms and **cut off what he saw to overlap.** Those around him asked, "O Ameerul Mu'mineen! Should we not bring **a tailor to stitch the ends?**" "**No,**" replied Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Umaamah رضي الله تعالى عنه says that afterwards he saw the threads of the sleeves **dangling** haphazardly over Hadhrat Umar رضي الله تعالى عنه's fingers where he did not have it stitched. (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports, "(My father) Umar رضي الله تعالى عنه once wore a new upper garment and then asked me to bring a knife. He then said, 'Dear son! Stretch the sleeves of my garment and hold firmly onto where my fingers are. Then cut off whatever overlaps my fingers.' I then cut off the ends of both sleeves and (because I could not cut straight with the knife), the openings of the sleeves were unequal in length. I therefore said to him, 'Dear father! Why don't I cut them equally with a scissor?' 'Leave it, son,' he replied, **'because I have seen Rasulullaah ﷺ do exactly the same.'** The garment then remained on him in this manner until it eventually wore out. I would often see the threads falling over his foot." (2)

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.45).

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Statements of the Sahabah رضي الله تعالى عنهم Concerning Kissing the Black Stone and Touching the Two Western Pillars of the Kabah

Hadhrat Aslam narrates that Hadhrat Umar رضي الله تعالى عنه once addressed the Hajar Aswad (Black Stone) saying, "Behold! I swear by Allaah that I know well that you can neither cause benefit nor harm. **Had I not seen Rasulullaah ﷺ kiss you, I would never have kissed you."** After kissing it, he said, **"Why should we perform Ramal? It was something that we did to show the Mushrikeen (that we have strength).** Allaah has subsequently destroyed them (and we therefore have no need to continue it)! However, **because it was something that Rasulullaah ﷺ did, we do not like to forsake it."** (1)

A Sahabi رضي الله تعالى عنه reports that he saw Rasulullaah ﷺ standing by the Hajar Aswad and saying, "I know well that you are a stone that can neither cause benefit nor do harm." Rasulullaah ﷺ then kissed it. Thereafter, when Hadhrat Abu Bakr رضي الله تعالى عنه performed Hajj, he also stood by the Hajar Aswad and said, "I know well that you are a stone that can neither cause benefit nor do harm. Had I not seen Rasulullaah ﷺ kiss you, I would have not done so." (2)

Hadhrat Ya'la bin Umayyah رضي الله تعالى عنه says, "I was performing Tawaaf with Hadhrat Uthmaan رضي الله تعالى عنه. After kissing the Hajar Aswad, I was walking next to the Kabah. When we passed by the western pillar (called Rukn Iraqi) that comes after the Hajar Aswad, I pulled at Hadhrat Uthmaan رضي الله تعالى عنه's hand to touch it. 'What is the matter?' he asked. 'Are you not going to touch the pillar?' I asked. 'Did you not perform Tawaaf with Rasulullaah ﷺ?' he enquired. When I replied that I did, he asked, 'Did you see Rasulullaah ﷺ touch any of the two western pillars of the Kabah (Rukn Iraqi and Rukn Shaami)?' 'No,' I replied. He then said, **'Do you then not have a perfect example in Rasulullaah ﷺ?'** 'Most certainly,' I replied. He then bade me, **'Then leave it out and proceed.'"**(3)

The Incident between Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and a Bedouin

Hadhrat Bakr bin Abdullaah narrates that a Bedouin once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "Why is it that (on the occasion of Hajj) the family of Mu'aawiya gives people water and honey to drink, the family of another give milk while you people give only Nabeedh(4)? Is it because you people are stingy or because you are poor?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied by saying, "It is neither because we are stingy nor because we are poor. However, Rasulullaah ﷺ once came to us with Usaama bin Zaid sitting behind him on the animal. When he asked for something to drink and we gave him this *(Nabeedh)* to drink, he drank it an said, 'You have prepared it well. This is what

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.153).
(2) Ibn Abi Shaybah and Daar Qutni in his Ilal, as quoted in *Kanzul Ummaal* (Vol.2 Pg.34).
(3) Ahmad (Vol.1 Pg.70).
(4) Water in which dates or raisins are left for a while to give it taste.

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you should continue doing.'"[1]

Hadhrat Ja'far bin Tammaam reports that a man once approached Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and asked, "Tell me about this *Nabeedh* from raisins that you give people to drink. Is it because of a Sunnah that you are following or do you find this more convenient for yourselves than giving milk and honey?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Indeed Rasulullaah ﷺ once came to Abbaas رضي الله تعالى عنه who was busy giving the people *Nabeedh* to drink. When Rasulullaah ﷺ asked for something to drink, Abbaas رضي الله تعالى عنه called for a few cups of *Nabeedh* and handed one over to Rasulullaah ﷺ. After drinking, Rasulullaah ﷺ remarked, 'You have it prepared well. This is what you should continue doing.' It therefore gives me no pleasure to be a means of giving people milk and honey in place of the statement Rasulullaah ﷺ made when he said, 'You have prepared it well. This is what you should continue doing.'"[2]

Incidents About How Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Followed in the Footsteps of Rasulullaah ﷺ

Hadhrat Ibn Seereen narrates, "I was once with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in Arafaat. When the people left, I left with him until we reached the Imaam and performed the Zuhr and Asr salaah behind him. My companions and I then stayed there with him until the Imaam left (for Muzdalifah after sunset). We left with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and when we eventually **reached a narrow place just before Ma'zamain, he made his animal sit.** We also made our animals sit, thinking that he intended performing salaah. **He however told us that it was at this place that Rasulullaah ﷺ stopped to relieve himself and that he also wished to relieve himself there."** [3]

Another narration states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to go **to a certain tree between Makkah and Madinah** beneath which he would have his afternoon nap. He mentioned that (he did so because) Rasulullaah ﷺ **used to do that.** [4]

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was extremely particular about following in the footsteps of Rasulullaah ﷺ. He would therefore note every spot where Rasulullaah ﷺ performed salaah (during journeys) and (was so particular about this that) even if Rasulullaah ﷺ ever dismounted beneath any tree, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would care **for the tree and pour water on its roots so that it should not dry up.** [5]

Hadhrat Mujaahid says, "We once accompanied Hadhrat Abdullaah bin Umar رضي الله تعالى عنه on a journey. When he passed by a certain place, **he turned to the side of the road.** When we asked him why he had done this, he replied, **'I saw Rasulullaah**

(1) Ahmad.
(2) Ibn Sa'd (Vol.4 Pg.16).
(3) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.47).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.175), as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).

ﷺ do that.'"(1)

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to turn his animal's head while travelling the road to Makkah (to turn the animal in different directions). Turning the animal, he would say, "(I am doing this) **So that the footstep (of my animal) falls on the footstep (of Rasulullaah ﷺ's animal).**" (2)

Hadhrat Naafi says, "If you had to see Hadhrat Abdullaah bin Umar رضي الله تعالى عنه following in the footsteps of Rasulullaah ﷺ, you would say that he is mad." (3)

Hadhrat Aa'isha رضي الله تعالى عنها says, "There was none who followed so meticulously the footsteps of Rasulullaah ﷺ in all his stops (during his travels) as Abdullaah bin Umar رضي الله تعالى عنه did." (4)

Another narration states that if anyone had to see Hadhrat Abdullaah bin Umar رضي الله تعالى عنه follow in the footsteps of Rasulullaah ﷺ, they would think that his mind was affected. Hadhrat Naafi says, "No camel that has lost her little one in a desert searches as thoroughly as Abdullaah bin Umar رضي الله تعالى عنه does when searching for the footsteps of Rasulullaah ﷺ."(5)

Hadhrat Abdur Rahmaan bin Umayyah bin Abdullaah reports that he once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "We find the salaah **of fear** and the salaah of **a resident** in the Qur'aan, but **do not find the salaah of a traveller?**" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Allaah sent his Nabi ﷺ (to guide us) when we were the most unrefined people. **We therefore do as Rasulullaah ﷺ did.**"(6)

Hadhrat Umayyah bin Abdullaah bin Khaalid bin Usayd reports that he once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "In the Qur'aan we find mention of shortening the salaah of fear but do not find the shortening of the traveller's salaah?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "We found our Nabi ﷺ doing something and we did the same." (7)

Hadhrat Waarid bin Abu Aasim reports that he once met Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in Mina and asked him about the salaah performed on a journey. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied that it was only two Rakaahs, Hadhrat Waarid asked, "What is your opinion now that we are here in Mina?" This infuriated Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and he said, "Shame on you! Have you heard about Rasulullaah ﷺ?" Hadhrat Waarid replied, "Certainly, and I believe in him." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then said, "Whenever Rasulullaah ﷺ went on a journey, he would perform two Rakaahs salaah. You may therefore perform two Rakaahs or leave it out." (8)

Yet another narration from Hadhrat Abu Muneed Jurashi states that someone once enquired from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about the verse:

(1) Ahmad and Bazzaar reporting from reliable sources, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46)
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).
(3) Abu Nu'aym in his *Hilya*. Haakim (Vol.3 Pg.561) has also reported a similar narration.
(4) Ibn Sa'd (Vol.1 Pg.107).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310).
(6) Abdur Razzaaq.
(7) Ibn Jareer.
(8) Ibn Jareer.

﴿وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا﴾ (سورة نساء: آيت ١٠١)

When you travel on earth, there is no sin on you should you shorten your salaah if you fear an attack from the Kuffaar. Indeed the Kuffaar are your open enemies. {Surah Nisaa, verse 101}

The person then asked, "Should we also shorten the salaah when we are in safety and not in fear (while travelling)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "There was certainly an excellent example for you in Rasulullaah ﷺ."(1)

Hadhrat Zaid bin Aslam reports that he once saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه perform **salaah with his buttons open.** When he asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about it, he replied, **"I have seen Rasulullaah ﷺ doing this."** (2)

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه opens his buttons to Emulate Rasulullaah ﷺ

Hadhrat Qurra رضي الله تعالى عنه says, "I went to Rasulullaah ﷺ in the company of a group from the Banu Muzayna tribe and we pledged our allegiance to him. Rasulullaah ﷺ's buttons were open and I put my hand into the collar of his upper garment and felt the seal of prophethood." Hadhrat Urwa bin Abdullaah bin Qushayr says, **"Whether summer or winter,** I always saw Mu'aawiya (the son of Hadhrat Qurra رضي الله تعالى عنه) and his son with **their buttons open (emulating Rasulullaah ﷺ)."**(3)

Giving Due Regard to all Those Who have Some Relationship with Rasulullaah ﷺ, Whether they are His Companions, His Family, His Tribe or his Ummah

A Group of Sahabah رضي الله تعالى عنهم Argue About their Relationship with Rasulullaah ﷺ and He Confirms What they Say

Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه says, "We were all sitting before (the room of) Rasulullaah ﷺ in the Masjid. We were a group from the Ansaar and there was also a group from the Muhaajireen and another from the Banu Haashim. We then started disputing about which of us were closer and more beloved to Rasulullaah ﷺ. We said, 'It is us, the group of the Ansaar. We believed in Rasulullaah ﷺ, followed him, fought by his side and our army was always at the throats of the enemy. We are therefore closer and more beloved to Rasulullaah ﷺ.' Our Muhaajireen brothers then said, 'It is us who migrated with Allaah and Rasulullaah ﷺ, separating from our tribes, families and wealth. In addition to this, we were also present where you were present and fought the battles you

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.240).

(2) Ibn Khuzaymah and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.46).

(3) Ibn Maajah, Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.45). Baghawi and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.3 Pg.233), as has Ibn Sa'd (Vol.1 Pg.460).

fought. We are therefore closer and more beloved to Rasulullaah ﷺ.' Our brothers from the Banu Haashim then spoke, 'We are the family of Rasulullaah ﷺ. We were also present where you were present and fought the battles you fought. We are therefore closer and more beloved to Rasulullaah ﷺ.'

Rasulullaah ﷺ then came out to us and facing towards us, he enquired, 'Were you discussing something?' When we repeated what we (the Ansaar) had said, Rasulullaah ﷺ remarked, 'You are right. Who can deny you this?' When we informed him about what our Muhaajireen brothers had said, Rasulullaah ﷺ remarked, 'They are right. Who can deny them this?' When we then informed him about what our brothers from the Banu Haashim had said, Rasulullaah ﷺ remarked, 'They are also right. Who can deny them this?'

Rasulullaah ﷺ then said, 'Should I not pass a decision between you?' We all exclaimed, 'Please do! May all our fathers and mothers be sacrificed for you, O Rasulullaah ﷺ!' Rasulullaah ﷺ said, 'As for you, O assembly of **Ansaar, I am your brother.**' The Ansaar rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' Rasulullaah ﷺ then said, 'As for you, O assembly of **Muhaajireen, I am one of you.**' The Muhaajireen rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' Rasulullaah ﷺ continued, 'As for you, **O Banu Haashim,** you are from me and **I am from you.**' The Banu Haashim rejoiced, 'Allaahu Akbar! By the Rabb of the Kabah, we are pleased with this!' We all then stood up and were all pleased and coveting our relationship with Rasulullaah ﷺ."[1]

Rasulullaah ﷺ Forbids Hadhrat Khaalid رضي الله تعالى عنه from Hurting the Veterans of Badr and Forbids the People from Hurting Hadhrat Khaalid رضي الله تعالى عنه

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه narrates that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه once complained to Rasulullaah ﷺ about Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Rasulullaah ﷺ said, "O Khaalid! Never hurt the veterans of Badr because **you will never be able to match the deeds** they carried out even though **you spend as much as Mount Uhud in gold.**" Hadhrat Khaalid رضي الله تعالى عنه responded by saying, "When people insult me, I respond to them in the same way." Rasulullaah ﷺ then said (to the Sahabah رضي الله تعالى عنهم), **"Never hurt Khaalid because he is a sword from amongst the swords of Allaah that Allaah rains down upon the Kuffaar."** [2]

Hadhrat Hasan reports that there once arose a dispute between Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه. Hadhrat Khaalid رضي الله تعالى عنه said to Hadhrat Abdur Rahmaan رضي الله تعالى عنه, "Do not assert your superiority over me just because you accepted Islaam a day or two before me!"

(1) Tabraani. Haythami (Vol.10 Pg.14) has commented on the chain of narrators.

(2) Tabraani in his Sagheer and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Bazzaar has also reported a similar narration. Ibn Asaakir and Abu Ya'la have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138), as has Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.409).

When the news of this reached Rasulullaah ﷺ, he said, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward of spending half a Mudd." Some time afterwards an argument sparked between Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Khaalid bin Waleed رضي الله تعالى عنه then approached Rasulullaah ﷺ and said, "O Nabi ﷺ! You forbade me from hurting Abdur Rahmaan but now Zubayr is disputing with him." Rasulullaah ﷺ replied, **"They are all veterans of Badr and (because they are equal in rank) they have a right to (dispute amongst) each other."** (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that there once arose between Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and Hadhrat Khaalid bin Waleed رضي الله تعالى عنه a dispute of that nature that usually occurs between people. Rasulullaah ﷺ commented, "Will you people not leave my companions alone for my sake! I swear by the Being Who controls my life that if any of you (non-veterans of Badr) have to spend the equivalent of Mount Uhud in gold, he will not even attain their reward for spending a Mudd or half of it." (2)

Rasulullaah ﷺ Says, "Allaah has Selected my Companions from All in the Universe"

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, **"Allaah has selected my companions** from all in the universe apart from the prophets and messengers. He has then selected four of them for me viz. Abu Bakr, Umar, Uthmaan and Ali and made them my special companions. Of course, there is great good in every one of my companions. Allaah has also selected my Ummah over all other nations and then selected four generations from amongst my Ummah viz. the first (the period in which Rasulullaah ﷺ lived), the second, the third and the fourth generations." (3)

The Advice Rasulullaah ﷺ gave Concerning the Muhaajireen and the Ansaar

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was on his deathbed, the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! Give us some advice." Rasulullaah ﷺ said, "I advise you to be good towards those Muhaajireen who were the earliest adherents to Islaam and towards their children after them. If you fail to do this, neither your obligatory nor your optional deeds will be accepted." (4)

Another narration states that Rasulullaah ﷺ advised, "I advise you to be good towards those Muhaajireen who were the earliest adherents to Islaam, towards

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.138). Ahmad has also reported the narration in brief from Hadhrat Anas رضي الله تعالى عنه.
(2) Bazzaar. Haythami (Vol.10 Pg.15) has commented on the chain of narrators.
(3) Bazzaar. Haythami (Vol.10 Pg.16) has commented on the chain of narrators.
(4) Tabraani, as quoted by Haythami (Vol.10 Pg.17).

their children after them and towards their children after them." (1)

Hadhrat Zaid bin Sa'd reports from his father that when Rasulullaah ﷺ was informed that he was soon to leave this world, he came out of his room wrapped in old clothing and sat on the pulpit. When the people and the business people heard about this, they all presented themselves in the Masjid. After praising Allaah, Rasulullaah ﷺ said, "O people! Keep me in mind when dealing with the Ansaar because they are my belly in which I deposit my food and they are my treasure box (I place my total trust in them). You should therefore accept from those of them who do good and overlook those of them who do evil." (2)

Rasulullaah ﷺ Forbids People from Reviling the Sahabah رضي الله تعالى عنهم

Hadhrat Anas رضي الله تعالى عنه reports that when mention was made of Hadhrat Maalik bin Dukhshun رضي الله تعالى عنه before Rasulullaah ﷺ and some people started accusing him of being the head of the Munaafiqeen, Rasulullaah ﷺ said, **"Do leave my companions alone for my sake and never revile them."** (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, **"Allaah, the angels and all of mankind curse the person who reviles my Sahabah رضي الله تعالى عنهم."**(4)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ said, **"Never revile my Sahabah رضي الله تعالى عنهم. May Allaah curse the one who reviles my Sahabah رضي الله تعالى عنهم."**(5)

Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رضي الله تعالى عنه once said, "Are you people telling me to revile the Sahabah رضي الله تعالى عنهم? **May Allaah rather shower His mercy on them and forgive them all."** (6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Warns Those who Speak ill of the Sahabah رضي الله تعالى عنهم

Hadhrat Sa'eed bin Jubayr reports that a man once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه for some advice. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "I advise you to adopt Taqwa and to refrain from speaking ill of the Sahabah رضي الله تعالى عنهم because you have no idea about what has been destined for them." (7)

Rasulullaah ﷺ's Advice Concerning the Members of his Household

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that the final words that Rasulullaah ﷺ spoke were: "Be my successors over the members of my household (treat them well and care for them as I have been doing)." (8)

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.17).
(2) Tabraani. Haythami (Vol.10 Pg.36) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).
(4) Tabraani. Haythami (Vol.10 Pg.21) has commented on the chain of narrators.
(5) Tabraani. Haythami (Vol.10 Pg.21) has commented on the chain of narrators.
(6) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.21).
(7) Tabraani. Haythami (Vol.10 Pg.22) has commented on the chain of narrators.
(8) Tabraani in his Awsat. Haythami (Vol.9 Pg.163) has commented on the chain of narrators.

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Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Rasulullaah ﷺ's daughter Hadhrat Faatima رضي الله تعالى عنها once came to Rasulullaah ﷺ carrying (her sons) Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه on her hips. In her hand she was carrying a pot belonging to Hadhrat Hasan رضي الله تعالى عنه in which there was some hot food. When she put the pot down before Rasulullaah ﷺ, he asked, "Where is Abul Hasan (Hadhrat Ali رضي الله تعالى عنه)?" When Hadhrat Faatima رضي الله تعالى عنها informed him that Hadhrat Ali رضي الله تعالى عنه was at home, Rasulullaah ﷺ called him. Rasulullaah ﷺ then sat down to eat with Hadhrat Ali رضي الله تعالى عنه, Hadhrat Faatima رضي الله تعالى عنها, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه. Hadhrat Ummu Salamah رضي الله تعالى عنها continues, "However, Rasulullaah ﷺ did not call me whereas whenever he ate food, he would always call for me if I was there. After eating, Rasulullaah ﷺ covered them all in his shawl and said, "O Allaah! You be the enemy of those who are their enemies and You be the friend of those who are their friends." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "O progeny of Abdul Muttalib! I have asked Allaah for three things for you. That He keeps steadfast those of you who are established (on Deen), that He educates those of you who are ignorant and that He guides those of you who are misguided. I have also asked Allah to make you extremely generous and merciful. Even though a person may be engaged in Ibaadah standing between the *Hajar Aswad* and *Maqaam* (Ibraheem) and even though he performs salaah and fasts, **he will still enter Jahannam if he bears enmity for the members of Muhammad's household.**" (2)

Hadhrat Uthmaan رضي الله تعالى عنه reports that Rasulullaah ﷺ says, "Whoever does a good turn towards any member of Abdul Muttalib's progeny and is not recompensed in this world, it shall be my duty to repay him for it tomorrow (on the Day of Qiyaamah) when he meets me." (3)

Hadhrat Umar رضي الله تعالى عنه is Overjoyed to be Related to Rasulullaah ﷺ

Hadhrat Jaabir رضي الله تعالى عنه narrates that **on the occasion of Hadhrat Umar رضي الله تعالى عنه's marriage to the daughter of Hadhrat Ali رضي الله تعالى عنه**, he heard Hadhrat Umar رضي الله تعالى عنه say to the people, "Will you not congratulate me? I have heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah, all relations and family ties will be severed besides my relations and family ties.'" (By marrying Hadhrat Ali رضي الله تعالى عنه's daughter, Hadhrat Umar رضي الله تعالى عنه therefore established a tie of kinship with Rasulullaah ﷺ.) (4)

The Status of the Quraysh

Hadhrat Muhammad bin Ibraheem Taymi reports that Hadhrat Qataadah bin

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.167).
(2) Tabraani. Haythami (Vol.9 Pg.171) has commented on the chain of narrators.
(3) Tabraani in his Awsat. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.
(4) Tabraani in his Awsat and *Kabeer*. Haythami (Vol.9 Pg.173) has commented on the chain of narrators.

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Nu'maan Dhafari رضي الله تعالى عنه once insulted the Quraysh and appeared to used improper language. Rasulullaah ﷺ said, "O Qataadah! Never speak ill of the Quraysh because you will find amongst them such men whose actions and deeds make you pale into insignificance and whom you will truly envy. Had I no fear of the Quraysh becoming rebellious, I would have informed them of their (high) status in Allaah's sight." (1)

Hadhrat Ali رضي الله تعالى عنه reports that to the best of his knowledge, Rasulullaah ﷺ stated, **"Always put the Quraysh forwards and never step ahead of them.** Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allaah." (2)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once came to her and said, "Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allaah." (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ mentioned, "Look for trustworthiness amongst the Quraysh because a trustworthy person from the Quraysh is superior to a trustworthy person from another tribe and a powerful person from the Quraysh (in Deen and in leadership) is twice as superior as a strong person from another tribe." (4)

Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه reports that Rasulullaah ﷺ one instructed Hadhrat Umar رضي الله تعالى عنه, "Gather my people." Hadhrat Umar رضي الله تعالى عنه gathered them at Rasulullaah ﷺ's room and then went in and asked, "O Rasulullaah ﷺ! Should I get them to enter or shall you be going out to them?" Rasulullaah ﷺ's reply was: "I shall rather go to them." When Rasulullaah ﷺ went to them, he asked, "Is there anyone here who does not belong to you?" "Yes," they replied, "Amongst us are also our allies, the children of our sisters and our slaves." Rasulullaah ﷺ said to them, "Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allaah's friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the Day of Qiyaamah with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you." Rasulullaah ﷺ then raised his hands and said, **"O people! The Quraysh are trustworthy people. Allaah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam."** Rasulullaah ﷺ repeated this thrice. (5)

Harbouring Enmity for the Banu Haashim, the Ansaar and for Arabs

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ said,

(1) Ahmad, Bazzaar and Tabraani. Haythami (Vol.10 Pg.23) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.10 Pg.25) has commented on the chain of narrators.
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.25).
(4) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).
(5) Bazzaar, Ahmad and Tabraani, all reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).

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"Harbouring enmity for the Banu Haashim and for the Ansaar lead to Kufr and harbouring enmity for Arabs is a sign of hypocrisy." (1)

The Quraysh shall be First to Meet Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ once entered my room and said, 'O Aa'isha! Your people shall be first of my Ummah to meet me.' After Rasulullaah ﷺ sat down, I asked, 'O Rasulullaah ﷺ! May Allaah sacrifice my life for you! You had entered saying something that gave me a fright.' 'What was that?' he asked. I explained, 'You said that my people shall be the first of the Ummah to meet with you.' 'That is what I said,' Rasulullaah ﷺ confirmed. 'What will be the reason for that?' I enquired. Rasulullaah ﷺ replied, 'Death shall harvest them and people will be jealous of them.' I then asked, 'What will be the condition of people afterwards?' 'They will be like young locusts, the strong of which will devour the weak. This will continue until Qiyaamah eventually takes place over them.'"

Another narration states that Rasulullaah ﷺ said, "O Aa'isha! The first of people to be destroyed shall be your people." Hadhrat Aa'isha رضي الله تعالى عنها asked, "May Allaah sacrifice my life for you! Will it be due to poisoning?" "No," replied Rasulullaah ﷺ, "It will be their deaths that will come to this tribe of Quraysh and people will be jealous of them. They will then be the first of people to be destroyed." Hadhrat Aa'isha رضي الله تعالى عنها enquired further, "How long will life be after them?" Rasulullaah ﷺ replied, "They are the backbone of people and people will be destroyed as soon as they are destroyed." (2)

Rasulullaah ﷺ Gives Glad Tidings to those to Come After him

Hadhrat Umar رضي الله تعالى عنه narrates that he was once with Rasulullaah ﷺ when Rasulullaah ﷺ asked (the Sahabah رضي الله تعالى عنهم), "Tell me whose Imaan is best from all those with Imaan." The Sahabah رضي الله تعالى عنهم replied, "It is the angels, O Rasulullaah ﷺ. Rasulullaah ﷺ replied, "They are on their place and it is expected of them (to have strong Imaan). What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else." The Sahabah رضي الله تعالى عنهم submitted, "O Rasulullaah ﷺ! It must then be the Ambiyaa whom Allaah has honoured with His message and Nabuwaat." Rasulullaah ﷺ again said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else."

Thereafter, the Sahabah رضي الله تعالى عنهم said, "O Rasulullaah ﷺ! Then the martyrs who were martyred with the Ambiyaa?" Yet again, Rasulullaah ﷺ said, "They are on their place and it is expected of them. What prevents them from this when Allaah has accorded them the elevated status that He has? It is someone else." "Then

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.27).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.28). Tabraani in his Awsat and Bazzaar have also reported the narration but there is commentary on their chains of narrators.

who?" the Sahabah ﷺ begged to know. Rasulullaah ﷺ explained, "People who are still in the backs of their forefathers. They will come after me and will believe in me without ever seeing me. They will believe what I say without seeing me and will practice on (the teachings recorded on) hanging pages (of the Qur'aan) that they will find. These are the people whose Imaan is best from all those who have Imaan." (1)

Hadhrat Amr ﷺ reports that Rasulullaah ﷺ once asked, "Tell me which creation will hold the highest status in Allaah's sight on the Day of Qiyaamah." When the Sahabah ﷺ submitted that it will be the angels, Rasulullaah ﷺ commented, "What prevents them from this when they are so close to their Rabb? It is someone else." "Then it must be the Ambiyaa," the Sahabah ﷺ said. Rasulullaah ﷺ corrected them saying, "What prevents them from this when revelation descends on them? It is someone else." When the Sahabah ﷺ begged to be informed, Rasulullaah ﷺ said, "They are people who will come after you. They will believe in me without seeing me. All they will find will be hanging pages (of the Qur'aan), in which they will believe. These are the people who will hold the highest status in Allaah's sight on the Day of Qiyaamah and whose Imaan will be best in Allaah's sight on the Day of Qiyaamah." (2)

Hadhrat Abu Jumu'ah ﷺ reports that they were once having a meal with Rasulullaah ﷺ. Hadhrat Abu Ubaydah bin Jarraah ﷺ was also present and it was he who asked, "O Rasulullaah ﷺ! Is there anyone superior to us who have accepted Islaam at your hand and waged Jihaad by your side?" Rasulullaah ﷺ replied, "Yes. They are people who will come after me and will believe in me without seeing me." (3)

Hadhrat Abu Umaamah ﷺ states that he heard Rasulullaah ﷺ say, "Glad tiding for those who believe in me after having seen me and seven times glad tidings for those who believe in me without having seen me." (4)

Rasulullaah ﷺ Wishes to see his Brothers

Hadhrat Abu Hurayrah ﷺ reports that Rasulullaah ﷺ said, "There will be people coming after me who will wish that they could sacrifice their families and wealth just to see me." (5)

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once said, "I wish that I could see my brothers who will believe in me without seeing me." (6) Another narration states that Rasulullaah ﷺ said, "When will I meet my brothers?" "Are we not your brothers, O Rasulullaah ﷺ?" asked the Sahabah ﷺ. "You are my companions," replied Rasulullaah ﷺ, "My brothers are those people who will believe in me even though they will not see me." (7)

(1) Abu Ya'la, as quoted by Haythami (Vol.10 Pg.65).
(2) Bazzaar.
(3) Ahmad, Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.66).
(4) Ahmad and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.67).
(5) Bazzaar. Haythami (Vol.10 Pg.66) has commented on the chain of narrators.
(6) Ahmad.
(7) Abu Ya'la. Haythami (Vol.10 Pg.66) has commented on the chain of narrators. Tabraani has reported a similar narration in his Awsat but Haythami has commented on the chain of narrators.

The Virtues of the Ummah of Rasulullaah ﷺ

Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "The example of my Ummah is like the rain. It cannot be specified whether it is the first part that is better or the last part." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Verily Allaah has angels who travel extensively. They convey to me the greetings that my Ummah give me." Rasulullaah ﷺ then said further, "My life is best for you because you talk to me (enquire about the injunctions of Deen) and (when revelation answers your questions) you are spoken to. My death shall also be best for you because your actions will be presented to me. When I see good deeds, I shall praise Allaah for it and when I see evil, I shall beg Allaah to forgive you." (2)

Killing is the punishment of this Ummah in this World

Hadhrat Abu Burdah رضي الله تعالى عنه says, "I was sitting with Ibn Ziyaad and Abdullaah bin Yazeed رضي الله تعالى عنه as the heads of the Khawaarij were brought. Whenever a head was passed, I said, 'He is headed towards Jahannam.' Abdullaah رضي الله تعالى عنه said, 'Do not say that, dear nephew because I heard Rasulullaah ﷺ say that the punishment of this Ummah shall be in this world (thus cleansing them for the Aakhirah).'"(3)

Another narration quotes that Rasulullaah ﷺ Rasool ﷺ said, "Allaah has made killing the punishment of this Ummah in this world." (4)

In another narration, Hadhrat Abu Burdah رضي الله تعالى عنه says, "I left Ubaydullaah bin Ziyaad when I saw him meting extremely harsh punishment (to the Khawaarij). I then sat with one of the Sahabah رضي الله تعالى عنهم who said, 'Rasulullaah ﷺ had mentioned that the punishment of this Ummah shall be administered by the sword.'"(5)

The Sanctity of the Blood and Wealth of the Muslims

Ahadeeth Warning Against Killing a Muslim

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that a person was mysteriously killed during the time of Rasulullaah ﷺ. Rasulullaah ﷺ mounted the pulpit and said, "O people! How can a person be killed under mysterious circumstances when I am still in your midst? If all the inhabitants of the heavens and the earth

(1) Ahmad, Bazzaar and Tabraani. Haythami (Vol.10 Pg.68) has commented on the Bazzaar's chain of narrators. Bazzaar and Tabraani have also reported the narration from other sources, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.68). quoting from Munaawi (Vol.5 Pg.517), Ibn Hajar has sanctioned the authenticity of the narration.

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.24).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.85).

(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.308). Tabraani has also reported the narration in his *Kabeer*, Sagheer and Awsat, reporting from reliable sources in his *Kabeer* as confirmed by Haythami (Vol.7 Pg.225).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.225).

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connive to kill a single Muslim, Allaah shall punish them all without restraint." (1)

Hadhrat Abu Sa'eed رضي الله تعالى عنه narrates that when a person was killed during the time of Rasulullaah ﷺ, he mounted the pulpit to address the people. Rasulullaah ﷺ thrice asked, "Does anyone know who killed the person in your midst?" When the Sahabah رضي الله تعالى عنهم swore that they did not know, Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! If all the inhabitants of the heavens and the earth connive to kill a single Mu'min, Allaah shall put them all in Jahannam. Furthermore, whoever bears enmity for us, the members of my household, Allaah shall fling him headlong into Jahannam." (2)

Rasulullaah ﷺ Rebukes Hadhrat Usaama رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم for Killing People who Recited the Shahaadah

Hadhrat Usaama bin Zaid رضي الله تعالى عنه narrates, "Rasulullaah ﷺ sent us on a military expedition against a branch of the Juhayna tribe called the Banu Hurqah. We launched a surprise attack at dawn. Amongst them was a man who was the fiercest fighter when attacked and who would defend them as they retreated. One of the Ansaar and myself managed to corner him and when we overpowered him, he recited, "Laa Ilaaha Illallaah". While the Ansaari backed off him, I proceeded to kill him.

When the news reached Rasulullaah ﷺ, he said, 'O Usaama! Did you kill a man after he had recited 'Laa Ilaaha Illallaah'?' 'O Rasulullaah ﷺ!' I argued, 'He said it only to save himself from being killed.' Rasulullaah ﷺ however continued repeating the statement until I wished that I had become a Muslim just that day (so that I could be forgiven of the sin)." (3)

In another narration, Hadhrat Usaama رضي الله تعالى عنه says, "When we returned to Rasulullaah ﷺ and informed him of the event, he said, 'O Usaama! Who will defend you against 'Laa Ilaaha Illallaah'?' 'O Rasulullaah ﷺ!' I explained, 'He said it only to protect himself from being killed.' Rasulullaah ﷺ repeated, 'O Usaama! Who will defend you against 'Laa Ilaaha Illallaah'?' I swear by the Being Who has sent him with the truth that Rasulullaah ﷺ kept repeating himself until I wished that my life as a Muslim before this had never been. I wished that I had accepted Islaam only that day and that I had never killed him. I then said, 'I undertake a pledge with Allaah that I shall never kill any person who professes 'Laa Ilaaha Illallaah'.' 'Even after me, O Usaama?' Rasulullaah ﷺ queried. 'Even after you,' I affirmed." (4)

Yet another narration quoted that Hadhrat Usaama رضي الله تعالى عنه said, "Myself and one of the Ansaar finally cornered Mirdaas bin Nuhayk and when we drew our swords for him, he exclaimed:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ"

(1) Tabraani. Haythami (Vol.7 Pg.297) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.7 Pg.296) has commented on the chain of narrators.
(3) Ahmad, Bukhaari and Muslim.
(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.222).

'I testify that there is none worthy of worship but Allaah'

However, we did not withdraw from him until we killed him. When we returned to Rasulullaah ﷺ..." The rest of the narration is just like the one quoted above from Ibn Is'haaq. (1)

Another narration states that Rasulullaah ﷺ said, "He professed 'Laa Ilaaha Illallaah' and you still killed him?" Hadhrat Usaama رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! He said it only for fear of our weapons." Rasulullaah ﷺ asked, "Did you tear open his heart to know whether he said it for that reason or not? Who will defend you against 'Laa Ilaaha Illallaah' on the Day of Qiyaamah?" Hadhrat Usaama رضي الله تعالى عنه says, "Rasulullaah ﷺ continued repeating the statement until I wished that I had become a Muslim just that day." (2)

Rasulullaah ﷺ Rebukes Hadhrat Bakr bin Haaritha رضي الله تعالى عنه as well

Hadhrat Bakr bin Haaritha رضي الله تعالى عنه narrates, "I was once part of an expedition that Rasulullaah ﷺ dispatched. When we clashed with the Mushrikeen, I attacked a man who sought protection from me by accepting Islaam. I however killed him. When this was reported to Rasulullaah ﷺ, he became very angry and distanced himself from me until Allaah revealed the verse:

﴿وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَاءً﴾ (سورة نساء آيت ٩٢)

It is not for *(not becoming of)* a Mu'min to kill another Mu'min except *(unless)* by mistake... {Surah Nisaa, verse 92}

(Because I had killed him in error) Rasulullaah ﷺ was then pleased with me and drew me closer." (3)

Rasulullaah ﷺ Is Cold Towards Someone who Killed a Mu'min

Hadhrat Uqba bin Khaalid Laythi رضي الله تعالى عنه reports that Rasulullaah ﷺ once dispatched an expedition that engaged the enemy in battle. When one of them started to flee, one of the Muslims pursued him with a drawn sword. As the man shouted, "I am a Muslim! I am a Muslim!" the Muslims paid no heed to his cries and killed him with a blow form his sword. When the news reached Rasulullaah ﷺ, he used harsh words to condemn it. These words reached the man who killed and as Rasulullaah ﷺ was delivering a lecture, he stood up and said, "O Rasulullaah ﷺ! I swear by Allaah that he said it only to save himself from being killed." Rasulullaah ﷺ however ignored the man and those in his direction and continued with his lecture. The man repeated himself saying, "O Rasulullaah ﷺ! He said it only to save himself from being killed." Rasulullaah ﷺ again ignored the man and those in his direction and continued with his lecture. When the man could bear it no more and repeated himself for a third

(1) Ibn Asaakir.

(2) Abu Dawood, Nasa'ee, Tahaawi, Abu Awaanah, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.78). Bayhaqi (Vol.8 Pg.192) has also reported the narration.

(3) Duwali, Ibn MAndah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.316).

time, Rasulullaah ﷺ turned to him with anger apparent on his face. Rasulullaah ﷺ said, "Verily Allaah has forbidden me from killing any Mu'min." This Rasulullaah ﷺ repeated thrice. (1)

A Verse of the Qur'aan is Revealed when Hadhrat Miqdaad رضي الله تعالى عنه Kills a man Who Recited the Shahaadah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ once dispatched an expedition which included Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه. When the Sahabah رضي الله تعالى عنهم found the tribe, they discovered that all the people had fled except for a single man with plenty of wealth who remained behind. The man professed:

"اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ"

'I testify that there is none worthy of worship but Allaah'

However, Hadhrat Miqdaad رضي الله تعالى عنه still attacked and killed him. Another Sahabi رضي الله تعالى عنه said, "Have you killed someone who testifies that there is none worthy of worship but Allaah? I shall definitely report this to Rasulullaah ﷺ." When the Sahabah رضي الله تعالى عنهم returned to Rasulullaah ﷺ, they said, "O Rasulullaah ﷺ! Miqdaad killed a man who testified that there is none worthy of worship but Allaah." Rasulullaah ﷺ then asked them to call for Hadhrat Miqdaad رضي الله تعالى عنه. (When he arrived) Rasulullaah ﷺ asked, "O Miqdaad! Did you kill a man who professed 'Laa Ilaaha Illallaah'? How will you fare tomorrow (on the Day of Qiyaamah) against 'Laa Ilaaha Illallaah'?" It was then that Allaah revealed the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۭ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ﴾ (سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better that the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. {Surah Nisaa, verse 94}

Rasulullaah ﷺ then said to Hadhrat Miqdaad رضي الله تعالى عنه, "A Muslim man was hiding his Imaan while living with the Kuffaar but when he got the opportunity to

(1) Abu Ya'la. Haythami (Vol.7 Pg.293) has commented on the chain of narrators. Nasa'ee, Baghawi and Ibn Hibbaan have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.491). Khateeb has also reported a similar narration in his Muttafiq wal Muftariq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.79), as have Bayhaqi (Vol.9 Pg.116) and Ibn Sa'd (Vol.7 Pg.48).

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make it public, you went and killed him? In the same manner, you also had been hiding your Imaan while living in Makkah previously." (1)

Hadhrat Muhallim bin Jathaamah رضي الله تعالى عنه Kills Aamir bin Athbat

Hadhrat Abdullaah bin Abu Hadrad رضي الله تعالى عنه reports, "Rasulullaah ﷺ sent us with a party of Muslims to *Idham*. Amongst us were Abu Qataadah Haarith bin Rib'ee and Muhallim bin Jathaamah bin Qais. We left Madinah and were in the heart of *Idham* when Aamir bin Athbat Ashja'ee passed by us on his camel. He had a few goods with him and a bag of milk. When he greeted us with the greeting of Islaam, we left him alone but Muhallim bin Jathaamah attacked and killed him on account of a grudge he bore against him. He then seized his goods and bag. When we returned to Rasulullaah ﷺ, we informed him about what had happened. It was then concerning us that Allaah revealed the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝﴾

(سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better that the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. So verify *(any person's submission to Islaam before disbelieving him)*! Indeed Allaah is Informed of what you do *(Allaah can take you to task for being indiscriminate, for He knows your motives)*. {Surah Nisaa, verse 94}(2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once sent Hadhrat Muhallim bin Jathaamah رضي الله تعالى عنه as part of an expedition. When Aamir bin Athbat met them, he greeted them with the greeting of Islaam. However, since they bore a grudge against him from the Period of Ignorance, Hadhrat Muhallim bin Jathaamah رضي الله تعالى عنه shot an arrow that killed him. When the news reached Rasulullaah ﷺ, Hadhrat Uyaynah رضي الله تعالى عنه (in defence of Aamir) and Hadhrat Aqra رضي الله تعالى عنه (in defence if Hadhrat Muhallim رضي الله تعالى عنه) started debating about the issue. Hadhrat Aqra رضي الله تعالى عنه said, "Set the precedent today (by forgiving

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.9). Tabraani in his *Kabeer* and Daar Qutni in his Afraad have reported a similar narration.

(2) Ahmad from Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.224). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.7 Pg.8). Bayhaqi (Vol.9 Pg.115) and Ibn Sa'd (Vol.4 Pg.282) have also reported a similar narration.

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him) and he will not do it in future." Hadhrat Uyayna رضي الله تعالى عنه said, "Never! By Allaah! (He should be executed so that) His women should feel the grief that my women have felt (for the death of Aamir)."

Hadhrat Muhallim رضي الله تعالى عنه then arrived wearing two sheets and sat before Rasulullaah ﷺ so that Rasulullaah ﷺ may seek Allaah's forgiveness for him. Rasulullaah ﷺ said to him, **"Allaah has not forgiven you."** He then stood up and left, wiping away the tears from his eyes. It was barely seven days afterwards when he passed away. **When the Sahabah رضي الله تعالى عنهم buried him, the ground brought his body back to the surface.** When the Sahabah رضي الله تعالى عنهم reported this to Rasulullaah ﷺ, he said, "The earth accepts the bodies of people much worse than your companion. However, Allaah intends to teach you people an important lesson to respect your sanctity (the sacredness of a Muslim's life)." The Sahabah رضي الله تعالى عنهم then threw the body into a crevasse between **two mountains and covered it with rocks.** It was then that Allaah revealed the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝﴾

(سورة نساء آيت ٩٤)

O you who have Imaan! When you travel in Allaah's way then verify *(when people claim to be Muslims)* and do not say to the one who makes his submission *(to Islaam)* apparent, "You are not a Mu'min!" *(thereby)* seeking the gains of this worldly life *(to take his possessions as booty)*. With Allaah lies tremendous booty *(rewards much better that the wealth of this world)*. You were the same *(as the Kuffaar)* before, until Allaah bestowed His favour on you *(and made you Muslims)*. So verify *(any person's submission to Islaam before disbelieving him)*! Indeed Allaah is Informed of what you do *(Allaah can take you to task for being indiscriminate, for He knows your motives)*. {Surah Nisaa, verse 94}[1]

The Earth Brings up the Body of a Man who Killed a Mu'min

Hadhrat Qabeesah bin Dhuwayb رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه once attacked a group of Mushrikeen who had already been defeated. He then overpowered one of the Mushrikeen who had given up and as he was about to raise his sword over the man, **the Mushrik recited, "Laa Ilaaha Illallaah".**

However, the Sahabi رضي الله تعالى عنه did not restrain himself and killed the man. He however felt extremely distressed about killing the man. When he related the incident to Rasulullaah ﷺ, he said, "The man recited the Kalimah only to protect himself." Rasulullaah ﷺ rebuked him saying, "Did you tear open his

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.225).

heart (to see his intention for reciting the Kalimah)? It is only by the tongue that a person can express the contents of the heart." It was not long thereafter that the Sahabi رضي الله تعالى عنه passed away. However, when he was buried, his body had surfaced by the morning. His family reported this to Rasulullaah ﷺ, who instructed them to bury him again. When they buried him for the second time, the body was again on the surface the following morning. This time when they reported it to Rasulullaah ﷺ, he said, "The earth refuses to accept his body. You should therefore throw the body down a crevasse in the mountains." (1)

The Incident of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and the Banu Jadheema Tribe

Hadhrat Abu Ja'far Muhammad bin Ali reports that when Makkah was conquered, Rasulullaah ﷺ sent Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to invite people to Islaam and not to fight anyone. With him were several Arab tribes including the Banu Sulaym bin Mansoor and Banu Mudlaj bin Murrah tribes. When they came across the Banu Jadheema bin Aamir bin Abd Manaat bin Kinaanah tribe and they spotted Hadhrat Khaalid رضي الله تعالى عنه, the immediately took up their weapons. Hadhrat Khaalid رضي الله تعالى عنه said to them, "Put down your weapons because everyone has already accepted Islaam (since you cannot fight all the Arabs, you rather surrender). When the tribe laid down their weapons, they were all tied up with the order of Hadhrat Khaalid رضي الله تعالى عنه. Many of them were then put to the sword.

When the news reached Rasulullaah ﷺ, he raised his hands to the sky and said, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." Rasulullaah ﷺ then sent for Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه and instructed him saying, "O Ali! Go to those people and look into the matter, trampling the affairs of the Period of Ignorance underfoot." Hadhrat Ali رضي الله تعالى عنه then went to them with a large sum of money that Rasulullaah ﷺ had given him. He then compensated the people for every life and item of property that they had lost, even to the extent of a container from which a dog drank. Eventually, when there was no life or article left to be compensated for, some money was still left over. Hadhrat Ali رضي الله تعالى عنه then asked the tribe's people after completing, "Is there any life or article that has not been compensated for?" When they declared that there was nothing, Hadhrat Ali رضي الله تعالى عنه said, "I am handing over to you this amount that has been left-over as a precaution from the side of Rasulullaah ﷺ for anything that has escaped either his or your attention. After doing this, he returned to report back to Rasulullaah ﷺ. Rasulullaah ﷺ commended him saying, "You did right and you did well." Rasulullaah ﷺ then stood up, faced towards the Qibla and raised both his hands so high that his armpits were visible. He then thrice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ once dispatched Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to the Banu Jadheema tribe.

(1) Abdur Razzaaq and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.316).
(2) Ibn Is'haaq.

When he invited them towards Islaam, they could not properly say that they had accepted Islaam and rather said, "We have changed our religion! We have changed our religion!" Hadhrat Khaalid رضي الله تعالى عنه then took them prisoner and handed one prisoner over to each member of his party. On one of the mornings, Hadhrat Khaalid رضي الله تعالى عنه suddenly instructed every person to execute his prisoner. **Hadhrat Abdullaah bin Umar رضي الله تعالى عنه refused saying, "By Allaah! I shall never execute my prisoner and neither shall any of my companions execute theirs!"**

When they returned to Rasulullaah ﷺ and informed him about what Hadhrat Khaalid رضي الله تعالى عنه had done, Rasulullaah ﷺ raised his hands towards the sky and twice repeated, "O Allaah! I exonerate myself from what Khaalid bin Waleed has done." (1)

Ibn Is'haaq says that as far as he knows, it was because of this incident that there was a dispute between Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "You have perpetrated an act of ignorance as a Muslim." Hadhrat Khaalid رضي الله تعالى عنه responded by saying, "I had only avenged the murder of your father." "You are lying," Hadhrat Abdur Rahmaan رضي الله تعالى عنه interjected, "I had personally executed my father's murderer. You have only avenged the murder of your uncle Faakih bin Mughierah." The dispute then turned ugly and eventually reached the attention of Rasulullaah ﷺ. Rasulullaah ﷺ then said, **"Take it easy,** (leave these matters aside) Khaalid! Leave my companion alone for my sake because I swear by Allaah that if you possessed gold equivalent to Mount Uhud and spent it all in the path of Allaah, you would be unable to attain the reward equal to the reward that one of my companions (who are veterans of Badr) attain in a single morning or evening." (2)

The Incident between Rasulullaah ﷺ and Hadhrat Sakhar Ahmasi رضي الله تعالى عنه

Hadhrat Sakhar رضي الله تعالى عنه from the Ahmas tribe narrates that as soon as he heard that Rasulullaah ﷺ was fighting the Thaqeef tribe, he led a party of horsemen to reinforce Rasulullaah ﷺ. He however discovered that Rasulullaah ﷺ had left without conquering the territory. He then took a vow never to leave the fortress until the enemy surrendered to the command of Rasulullaah ﷺ. (True to his word) He did not leave them until they eventually submitted to the command of Rasulullaah ﷺ. Hadhrat Sakhar رضي الله تعالى عنه then wrote a letter to Rasulullaah ﷺ saying: "O Rasulullaah ﷺ! Verily the Banu Thaqeef have surrendered to your command and I am escorting them with my cavalry."

Rasulullaah ﷺ gathered Sahabah رضي الله تعالى عنهم together with the announcement "As Salaatu Jaami'ah" and then prayed for the Ahmas tribe by repeating ten times, "O Allaah! Bless the Ahmas in their cavalry and infantry." When they arrived Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه addressed Rasulullaah ﷺ saying, "O Rasulullaah

(1) Ahmad, Bukhaari, Nasa'ee and Abdur Razaaq.

(2) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.313).

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ﷺ! Sakhar has captured my aunt whereas she has also entered the fold of Islaam as the others have done." Rasulullaah ﷺ summoned Hadhrat Sakhar ﷺ and said, "O Sakhar! When people accept Islaam, they have safeguarded their blood and their wealth, **so do hand over to Mughiera his aunt.**" Hadhrat Sakhar ﷺ handed her over and asked Rasulullaah ﷺ to make over to him the oasis of the Banu Sulaym who had renounced Islaam and deserted the place. He said, "O Rasulullaah ﷺ! Hand the place over to me and my tribe to settle there." Rasulullaah ﷺ agreed and they settled there.

However, the Banu Sulaym tribe accepted Islaam again and approached Hadhrat Sakhar ﷺ to hand the oasis back to them. When he refused to do so, they went to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! After we accepted Islaam, we approached Sakhar to give us back our oasis, but he refused." Rasulullaah ﷺ then said to Hadhrat Sakhar ﷺ, "O Sakhar! When people accept Islaam, they have safeguarded their blood and their wealth, **so do hand over their oasis back to the Banu Sulaym.**" Hadhrat Sakhar ﷺ immediately complied and said, "Certainly, O Nabi of Allaah ﷺ." Rasulullaah ﷺ's face had then turned red out of shyness because he had taken from Hadhrat Sakhar ﷺ the lady as well as the oasis. (1)

Refraining from Killing Muslims and the Abomination of Fighting for Land

Rasulullaah ﷺ Forbids Killing anyone who Attests to the Oneness of Allaah and the Nabuwaat of Rasulullaah ﷺ

Hadhrat Aws bin Aws Thaqafi ﷺ reports that Rasulullaah ﷺ once approached them as they sat in a tent in the Masjid of Madinah. Someone then came to Rasulullaah ﷺ and whispered something to him that the others could not hear. Rasulullaah ﷺ said to him, "Go and tell them to execute him." Rasulullaah ﷺ then called the person back saying, "Did he perhaps not testify that there is none worthy of worship but Allaah and that I am the Rasul of Allaah?" When the man admitted that the person had done so, Rasulullaah ﷺ said, "Go and tell them that they should release him because I **have been commanded to fight people only until they testify** that there is none worthy of worship but Allaah and that I am the Rasul of Allaah. Once they say this, their blood and wealth is forbidden for me unless it needs to be taken for a right due to Allaah. Their reckoning will then be Allaah's responsibility." (2)

Hadhrat Abdullaah bin Adi Ansaari ﷺ narrates that Rasulullaah ﷺ was once sitting with some people when someone came and requested permission to

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.351). Ahmad, Daarmi, Ibn Raahway, Bazzaar, Ibn Abi Shaybah and Tabraani have reported a similar narration, as quoted in Nabur Ra'ya (Vol.3 Pg.412). Firyaabi in his Musnad, Baghawi and Ibn Shaaheen have also reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.180), as has Bayhaqi (Vol.9 Pg.114).

(2) Ahmad, Daarmi, Tahaawi and Tayaalisi.

speak to Rasulullaah ﷺ in private concerning a Munaafiq who had been killed. Rasulullaah ﷺ however spoke to him loudly saying, "Did he not **testify** that there is none worthy of **worship but Allaah?"** The man's response was, "Yes, but his testimony cannot be heeded." Rasulullaah ﷺ asked further, "Did he not testify that I am the Rasul of Allaah?" Again the man replied by saying, "Yes, but his testimony cannot be heeded." Rasulullaah ﷺ then enquired, "Did he too **perform salaah?"** "Yes," the man replied, "but his salaah cannot be heeded." Rasulullaah ﷺ finally told him, "These are the people whom I have been prohibited from (killing)." (1)

Hadhrat Uthmaan رضي الله تعالى عنه Prohibits Fighting when he was Besieged in his House

Hadhrat Aa'isha رضي الله تعالى عنها reports, "Rasulullaah ﷺ once said, 'Call one of my companions.' I asked, 'Abu Bakr?' 'No,' replied Rasulullaah ﷺ. 'Then Umar?' I asked. 'No,' Rasulullaah ﷺ again replied. 'Then your cousin Ali?" I said. When Rasulullaah ﷺ again replied in the negative, I said, 'Then Uthmaan?' 'Yes,' Rasulullaah ﷺ replied. When Uthmaan رضي الله تعالى عنه arrived, Rasulullaah ﷺ took him aside and whispered something to him, which made Uthmaan رضي الله تعالى عنه's face grow pale. The day Uthmaan رضي الله تعالى عنه was besieged in his house (by some Muslim rebels), we asked, 'O Ameerul Mu'mineen! Should we not fight them?' He replied, 'No. Rasulullaah ﷺ undertook a pledge from me and I shall remain steadfast on it.'"(2)

Hadhrat Uthmaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "A Person's Blood is Forbidden unless for one of Three Reasons"

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Hadhrat Uthmaan رضي الله تعالى عنه was besieged in his house, he looked out to the people (the rebels) and asked them, "For what reason do you want to kill me? I have heard Rasulullaah ﷺ say, **'A person's blood is forbidden unless for one of three reasons; the married man who commits adultery shall be stoned to death, the one who intentionally murders shall be executed and the one who renounces Islaam shall also be executed.'** By Allaah! I have never committed adultery, neither during the Period of Ignorance nor as a Muslim. I have also never murdered anyone because of which I should be executed and I have also never renounced Islaam. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah." (3)

Hadhrat Abu Umaamah رضي الله تعالى عنه says, "I was with Uthmaan رضي الله تعالى عنه in his house when he was under siege. From the entrance we used, we could hear what the people were talking at the Balaat. When Uthmaan رضي الله تعالى عنه entered through there

(1) Abdur Razzaaq and Hasan bin Sufyaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.78).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.181). Ibn Sa'd (Vol.3 Pg.46) has also reported the narration but in greater detail.

(3) Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179).

one day, for some reason, he came to us with his face pale. He said, 'Those people have just threatened to kill me. We said to him, 'Allaah shall suffice for you against them, O Ameerul Mu'mineen.' He continues, 'But why do they want to kill me when I have heard Rasulullaah ﷺ say, 'A person's blood is forbidden unless for one of three reasons; if a man renounces Islaam, commits adultery after being married or murders another without a warrant.' By Allaah! I have never committed adultery either during the Period of Ignorance or after Islaam. Since Allaah has guided me (to Islaam), I have never even wished for a replacement for my Deen and I have never murdered anyone. Why do they want to kill me?'"[1]

The Lecture Hadhrat Uthmaan رضي الله تعالى عنه delivered to those who Besieged him

Hadhrat Abu Layla Kindi reports that he was present when Hadhrat Uthmaan رضي الله تعالى عنه was besieged in his house and peeped through a vent in the wall and said, "O people! Do not kill me and (if I have sinned) rather get me to repent. I swear by Allaah that if you kill me, you (Muslims) shall never again be able perform salaah together nor fight the enemy as a unified force. You will then be at loggerheads until you become like this." He then interlaced his fingers. He then recited a verse of the Qur'aan (quoting the words of Hadhrat Shu'ayb عليه السلام):

﴿وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ۝﴾ (سورة هود آيت ٨٩)

"O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nooh عليه السلام or the nation of Hood عليه السلام or the nation of Saalih عليه السلام. And the nation of Loot عليه السلام are not far off from you *(in memory and location)*." {Surah Hood, verse 89}

Hadhrat Uthmaan رضي الله تعالى عنه then sent for Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه to ask him what his opinion was. Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه replied, "Restraint! Restraint, (restrain your hand from the rebels) because it lends more weight to your argument (on the Day of Qiyaamah)." [2]

The Incident between Hadhrat Mughiera رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه when he was Under Siege

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه narrates that when Hadhrat Uthmaan رضي الله تعالى عنه was under siege, he approached him and said, "You are the leader of the masses and are in the predicament you can see. I therefore have three proposals for you. You may choose any of them you like. You may go out and fight them for

(1) Abu Dawood, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.179). Ibn Sa'd (Vol.3 Pg.46).

(2) Ibn Sa'd (Vol.3 Pg.49).

you have many supporters with great strength and you are on the truth while they are upon falsehood. Alternatively, you may open up a door from your house apart from the one where they are stationed, from where you can mount your animal and go to Makkah. They shall never regard your blood as lawful (for them to spill) as long as you are there. Another option is that you go to Shaam where the people of Shaam are there for you as well as Mu'aawiya رضي الله تعالى عنه."

Hadhrat Uthmaan رضي الله تعالى عنه replied, "I cannot go out and fight them because I never want to be the first of the Ummah of Rasulullaah ﷺ to shed (the) blood (of Muslims). Although they will never regard my blood to be lawful if I go to Makkah, I have heard Rasulullaah ﷺ say, 'A man from the Quraysh will go to Makkah and be a cause of spreading irreligiousness. He shall suffer the punishment of half the universe.' I never want that man to be me. I cannot also go to Shaam although the people of Shaam and Muaa'wiya are there because I shall never leave the place of Hijrah and the proximity of Rasulullaah ﷺ."[1]

Hadhrat Uthmaan رضي الله تعالى عنه Forbids some of the Sahabah رضي الله تعالى عنهم From Fighting when he was Under Siege

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that he entered Hadhrat Uthmaan رضي الله تعالى عنه's house when he was under siege and said, "O Ameerul Mu'mineen! It has now become permissible for you to fight these rebels." Hadhrat Uthmaan رضي الله تعالى عنه asked, "O Abu Hurayrah! Would you like to kill all of mankind including myself?" "Certainly not," replied Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه then said, "By Allaah! If you kill a single person it is tantamount to killing all of mankind." Hadhrat Abu Hurayrah رضي الله تعالى عنه then returned without fighting. [2]

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه entered Hadhrat Uthmaan رضي الله تعالى عنه's house and said, "O Ameerul Mu'mineen! In your house you have **such a group of people who will attract the help of Allaah (when fighting the rebels) even though they may be few in number.** Please issue the command so that we may fight." Hadhrat Uthmaan رضي الله تعالى عنه said, "I am pleading to every man in the name of Allaah that he should not have his blood spilt for me and should not spill the blood of another for me." Another narration states that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه said to Hadhrat Uthmaan رضي الله تعالى عنه, "Fight them because Allaah has made it permissible for you to fight them." Hadhrat Uthmaan رضي الله تعالى عنه replied, "Never! I swear by Allaah that I shall never fight them." [3]

Hadhrat Abdullaah bin Aamir رضي الله تعالى عنه narrates that when he was under siege in his house, Hadhrat Uthmaan رضي الله تعالى عنه said, "The one most useful to me is he who restrains his hand and his weapon." [4]

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه approached Hadhrat Uthmaan رضي الله تعالى عنه and said,

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.211). Haythami (Vol.7 Pg.230) has commented on the chain of narrators.
(2) Ibn Sa'd (Vol.3 Pg.48) as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.25).
(3) Ibn Sa'd (Vol.3 Pg.49)
(4) Ibn Sa'd (Vol.3 Pg.48).

"The Ansaar are at your door saying, 'If you permit, we shall be the helpers of the cause of Allaah! If you permit, we shall be the helpers of the cause of Allaah!'" Hadhrat Uthmaan رضي الله تعالى عنه refused their offer saying, "If they intend fighting, then I give no permission." (1)

Hadhrat Ibn Seereen says, "With Hadhrat Uthmaan رضي الله تعالى عنه in the house were seven hundred men. Had he left them (to fight), they would have crushed the rebels with the permission of Allaah, completely removing them from the boundaries of Madinah. Amongst them was Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Hasan bin Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه." (2)

Hadhrat Abdullaah bin Saa'idah رضي الله تعالى عنه reports that Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه came to Hadhrat Uthmaan رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! For how long will you restrain our hands? These people have eaten at us. While some of them have fired arrows at us, others have thrown stones at us and some have even drawn their swords. Please give us the command (to fight)." Hadhrat Uthmaan رضي الله تعالى عنه replied, "I have no intention of fighting them even though I know that I will be safe from them if I do so. I prefer to rather hand them over to Allaah together with those who instigated them against me because we will all be gathered together before our Rabb. As for fighting them, I swear by Allaah that I shall never issue the command." Hadhrat Sa'eed رضي الله تعالى عنه said, "By Allaah! I shall never be asking anyone about you ever." He then left and fought until he sustained a fatal wound to his head. (3)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Restrains Himself from Fighting

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه approached his father and asked, "Dear father! People are fighting for the world and you are sitting here?" "Dear son," Hadhrat Sa'd رضي الله تعالى عنه replied, "are you instructing me to become a leader of anarchy? By Allaah! I shall never participate unless I am given a sword that when raised over a Mu'min, it misses him without injury and when raised over a Kaafir, it kills him (since this cannot be found, I cannot participate). I have heard Rasulullaah صلى الله عليه وسلم say, **"Verily Allaah loves the independent person who is inconspicuous and possesses Taqwa."** (4)

Hadhrat Ibn Seereen narrates that someone once asked Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, "Why don't you take up arms because you are one of the consultative assembly and more deserving of the Khilaafah than others?" Hadhrat Sa'd رضي الله تعالى عنه replied, "I shall never fight until you give me a sword that has two eyes, a tongue and two lips and which can differentiate between a Mu'min and a Kaafir (so that it kills only Kuffaar and not Mu'mineen). I used to wage Jihaad at a time when I knew that it was really Jihaad (the fighting taking place now is not

(1) Ibn Sa'd (Vol.3 Pg.48).
(2) Ibn Sa'd (Vol.3 Pg.49).
(3) Ibn Sa'd (Vol.5 Pg.23).
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol. Pg.283). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) has reported a similar narration.

against Kuffaar and is waged with ulterior motives)." (1)

The Incident Between Hadhrat Sa'd رضي الله تعالى عنه, Hadhrat Usaama رضي الله تعالى عنه and another Person About not Fighting

Hadhrat Ibraheem Taymi reports from his father that after eating a full meal, Hadhrat Usaama bin Zaid رضي الله تعالى عنه said, "I shall never fight anyone who recites 'Laa Ilaaha Illallaah'." Hadhrat Sa'd bin Maalik (bin Abi Waqqaas) رضي الله تعالى عنه then remarked, "By Allaah! I shall also never fight a man who recites 'Laa Ilaaha Illallaah'." Another man then said to the two of them, "Does Allaah not say:

﴿وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ﴾ (سورة انفال آيت ٣٩)

Fight them until no corruption **(kufr and shirk)** exists and all religion **(worship)** is for Allaah. {Surah Anfaal, verse 39}

The two Sahabah رضي الله تعالى عنهم replied, "We did fight until no corruption existed and until all religion was for Allaah." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Restrains Himself from Fighting During the Troubled times of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Naafi reports that two men approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه during the period of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه when fighting was raging. They asked, "People are dying while you are the son of Umar رضي الله تعالى عنه and a companion of Rasulullaah ﷺ? What prevents you from going out (and fighting)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "What prevents me is that Allaah has made the blood of my brother Haraam (for me to spill)." They argued, "Does Allaah not say:

﴿وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion *(worship)* is for Allaah.'?" {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "We did fight until no corruption existed and until all religion was for Allaah. However, you people are fighting so that corruption should appear and so that religion should be for others besides Allaah. (3)

Another narration states that a man approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said, "O Abu Abdur Rahmaan! What makes you perform Hajj one year, Umrah the following year but leaving out waging Jihaad in the path of Allaah whereas you know what encouragement Allaah has given for it?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Dear nephew! Islaam if founded on five

(1) Tabraani. reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.299). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) and Ibn Sa'd (Vol.3 Pg.101) have also reported the narration.

(2) Ibn Sa'd (Vol.4 Pg.48), as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.309).

(3) Bukhaari (Pg.648).

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pillars; Imaan in Allaah and His Rasool ﷺ, five salaah, fasting in Ramadhaan, paying zakaah and performing Hajj." The person enquired further, "O Abu Abdur Rahmaan! Have you not heard that Allaah says in His Book:

﴿وَإِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْۢ بَغَتْ إِحْدٰهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰٓى أَمْرِ اللّٰهِ ۚ﴾ (سورة الحجرات آيت ٩)

If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* If the one group transgresses against the other, then fight that *(transgressing)* group until they return to *(the obedience of)* Allaah's command *(to live in peace and harmony with other Muslims).* {Surah Hujuraat, verse 9}

﴿وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion *(worship)* is for Allaah.'?" {Surah Anfaal, verse 39}

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "We did that during the time of Rasulullaah ﷺ when the adherents to Islaam were few. Because of his Deen, a person was put through trials either when the Kuffaar killed him or tortured him. The people of Islaam eventually increased in number and there no longer remained any corruption."

The person then asked, "Then what is your opinion about Ali رضي الله تعالى عنه and Uthmaan رضي الله تعالى عنه?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "As for Uthmaan رضي الله تعالى عنه, Allaah has forgiven him whereas you people do not like him to be forgiven. As for Ali رضي الله تعالى عنه, he was the cousin of Rasulullaah ﷺ as well as his son-in-law." Pointing with his hand, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then said, "That house you see was his."

Yet another narration states that a person once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "O Abu Abdur Rahmaan! Have you not heard Allaah mention in the Qur'aan:

﴿وَإِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَإِنْۢ بَغَتْ إِحْدٰهُمَا عَلَى الْأُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ إِلٰٓى أَمْرِ اللّٰهِ ۚ﴾ (سورة الحجرات آيت ٩)

If two groups of Mu'mineen fight each other, then reconcile between them. *(However, despite your efforts to reconcile,)* If the one group transgresses against the other, then fight that *(transgressing)* group until they return to *(the obedience of)* Allaah's command *(to live in peace and harmony with other Muslims).* {Surah Hujuraat, verse 9}

What prevents you from fighting as Allaah has instructed in his Book?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Dear nephew! I prefer not to fight and be criticised for not practising on this verse rather than being criticised for being guilty of perpetrating what Allaah says in the verse:

﴿وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خَالِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ

لَهُ عَذَابًا عَظِيمًا ﴿﴾ (سورة نساء: آيت ٩٣)

Whoever purposely murders a Mu'min *(regarding his act as a permissible act)*, his punishment shall be Jahannam where he shall live forever. Allaah shall be angry with him, curse him and prepare for him a dreadful punishment. {Surah Nisaa, verse 93}

The man then argued, "But Allaah also says:

﴿وَقَاتِلُوهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ﴾ (سورة انفال آيت ٣٩)

'Fight them until no corruption exists and all religion *(worship)* is for Allaah.'?" {Surah Anfaal, verse 39}

To this, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, ""We did that during the time of Rasulullaah صلى الله عليه وسلم..." The narration then proceeds like the one quoted above.[1] Another narration adds that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked the man, "Do you know what is meant by 'corruption'? Muhammad صلى الله عليه وسلم used to fight against the Mushrikeen and fighting them is (fighting) 'corruption'. It was nothing like how you fight nowadays for land. [2]

What Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Ibn Safwaan رضي الله تعالى عنه Concerning his Reluctance to pledge allegiance to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Abul Aaliya Baraa reports that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Hadhrat Abdullaah bin Safwaan رضي الله تعالى عنه were one day sitting in the Hateem when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by while performing Tawaaf. One of them said to the other, "Do you think that there is anyone alive who is better than that man?" He then asked another man to call Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when he had completed his Tawaaf. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه completed his Tawaaf and had performed the two Rakaahs, the messenger that the two Sahabah رضي الله تعالى عنهم had sent approached him saying, " Abdullaah bin Zubayr رضي الله تعالى عنه and Abdullaah bin Safwaan رضي الله تعالى عنه over there are calling for you." When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came to them, Hadhrat Abdullaah bin Safwaan رضي الله تعالى عنه asked, "O Abu Abdur Rahmaan! What prevents you from pledging allegiance to the Ameerul Mu'mineen (Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه) when the people of Makkah, Madinah, Yemen, Iraq and most of the people of Shaam have already pledged their allegiance to him?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "By Allaah! I shall never pledge my allegiance to you as long as the swords you hang over your necks are dripping with the blood of Muslims." [3]

(1) Bukhaari and Abu Nu'aym in his *Hilya* (Vol.1 Pg.292).
(2) *Tafseer* of Ibn Katheer (Vol.2 Pg.308).
(3) Bayhaqi (Vol.8 Pg.192).

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Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Refuses to Allow People to pledge their allegiance to him

Hadhrat Hasan says that when the Muslims were plunged in problems, they approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said, "You are a leader, the son of a leader and the people are happy with you. Why don't you come forward and allow people to pledge their allegiance to you?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Never! By Allaah! As long as there is life in me, not even as much as a cupper's cupful of blood will be spilt for my sake." People later came and threatened him saying, "By Allaah! If you do not come out (to have the pledge of allegiance taken at your hand), you will be killed here on you bed." (Undeterred by the threat) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه gave the same reply as he did the first time. Hadhrat Hasan continues, "By Allaah! Until Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed away, the people were unable to attain their objectives through him." (1)

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning Unity and Disunity

Hadhrat Khaalid bin Sumayr narrates that some people once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Why don't you set matters right for the people (by taking the reins of Khilaafah) **because they are all happy with you." He said to them, "What if someone in the East opposes me?"** They replied, "If anyone stands up in opposition, he will be killed because what is the death of one person for the sake of the Ummah's unity?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then remarked, "By Allaah! If the entire Ummah of Muhammad ﷺ take hold of the shaft of a spear and I take hold of the head at the expense of a single person losing his life, I would not like it even if I were given the world and all its contents." (2)

Hadhrat Qatan reports that a man once came to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said, "No person has done worse for the Ummah of Muhammad ﷺ than you!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "Why is that? By Allaah! I have neither spilt their blood, divided their unity nor broken their strength." The man then proposed, "If you choose (to become Khalifah) no two persons would differ on the decision (everyone is pleased to have you as Khalifah)." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I would never like the Khilaafah to come to me when one man is saying 'no' and another 'why not'." (3)

Hadhrat Qaasim bin Abdur Rahmaan reports that during the first period of strife(4), the people once approached Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "Are you not going out to fight?" He replied, "I fought at a time when there were idols between the Hajar Aswad and the door of the Kabah until Allaah wiped

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.293) and Ibn Sa'd (Vol.4 Pg.111).
(2) Ibn Sa'd (Vol.4 Pg.111).
(3) Ibn Sa'd (Vol.4 Pg.111).
(4) The time when Hadhrat Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه were at war.

them out from the land of the Arabs. I do not like to fight people who recite 'Laa Ilaaha Illallaah'." The people then accused him saying, "By Allaah! That is not at all your view. All you want is for the Sahabah رضي الله تعالى عنهم to kill each other off so that when none beside yourself is left, the people should say, 'Pledge allegiance to Abdullaah bin Umar to lead the Mu'mineen.'" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "I have no such inclinations within me. All I want is that when you say (حَيَّ عَلَى الصَّلٰوة) ('Come to salaah'), I want to respond and when you say (حَيَّ عَلَى الْفَلَاح) ('Come to success') I want to respond. Furthermore, when you divide, I do not wish to associate with you but when you unite, I shall never separate from you." (1)

Hadhrat Naafi narrates that during the time when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was struggling for the Khilaafah and when the Khawaarij and Khashabiyyah sects were on the increase, someone said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Why do you perform salaah with those people and the others when they are killing each other (yet you do not fight with either group)?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I respond to the one who says ('Come to salaah') and to the one who says (حَيَّ عَلَى الصَّلٰوة) ('Come to success'). However, when someone says,(حَيَّ عَلَى الْفَلَاح) 'Come to kill your brother Muslim and take his wealth', I respond with a definite 'No'." (2)

Hadhrat Hasan bin Ali رضي الله تعالى عنه Dislikes Killing Mu'mineen and Reconciles with Hadhrat Mu'aawiya رضي الله تعالى عنه

Hadhrat Abul Ghareef says, "Twelve thousand of us were part of the frontline forces of Hadhrat Hasan bin Ali رضي الله تعالى عنه. Abu Umrata was our commander and in our eagerness to fight the forces from Shaam, our swords were almost dripping with their blood. When the news reached us about the truce that Hadhrat Hasan bin Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه had made, it seemed as if our backs had been broken with the rage and frustration of it. When Hadhrat Hasan bin Ali رضي الله تعالى عنه came to Kufa, one of our men called Abu Aamir Sufyaan bin Layl stood up and said, 'As Salaamu Alaykum, O humiliator of the Mu'mineen!' 'Do not say that, O Abu Aamir,' Hadhrat Hasan رضي الله تعالى عنه said, **'I have not humiliated the Mu'mineen but merely disliked killing them in pursuit of land."** (3)

Hadhrat Sha'bi narrates that when Hadhrat Hasan bin Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه entered into a truce, Hadhrat Mu'aawiya رضي الله تعالى عنه said to Hadhrat Hasan رضي الله تعالى عنه, **"Stand up and address the people and inform them of your standpoint."** Hadhrat Hasan رضي الله تعالى عنه then stood up and addressed the people saying, "All praise is due to Allaah Who has used us (our elders) to guide our former ones and has now used us to save the blood of our latter ones. Behold! Indeed the most intelligent one is the one with the most Taqwa and the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.294).
(2) Ibn Sa'd (Vol.4 Pg.125).
(3) Haakim (Vol.3 Pg.157). Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.372) and Khateeb Baghdaadi have also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.19).

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most helpless one is the sinner. The matter concerning which I had been disputing with Mu'aawiya was either rightfully his or rightfully mine. I have however forsaken my right for the good of the Ummah of Muhammad ﷺ and to save their lives." He then turned to Hadhrat Mu'aawiya رضي الله تعالى عنه and addressed him with the verse:

﴿وَاِنْ اَدْرِیْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ مَتَاعٌ اِلٰى حِیْنٍ ۝﴾ (سورة انبياء آيت ۱۱۱)

"I have no idea whether it is a test for you or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111}

He then descended. Hadhrat Amr رضي الله تعالى عنه then said to Hadhrat Mu'aawiya رضي الله تعالى عنه, "This is exactly what you wanted." (1)

What Hadhrat Hasan رضي الله تعالى عنه said to Hadhrat Jubayr bin Nufayr Concerning the Khilaafah

Hadhrat Jubayr bin Nufayr رضي الله تعالى عنه narrates that he once said to Hadhrat Hasan bin Ali رضي الله تعالى عنه, "The people say that you desire the Khilaafah." Hadhrat Hasan رضي الله تعالى عنه replied, "When I had all the Arab leaders in my hand and they were prepared to fight whom I wished to fight and make peace with whom I wanted to make peace, I forsook the post for the pleasure of Allaah and to save the blood of the Ummah of Muhammad ﷺ. Would I now venture to snatch away the Khilaafah with the displeasure of the people of Hijaaz?" (2)

Hadhrat Ayman Asadi رضي الله تعالى عنه Refuses to Fight with Marwaan

Hadhrat Aamir Sha'bi reports that when Marwaan fought Dahhaak bin Qais, he sent a message to Hadhrat Ayman bin Khuraym Asadi رضي الله تعالى عنه, saying, "We would like you to fight by our side." However, Hadhrat Ayman رضي الله تعالى عنه sent a reply stating, "Verily my father and my uncle fought in Badr and they both took an undertaking from me never to fight anyone who recites 'Laa Ilaaha Illallaah'. I shall fight alongside you only on condition that you bring me a certificate that guarantees me freedom from Jahannam." "Get lost!" Marwaan said to Hadhrat Ayman رضي الله تعالى عنه before he started using bad language against the Sahabi رضي الله تعالى عنه. Hadhrat Ayman رضي الله تعالى عنه then recited some couplets (which mean):

"I cannot fight someone who performs salaah
for the sake of another king from the Qutaysh
For me to fight another Muslims for no reason
shall give me no benefit as long as I live
While he has his kingdom and I am burdened with a sin
May Allaah save me form such ignorance and foolishness" (3)

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.374). Haakim (Vol.3 Pg.175) and Bayhaqi (Vol.8 Pg.173) have also reported the narration.

(2) Haakim (Vol.3 Pg.170), reporting from reliable sources as confirmed by Dhahabi.

(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.296). Tabraani has reported a similar narration with slight differences in the wording of the couplets. Bayhaqi (Vol.8 Pg.193) has also reported a similar narration.

What Hadhrat Hakam bin Amr رضي الله تعالى عنه said to Hadhrat Ali رضي الله تعالى عنه

A messenger from Hadhrat Ali رضي الله تعالى عنه once came to Hadhrat Hakam bin Amr رضي الله تعالى عنه with a message saying, "Verily you are most worthy of assisting me in this matter of Khilaafah." Hadhrat Hakam رضي الله تعالى عنه's reply was, "I have heard my good friend who was your cousin ﷺ say that when matters are like this (with Muslims fighting each other), it is best for you to take up a wooden sword. I have therefore already taken up a wooden sword." (1)

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه Refuses to Fight for Yazeed

Hadhrat Abu Ash'ath San'aani narrates, "Yazeed bin Mu'aawiya once sent me to Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه. With him were many Sahabah رضي الله تعالى عنهم when I asked, 'What would you command the people to do?' He replied, 'Abul Qaasim ﷺ advised me that if I ever see such things happening (Muslims fighting Muslims), I should go to Mount Uhud, break my sword and remain seated in my house. 'What if someone barges into my house (to kill me)?' I asked. Rasulullaah ﷺ replied, 'Then go to the inner room of your house and if they barge in there too, then sit on your knees (preparing for death) and say, 'Take my sins together with yours (by killing me) so that you may become one of the inmates of Jahannam. Such is the punishment for the oppressors.' I have already broken my sword and if anyone barges into my house, I shall enter the inner room. If they then enter the inner room, I shall sit on my knees and say to them what Rasulullaah ﷺ told me to say.'" (2)

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه Abides by the Advice of Rasulullaah ﷺ

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "When you see people fighting for worldly wealth, take your sword to the largest boulder in Harrah and strike it on the boulder until it breaks. Then remain sitting in your home until the hand of a sinner reaches you (to kill you) or until death puts an end to you." Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه then said, "I have already practised on this command of Rasulullaah ﷺ." (3)

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه says, "Rasulullaah ﷺ gave me a sword and said, 'O Muhammad bin Maslamah! Use this sword to wage Jihaad in the path of Allaah until the time when you see two parties of the Muslims fighting each other. You should then hit it against a rock until it breaks. Thereafter, you should remain sitting in your home until death puts an end to you or until the hand of a sinner reaches you (to kill you).'" After the martyrdom of Hadhrat Uthmaan رضي الله تعالى عنه, when the affairs of people took the turn it did, Hadhrat

(1) Tabraani. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.7 Pg.300) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.301).

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Muhammad bin Maslamah رضي الله تعالى عنه went to a rock in his courtyard and struck his sword on it until it was broken. (1)

The Statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Fighting

Hadhrat Rib'ee reports that at the funeral of Hadhrat Hudhayfah رضي الله تعالى عنه, he overheard someone saying, "The person on this bier once said, 'I have no doubts about what I heard Rasulullaah ﷺ say. Therefore, if you people start fighting amongst yourselves, I shall enter my home and if anyone barges in, I shall tell him, '(You may kill me and) Take with you my sins coupled with your own.'"(2)

The Incident Between Hadhrat Muaa'wiya رضي الله تعالى عنه and Hadhrat Waa'il bin Hujar رضي الله تعالى عنه

Hadhrat Waa'il bin Hujar رضي الله تعالى عنه says, "When we heard about the appearance of Rasulullaah ﷺ, I left with a delegation form my tribe. when we reached Madinah, I met the companions of Rasulullaah ﷺ before meeting him. They said, 'Rasulullaah ﷺ had already given us the **glad tidings of your arrival three days ago.** He informed us that Waa'il bin Hujar would be coming to us.' Rasulullaah ﷺ then met me, welcomed me and called me close to him. He spread out his shawl for me and made me sit on it. He then summoned the people and when they gathered, he mounted the pulpit, taking me along with him. As I sat just below him, he praised Allaah and then said, 'O people! This is Waa'il bin Hujar who has come from a far off place. He has come from Hadhramout out of his own free will and without any compulsion. He is from royal descent. May Allah bless you, O Waa'il bin Hujar and your children.' Rasulullaah ﷺ then dismounted.

Rasulullaah ﷺ then gave me a place to settle that was a bit far from Madinah and instructed Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه to settle me there. He therefore left with me and when we were on the road, he said, 'O Waa'il! The hot sand is burning the soles of my feet, so please allow me to ride with you.' I replied, 'I am not selfish with this camel, but because you are not of royal birth, I would not like to spoil my name (by riding the same animal) with you.' Mu'aawiya رضي الله تعالى عنه then requested, 'Then throw me your shoes so that I may have some protection from the sun.' I replied, 'I am not selfish with these shoes, but because you are not one who wears royal attire, I would not like to spoil my name with you.'"

The narration continues to the point where it says that when Hadhrat Mu'aawiya رضي الله تعالى عنه became Ameerul Mu'mineen, he dispatched an expedition a man from the Quraysh called Busr bin Artaat saying, "Since I have now annexed the entire region, I want you to leave with your army. When you leave the borders of Shaam, draw your sword and kill anyone who refuses to pledge allegiance to me. Proceed in this manner to Madinah and even when you enter Madinah, I want

(1) Ibn Sa'd (Vol.3 Pg.20).

(2) Ahmad. Haythami (Vol.7 Pg.301) has commented on the chain of narrators.

you to kill anyone who refuses to pledge allegiance to me. And if you find Waa'il bin Hujar رضي الله تعالى عنه still alive, bring him to me.

Busr did as commanded and finding Hadhrat Waa'il رضي الله تعالى عنه still alive, he brought him to Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Mu'aawiya رضي الله تعالى عنه issued instructions that Hadhrat Waa'il رضي الله تعالى عنه be given royal welcome and after permitting him to his court, allowed him to sit on his throne. Hadhrat Mu'aawiya رضي الله تعالى عنه then asked, "Is this throne of mine not better than your camel?" Hadhrat Waa'il رضي الله تعالى عنه replied, "O Ameerul Mu'mineen! I was just newly out of ignorance and kufr at the time and that was the way we lived during the Period of Ignorance. Allaah then brought Islaam to us and Islaam has concealed all that I did."

Hadhrat Mu'aawiya رضي الله تعالى عنه asked further, "Then what prevented you from assisting me when Uthmaan رضي الله تعالى عنه trusted you so much and even made you his son-in-law?" Hadhrat Waa'il رضي الله تعالى عنه replied, "Because you fought a man who was closer to Uthmaan رضي الله تعالى عنه than yourself. Hadhrat Mu'aawiya رضي الله تعالى عنه remarked, "How can he be closer to Uthmaan رضي الله تعالى عنه than me when I am more closely related to Uthmaan رضي الله تعالى عنه?" Hadhrat Waa'il رضي الله تعالى عنه replied, "Rasulullaah صلى الله عليه وسلم forged a bond of brotherhood between Uthmaan رضي الله تعالى عنه and Ali رضي الله تعالى عنه and the bond of brotherhood is stronger than the bond of being a cousin (as you are). Furthermore, I did not want to fight any of the Muhaajireen." Hadhrat Mu'aawiya رضي الله تعالى عنه asked, "Are we not Muhaajireen as well?" Hadhrat Waa'il رضي الله تعالى عنه replied, "Did we not stay away from both groups? Another strong reason is that I was once with Rasulullaah صلى الله عليه وسلم with a large group when he looked towards the east. He then looked back saying, 'Tribulations shall come to you like the many portions of a dark night. They will be extremely difficult and unpleasant and will appear very fast.' I was the only one who asked, 'O Rasulullaah صلى الله عليه وسلم! What will these tribulations be?' He replied, 'O Waa'il! When two swords cross in Islaam, stay away from either one.'"

Hadhrat Mu'aawiya رضي الله تعالى عنه then said, **"Have you now become a Shi'ee** (staunch supporter of Hadhrat Ali رضي الله تعالى عنه)?" "No," replied Hadhrat Waa'il رضي الله تعالى عنه, "I have only become a well-wisher of the Ummah." Hadhrat Mu'aawiya رضي الله تعالى عنه said, "Had I heard this before, I would have never sent for you." Hadhrat Waa'il رضي الله تعالى عنه then informed Hadhrat Mu'aawiya رضي الله تعالى عنه, "Did you not see what Muhammad bin Maslama رضي الله تعالى عنه did when Uthmaan رضي الله تعالى عنه was martyred? He took his sword to a rock and hit it until it broke." Hadhrat Mu'aawiya رضي الله تعالى عنه remarked, "They (the Ansaar) are after all people who have to be tolerated." Hadhrat Waa'il رضي الله تعالى عنه responded by saying, "Then what will you do about the statement of Rasulullaah صلى الله عليه وسلم 'Whoever loves the Ansaar loves them because of his love for me and whoever hates the Ansaar hates them because of his hatred for me.'"

Hadhrat Mu'aawiya رضي الله تعالى عنه's next statement was, "Choose whichever city you please (to live in) because you cannot return to Hadhramout." Hadhrat Waa'il رضي الله تعالى عنه replied, "My tribesmen are in Shaam while my family members are in Kufa." Hadhrat Mu'aawiya رضي الله تعالى عنه commented, "A single member of you family is

worth more than ten tribesmen." Hadhrat Waa'il رضي الله تعالى عنه said, "(After migrating) I have never returned happily to Hadhramout. **It is also not appropriate for a Muhaajir to return to the place he migrated from except with good reason.**" "What is your good reason?" questioned Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Waa'il رضي الله تعالى عنه replied, "The statement of Rasulullaah ﷺ concerning the tribulations. Because of your disputes, I have kept away from you but as soon as you unite, I shall come to you. This is the good reason."

Hadhrat Mu'aawiya رضي الله تعالى عنه then offered, "I intend making you the governor of Kufa, so proceed there." "I cannot assume a post of governorship from anyone after Rasulullaah ﷺ," Hadhrat Waa'il رضي الله تعالى عنه replied, "Did you not see that when Abu Bakr رضي الله تعالى عنه wanted to appoint me as governor, I refused? Thereafter, when Umar رضي الله تعالى عنه wanted to appoint me as governor, I refused as well and even when Uthmaan رضي الله تعالى عنه wanted to appoint me as governor, I refused yet again. Despite all of this, I never forsook the pledge of allegiance I took to any of them. The letter of Abu Bakr رضي الله تعالى عنه came to me when the people from my region had forsaken Islaam and I stood up (to fight in Jihaad) amongst them until Allaah returned them all to the fold of Islaam. This I did without having to fill the post of governorship."

Hadhrat Mu'aawiya رضي الله تعالى عنه then sent for Hadhrat Abdur Rahmaan bin Ummul Hakam رضي الله تعالى عنه and said to him, "I have made you the governor of Kufa. Go there with Waa'il bin Hujar, honour him and fulfil his needs." Hadhrat Abdur Rahmaan رضي الله تعالى عنه said, "O Ameerul Mu'mineen! Your opinion of me is not a good one. You have commanded me to honour someone whom I have seen being honoured by Rasulullaah ﷺ, Abu Bakr رضي الله تعالى عنه, Umar رضي الله تعالى عنه and Uthmaan رضي الله تعالى عنه and yourself." This statement made Hadhrat Mu'aawiya رضي الله تعالى عنه very happy. Hadhrat Waa'il رضي الله تعالى عنه then proceeded to Kufa with Hadhrat Abdur Rahmaan رضي الله تعالى عنه and it was not long thereafter that he passed away. (1)

The Statement of Hadhrat Abu Barzah Aslami رضي الله تعالى عنه about the Fight Between Marwaan and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Abul Minhaal reports, "When Ibn Ziyaad was expelled (from Basrah when Yazeed passed away), Marwaan seized power in Shaam, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه seized power in Makkah **and a group calling themselves the 'Qurraa' took control of Basrah.** My father was extremely grieved about the situation and said (to me), 'May you have no father! Let us go to the companion of Rasulullaah ﷺ Abu Barzah Aslami رضي الله تعالى عنه.' I then accompanied him and when we entered the house, we found Abu Barzah رضي الله تعالى عنه sitting in the shade of his balcony that was constructed from bamboo. It was an extremely hot day and we also sat down with him. My father started speaking about general matters until he finally got to ask, 'O Abu Barzah! Do you not see (what is happening)? Do

(1) Tabraani in his Sagheer and *Kabeer*. Haythami (Vol.9 Pg.376) has commented on the chain of narrators.

you not see (what is happening)?'

The first thing that Abu Barzah رضي الله تعالى عنه said was, 'I hope to be rewarded by Allaah for becoming extremely angry with the tribes of the Quraysh. O little Arab tribes! You know well the times when you were plunged in ignorance. Those were times when you were few in number, you were disgraced and astray. Allaah then elevated you with Islaam and with Muhammad ﷺ until you reached the heights you now enjoy. It is only the love of this world that has corrupted you. I swear by Allaah that the one in Shaam (Marwaan) is fighting only for worldly gain. I swear by Allaah that the one in Makkah (Ibn Zubayr رضي الله تعالى عنه) is fighting only for worldly gain. I swear by Allaah that those around you (in Basrah) whom you call the Qurraa are fighting only for worldly gain.'

When Abu Barzah رضي الله تعالى عنه had condemned everyone, my father asked, 'What would you then tell us to do in such situation?' Abu Barzah رضي الله تعالى عنه replied, 'Today I see none better than the group who are attached to the ground.' Saying this, he pointed to the ground. He then continued, 'They are those whose bellies are empty of the wealth of others and whose backs are not burdened by the blood of others.'"(1)

The Statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Killing

Hadhrat Thamar bin Attiyya reports that Hadhrat Hudhayfah رضي الله تعالى عنه once said to someone, "Will it please you to kill someone who is the worst of sinners?" When the man replied in the affirmative, Hadhrat Hudhayfah رضي الله تعالى عنه remarked, "In that case, you will be an even worse sinner than he." (2)

Abstaining from Wasting the Life of a Muslim

Hadhrat Anas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once asked him, "What do you do when you lay siege to any city?" Hadhrat Anas رضي الله تعالى عنه replied, "We first make a strong shield from leather and send one of our men." "Now tell me," Hadhrat Umar رضي الله تعالى عنه continued, "What if rocks are thrown at him?" "He will then be killed," replied Hadhrat Anas رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then said, "Never do that! I swear by the Being Who controls my life! It will never please me if you conquer a city of four thousand warriors at the expense of wasting the life of single Muslim." (3)

Rescuing a Muslim from the Clutches of the Kuffaar

Hadhrat Umar رضي الله تعالى عنه once said, "More than having control over the entire Arabian peninsula, I prefer rescuing a single Muslim from the clutches of the Kuffaar." (4)

(1) Bayhaqi (Vol.8 Pg.193). Bukhaari, Isma'ee'li and Ya'qoob bin Sufyaan have reported a similar narration, as quoted in Fat'hul Baari (Vol.13 Pg.57).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.280).

(3) Bayhaqi (Vol.9 Pg.42). Shaafi'ee has also reported the narration, as quoted in Kanzul Ummaal (Vol.3 Pg.165).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.312).

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Frightening a Muslim

Rasulullaah ﷺ Forbids Frightening a Muslim

Hadhrat Abul Hasan رضي الله تعالى عنه was a Sahabi who participated in the Pledge of Aqabah as well as in the Battle of Badr. He says, "We were sitting with Rasulullaah ﷺ when a man stood up (to leave), forgetting his shoes behind. Another person took his shoes and put it beneath him. When the returned, he then asked the others where his shoes were, they replied that they had not seen it. (After the Sahabi رضي الله تعالى عنه worriedly searched for his shoes) The other Sahabi رضي الله تعالى عنه (who hid it away) said, "Here are they." Rasulullaah ﷺ then remarked, "How will you answer (on the Day of Qiyaamah) for frightening a Mu'min?" The Sahabah رضي الله تعالى عنه explained, "**I only did it in jest.**" However, Rasulullaah ﷺ repeated two or three times more, "**How will you answer for frightening a Mu'min?**" (1)

Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه reports that a Sahabi رضي الله تعالى عنه once hid away the shoes of another Sahabi رضي الله تعالى عنه in jest. When the matter was reported to Rasulullaah ﷺ, he said, "Never **frighten a Muslim because frightening a Muslim is a great injustice.**" (2)

Other Narrations in this Regard

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that they were once on a journey with Rasulullaah ﷺ when one of them fell asleep on his animal. When another Sahabi رضي الله تعالى عنه removed an arrow from the sleeping man's quiver, he got up with a shock. Rasulullaah ﷺ rebuked the Sahabi رضي الله تعالى عنه saying, "It is not at all permissible for anyone to frighten a Muslim." (3)

Hadhrat Abdur Rahmaan bin Abu Layla reports that the Sahabah رضي الله تعالى عنهم informed them that they were once travelling with Rasulullaah ﷺ when one of them fell asleep. Another person went and grabbed the rope that the sleeping man was holding, causing him to get a fright. Rasulullaah ﷺ rebuked the man saying, "It is not at all permissible for anyone to frighten a Muslim." (4)

Hadhrat Sulaymaan bin Surad رضي الله تعالى عنه narrates that a Bedouin was once performing salaah with Rasulullaah ﷺ when someone took away the rope he had with him. After Rasulullaah ﷺ has completed the salaah with Salaam, the Bedouin exclaimed, "My rope!" Some of the Sahabah رضي الله تعالى عنهم (involved in taking the rope away) were busy laughing. Rasulullaah ﷺ rebuked them saying, "Whoever believes in Allaah and the Last Day should never frighten a Muslim." (5)

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.263). Haythami (Vol.6 Pg.253) has commented on the chain of narrators. Ibnus Sakan has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.43).

(2) Bazzaar, Abush Sheikh and Ibn Hibbaan in his Kitaabut Towbeegh, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.263). Haythami (Vol.6 Pg.253) has commented on the chain of narrators.

(3) Tabraani in his *Kabeer*.

(4) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.262).

(5) Tabraani. Haythami (Vol.6 Pg.254) has commented on the chain of narrators.

Belittling and Looking Down at a Muslim

The Narrations of Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Ataa and Hadhrat Urwa رضي الله تعالى عنه About Hadhrat Usaama bin Zaid رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Usaama bin Zaid رضي الله تعالى عنه once tripped and fell over a doorstep, causing him to sustain a gash on his head. Rasulullaah ﷺ said, "O Aa'isha! Wipe the blood off him." When Hadhrat Aa'isha رضي الله تعالى عنها felt repulsed to do it, Rasulullaah ﷺ licked the blood off Hadhrat Usaama رضي الله تعالى عنه's wound and then spat it out. He then said, "Had Usaama been a girl, I would have adorned her with fine clothing and jewellery and got her married." (1)

Hadhrat Ataa bin Yasaar reports that as soon as he arrived in Madinah, Hadhrat Usaama bin Zaid رضي الله تعالى عنه was afflicted with smallpox. He was still a little boy and mucus often ran from his nose to his mouth. This repulsed Hadhrat Aa'isha رضي الله تعالى عنها. Rasulullaah ﷺ then entered the room, washed the boy's face and then kissed him. Hadhrat Aa'isha رضي الله تعالى عنها says, "By Allaah! After seeing this, I shall never distance this boy from me." (2)

Hadhrat Urwa رضي الله تعالى عنه narrates that Rasulullaah ﷺ actually delayed leaving Arafah (to proceed to Muzdalifah) because he was waiting for Hadhrat Usaama bin Zaid رضي الله تعالى عنه. **When Hadhrat Usaama bin Zaid رضي الله تعالى عنه who was a boy with a flat nose and a black skin arrived,** the people of Yemen remarked, "Was it for someone like this that we were delayed?" Hadhrat Urwa رضي الله تعالى عنه says that it was **because of this statement that the people of Yemen reverted to kufr."**

Hadhrat Ibn Sa'd says that he asked Hadhrat Yazeed bin Haaroon, "What did Hadhrat Urwa رضي الله تعالى عنه mean when he said that it was because of this that the people of Yemen reverted to kufr?" He replied, **"Their leaving the fold of Islaam during the time of Hadhrat Abu Bakr رضي الله تعالى عنه was because they belittled the behaviour of Rasulullaah ﷺ** (by waiting for Hadhrat Usaama رضي الله تعالى عنه)."(3)

Another similar narration quotes Hadhrat Urwa رضي الله تعالى عنه as saying, "After the demise of Rasulullaah ﷺ, the people of Yemen reverted to kufr because of (their looking down at) Hadhrat Usaama bin Zaid رضي الله تعالى عنه."(4)

The Statement of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Hasan reports that when a group of people once went to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, he gave something to the Arabs amongst them while giving nothing to (non-Arab) slaves. Hadhrat Umar رضي الله تعالى عنه then wrote a letter to rebuke him saying, "Why did you not treat them equally? It is enough for a man

(1) Ibn Sa'd (Vol.4 Pg.43). Ibn Abi Shaybah has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.135).

(2) Waaqidi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

(3) Ibn Sa'd (Vol.4 Pg.44).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.135).

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to be regarded as an evil person when he looks own on his Muslim brother." (1)

Making a Muslim Angry

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه, Suhayb رضي الله تعالى عنه and Bilaal رضي الله تعالى عنه with Regard to Abu Sufyaan رضي الله تعالى عنه

Hadhrat Aa'idh bin Umar narrates that Hadhrat Abu Sufyaan رضي الله تعالى عنه (who was not yet a Muslim) once approached a gathering that included Hadhrat Salmaan رضي الله تعالى عنه, Hadhrat Suhayb رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه. They passed a remark saying, "The swords of Allaah had not yet taken the necks of Allaah's enemies as they ought to have." Hadhrat Abu Bakr رضي الله تعالى عنه said to them, "Are you addressing those words to the elder of the Quraysh and their leader?" When he then reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ said, "O Abu Bakr! You may have made them angry and if you did make them angry, you would have angered your Rabb as well." Hadhrat Abu Bakr رضي الله تعالى عنه then went back to them and asked, "Dear brothers! Have I made you angry?" They graciously replied, "Not at all. May Allaah forgive you, dear brother." (2)

Hadhrat Suhayb رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once passing by with a prisoner for whom he had sought amnesty from Rasulullaah ﷺ. Hadhrat Suhayb رضي الله تعالى عنه who was sitting in the Masjid asked, "Who is this man with you?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He is my Mushrik prisoner for whom I have sought amnesty from Rasulullaah ﷺ." Hadhrat Suhayb رضي الله تعالى عنه commented, "His neck would have been a perfect place for a sword to strike." This infuriated Hadhrat Abu Bakr رضي الله تعالى عنه. Seeing Hadhrat Abu Bakr رضي الله تعالى عنه angry, Rasulullaah ﷺ asked, "Why do I see you so angry?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "When I passed by Suhayb with this prisoner, he remarked, 'His neck would have been a perfect place for a sword to strike.'" "Have you not perhaps hurt him?" Rasulullaah ﷺ asked. When Hadhrat Abu Bakr رضي الله تعالى عنه swore by Allaah that he had not, Rasulullaah ﷺ said, "Had you hurt him, you would have hurt Allaah and His Rasool ﷺ as well." (3)

Cursing a Muslim

The Narration of Hadhrat Umar رضي الله تعالى عنه Concerning Rasulullaah ﷺ's Prohibition from Cursing Someone who Drank Wine

Hadhrat Umar رضي الله تعالى عنه narrates that during the time of Rasulullaah ﷺ there was a man called Abdullaah رضي الله تعالى عنه. He was nicknamed 'Himaar' and used to

(1) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.319). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.172).

(2) Muslim (Vol.2 Pg.304). Abu Nu'aym in his *Hilya* (Vol.1 Pg.346) and Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.181) have also reported the narration.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.49).

make Rasulullaah ﷺ laugh. Rasulullaah ﷺ also had him lashed on one occasion for drinking wine. When he was again brought before Rasulullaah ﷺ (guilty of drinking yet again), Rasulullaah ﷺ issued the command for him to be lashed. Someone from the crowd remarked, "May Allaah's curse be on him! How many times will he be brought?" Rasulullaah ﷺ rebuked the person saying, "Do not curse him! By Allaah! As far as I know, he loves Allaah and His Rasool ﷺ."(1)

Another narration states that a man nicknamed 'Himaar' once gave Rasulullaah ﷺ a container of butter and another of honey as a gift. When the owner of the butter and honey came to collect the payment (and was not paid), he brought the man to Rasulullaah ﷺ, saying, "O Rasulullaah ﷺ! Please pay for the goods." All Rasulullaah ﷺ did was to smile and then issue instructions for the man to be paid and he was. When he was brought one day to Rasulullaah ﷺ on charges of drinking wine, someone from the crowd remarked..." The rest of the narration is the same as quoted above. (2)

The Narration of Hadhrat Zaid bin Aslam, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Salamah bin Akwa رضي الله تعالى عنه in this Regard

Hadhrat Zaid bin Aslam narrates that Hadhrat Ibn Nu'maan رضي الله تعالى عنه was once brought to Rasulullaah ﷺ (for drinking wine), for which he was lashed. He was then brought four or five times again and lashed. Someone then remarked, "May Allaah's curse be on him! How many times will he drink? How many times will he be lashed?" Rasulullaah ﷺ rebuked the person saying, "Do not curse him because he is a man who loves Allaah and His Rasool ﷺ."(3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that when someone who had drunk wine was brought to Rasulullaah ﷺ, the Sahabah رضي الله تعالى عنهم hit him according to the instructions of Rasulullaah ﷺ. While some of them hit him with their shoes, others hit him with their hands and others with their garments (rolled up as lashes). Rasulullaah ﷺ then told them to stop hitting him and to start rebuking him. They did so by telling him, "Are you not embarrassed in front of Rasulullaah ﷺ by doing such things?" Rasulullaah ﷺ then let him go. However, as he turned away, some people started cursing him and **casting verbal abuse at him.** When someone said, "O Allaah! Humiliate him! O Allaah! Curse him!" Rasulullaah ﷺ interrupted by saying, "Do not say that! **Do not assist Shaytaan against your brother.** Rather say, 'O Allaah! Forgive him. O Allaah! Guide him.'" Another narration states that Rasulullaah ﷺ said, "Do not say that! Do not assist Shaytaan. Rather say, 'May Allaah have mercy on you.'"(4)

Hadhrat Salamah bin Akwa رضي الله تعالى عنه says, "Whenever we saw a person cursing his

(1) Bukhaari, Ibn Jareer and Bayhaqi.

(2) Abu Ya'la, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.108). A narration of Ibn Sa'd (Vol.3 Pg.56) states that the person was Hadhrat Nu'aymaan رضي الله تعالى عنه or Hadhrat Ibn Nu'aymaan رضي الله تعالى عنه.

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.105).

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brother (Muslim), it was our belief that he had approached a door of the major sins (he had committed a major sin)." (1)

Swearing a Muslim

A Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning a man who Swore his Slave

Hadhrat Aa'isha رضي الله تعالى عنها narrates that a man came and sat in front of Rasulullaah ﷺ. He said, "I have many slaves who lie to me, cheat me and disobey me. I (retaliate when I) swear them and hit them. What is my position with them?" Rasulullaah ﷺ replied, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

﴿وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَّإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفٰى بِنَا حَاسِبِيْنَ﴾ (سورة انبياء آيت ٤٧)

On the Day of Qiyaamah, We will erect the scales of justice *(to weigh the good and bad actions of people)* and no soul will be oppressed *(wronged)* in the least. Even if a deed *(good or bad)* is equal to the weight of a mustard seed, We shall bring it *(to be weighed on the scales)*. We suffice as Reckoners *(and need no one else for the task)*. {Surah Ambiyaa, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free."(2)

The Incident Between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه when Someone was Swearing him

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that someone started swearing Hadhrat Abu Bakr رضي الله تعالى عنه while Rasulullaah ﷺ was also sitting there. Rasulullaah ﷺ was impressed and kept smiling (because Hadhrat Abu Bakr رضي الله تعالى عنه gave no reply). However, when the person's abuse became too much, Hadhrat Abu Bakr رضي الله تعالى عنه replied to some of what he was saying. This angered Rasulullaah ﷺ and he left. Hadhrat Abu Bakr رضي الله تعالى عنه then met Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! You were sitting there while he was swearing at me but when I replied to some of his abuse, you became angry and left?" Rasulullaah ﷺ replied,

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.251).

(2) Ahmad and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.499), both reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.464).

"There was an angel with you who was responding on your behalf. However, when you started replying to some of his abuse, Shaytaan arrived and I could not sit with Shaytaan." Rasulullaah ﷺ then added, "O Abu Bakr! Three things are absolute facts. Whenever a person overlooks any injustice done to him, Allaah lends him tremendous strength. Whenever a person opens the door of gifts with the intention of joining ties, Allaah increases for him in abundance. Whenever a person opens the door of begging with the intention of amassing wealth, Allaah speeds up the reduction of his wealth." (1)

Hadhrat Umar رضي الله تعالى عنه Vows to Cut Off his Son's Tongue for Swearing Hadhrat Miqdaad رضي الله تعالى عنه

When Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Umar رضي الله تعالى عنه once swore Hadhrat Miqdaad رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه said, "A vow is still binding on me if I do not cut off your tongue!" Even after others had spoken to Hadhrat Umar رضي الله تعالى عنه and pleaded with him to forgive his son, Hadhrat Umar رضي الله تعالى عنه said, "Leave me to cut off his tongue so that he may never again swear any companion of Rasulullaah ﷺ."

Hadhrat Bahiy narrates that there once arose a dispute between Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Miqdaad رضي الله تعالى عنه. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه swore Hadhrat Miqdaad رضي الله تعالى عنه, the latter complained to Hadhrat Abdullaah رضي الله تعالى عنه's father (Hadhrat Umar رضي الله تعالى عنه). Hadhrat Umar رضي الله تعالى عنه then vowed to cut off the tongue of his son. When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه feared that his father would fulfil the vow, he sent some people to intercede on his behalf. However, Hadhrat Umar رضي الله تعالى عنه said, "Leave me to cut off his tongue so that this becomes a precedent for others to emulate after me. Every person who then swears any of the companions of Rasulullaah ﷺ will then have his tongue cut off." (2)

Speaking Ill of a Muslim

Rasulullaah ﷺ Admonishes a Sahabi رضي الله تعالى عنه for this

Hadhrat Anas رضي الله تعالى عنه reports that someone once spoke ill of another in the presence of Rasulullaah ﷺ. "Stand up (and leave)," said Rasulullaah ﷺ, "for your Shahaadah is worthless." "O Rasulullaah ﷺ! I shall never repeat myself," pleaded the Sahabi رضي الله تعالى عنه. Rasulullaah ﷺ then said, "You have mocked the Qur'aan this morning. Whoever legalises something that the Qur'aan forbids cannot have Imaan (and this is what you appeared to have done by speaking ill of someone, and act which the Qur'aan forbids.)." (3)

The Incident Between Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه

Hadhrat Taariq bin Shihaab reports that there was once a dispute between

(1) Ahmad and Tabraani. Haythami (Vol.8 Pg.190) has commented on the chain of narrators.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.424).
(3) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231).

Hadhrat Khaalid رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه. When someone started speaking ill of Hadhrat Khaalid رضي الله تعالى عنه in front of Hadhrat Sa'd رضي الله تعالى عنه, he said, "Be quiet! Our dispute (ended where it did) and will not reach our Deen (it should not affect our Deen by leading us to speak ill of each other)." (1)

Backbiting a Muslim

Rasulullaah ﷺ Admonishes Those Who Backbit a Sahabi رضي الله تعالى عنه who was punished for Adultery

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه from the Banu Aslam tribe once approached Rasulullaah ﷺ and four times (on different occasions) confessed that he had illegal intercourse with a woman. However, Rasulullaah ﷺ ignored his confession each time. The narration then continues to the point where Rasulullaah ﷺ finally gave the instruction for him to be stoned to death. (After he was stoned,) Rasulullaah ﷺ overheard one of the Sahabah رضي الله تعالى عنهم saying to another, "Look at this man! Whereas Allaah had concealed him, he did not leave himself to be until he was stoned like a dog." Rasulullaah ﷺ did not respond to the remark and walked on for a while. When they passed by the carcass of an ass whose one leg was raised in the air, Rasulullaah ﷺ called for the two men. When they presented themselves, Rasulullaah ﷺ said to them, "Dismount and eat from that carcass." Their response was, "O Nabi of Allaah ﷺ! May Allaah forgive you! Who can eat from that?" Rasulullaah ﷺ said, "What you just backbite about your brother is worse than eating that carcass. I swear by the Being Who controls my life that at this moment he is diving in the rivers of Jannah." (2)

Ibnul Munkadir narrates that when Rasulullaah ﷺ had a woman stoned, someone remarked, "All her deeds are destroyed!" to this, Rasulullaah ﷺ responded by saying, "While the punishment absolved her of the sin, you will be taken to task for what you have said." (3)

The Narrations of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Zaid bin Aslam Concerning Hadhrat Safiyya رضي الله تعالى عنها and a Another Lady

Hadhrat Aa'isha رضي الله تعالى عنها narrates that she once said to Rasulullaah ﷺ, "It will suffice you to know that Safiyya is like that!" Narrators of the report say that Hadhrat Aa'isha رضي الله تعالى عنها was referring to the fact that Hadhrat Safiyya رضي الله تعالى عنها was short. Rasulullaah ﷺ then reprimanded Hadhrat Aa'isha رضي الله تعالى عنها saying, "Should the words you spoke be mixed with the ocean, it would surely spoil it."

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.94), reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.223).

(2) Abdur Razzaaq and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.3 Pg.93). Ibn Hibbaan has also reported a similar narration in his Saheeh, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.288). Bukhaari has also reported the narration briefly in his Adab (Pg.108) and Haafidh has confirmed its authenticity from Ibn Hibbaan in Fat'hul Baari (Vol.10 Pg.361).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.93).

Hadhrat Aa'isha رضي الله تعالى عنها also reports that when she once imitated someone, Rasulullaah ﷺ said that he would not like her to imitate someone in front of him even in exchange for an abundance of wealth. (1)

A narration of Abu Dawood states that the camel of Hadhrat Safiyya رضي الله تعالى عنها once fell ill. Because Hadhrat Zaynab رضي الله تعالى عنها had extra riding camels, Rasulullaah ﷺ asked her to give one to Hadhrat Safiyya رضي الله تعالى عنها. Hadhrat Zaynab رضي الله تعالى عنها however responded by saying, "Should I give my camel to that Jewess!" This angered Rasulullaah ﷺ so much that he did not go to Hadhrat Zaynab رضي الله تعالى عنها for the months of Dhul Hijjah, Muharram and a part of Safar. (2) Another narration(3) states that Rasulullaah ﷺ kept away from her for the two months of Dhul Hijjah and Muharram or perhaps even three months. Hadhrat Zaynab رضي الله تعالى عنها says that she had even lost hope of Rasulullaah ﷺ ever returning to her.

Hadhrat Aa'isha رضي الله تعالى عنها says, "I was once with Rasulullaah ﷺ when I remarked that a certain woman wore a long hem. 'Spit out!' Rasulullaah ﷺ exclaimed, 'Spit out!' When I spat, it was a piece of meat that came out." (4)

Hadhrat Zaid bin Aslam reports that Rasulullaah ﷺ's wives once gathered to see Rasulullaah ﷺ during the illness in which he passed away. Hadhrat Safiyya bint Huyay رضي الله تعالى عنها said, "O Nabi of Allaah ﷺ! By Allaah! I wish that I should rather be suffering what you are suffering." (Taking her words to be insincere,) The other wives then started winking at each other. Seeing them do this, Rasulullaah ﷺ told them all to rinse their mouths. When they enquired what it was they were required to rinse off, Rasulullaah ﷺ replied, "Your winking at the expense of your companion. I swear by Allaah that she is sincere in what she said." (5)

Rasulullaah ﷺ rebukes Some Sahabah رضي الله تعالى عنهم for their Backbiting

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when a particular Sahabi رضي الله تعالى عنه once stood up (and left), some of the Sahabah رضي الله تعالى عنهم remarked, "What a feeble person he is, O Rasulullaah ﷺ!" (or they said, "What a weak person he is!"). To this, Rasulullaah ﷺ admonished, "You have backbitten your friend and eaten his flesh." A narration of Tabraani states that when a Sahabi رضي الله تعالى عنه got up to leave, the others noticed that he did so very feebly. "How very feeble is he!" they commented. Rasulullaah ﷺ immediately said, "You have eaten your brother's flesh and backbitten him." (6)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه report a narration similar to the above with

(1) Abu Dawood, Tirmidhi and Bayhaqi.
(2) *Targheeb wat Tarheeb* (Vol.4 Pg.284).
(3) Ibn Sa'd (Vol.8 Pg.127).
(4) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.284).
(5) Ibn Sa'd (Vol.8 Pg.128), as quoted in *Isaabah* (Vol.4 Pg.348). Ibn Sa'd has also reported a similar narration from Hadhrat Ataa in (Vol.2 Pg.313).
(6) *Targheeb wat Tarheeb* (Vol.4 Pg.285). Haythami (Vol.8 Pg.94) has commented on the chain of narrators.

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the addition that the Sahabah رضي الله تعالى عنهم (who passed the remark) enquired, "O Rasulullaah ﷺ! We have stated only what is truly his nature." Rasulullaah ﷺ explained, "(That is still backbiting because he would not like to hear this, however) If you had mentioned what was not actually in him, you would then be guilty of slandering him." (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that some of the Sahabah رضي الله تعالى عنهم once passed a remark about a particular Sahabi رضي الله تعالى عنه saying, "He will never eat until he is fed and will not ride unless the animal is saddled for him (he is very lazy)." "You have backbitten him," Rasulullaah ﷺ scolded. "O Rasulullaah ﷺ!" they submitted, "But we have only stated what is truly his nature." Rasulullaah ﷺ replied, "It is enough to backbite that you merely mention a fault that your brother truly has within him." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ when a Sahabi رضي الله تعالى عنه got up to leave. After he had left, someone then spoke ill of him. "Repent," Rasulullaah ﷺ instructed. "What should I repent for?" the person queried. Rasulullaah ﷺ replied, "Because you have eaten your brother's flesh." (3)

Another narration states that Rasulullaah ﷺ instructed, "Pick your teeth". "What should I pick them for, O Rasulullaah ﷺ?" the person queried, "I have not eaten any meat?" (4)

The Incident of Two Ladies who Ruined their Fasts by Backbiting

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once instructed them to fast, making it clear that none was to end the fast until he permitted them. The Sahabah رضي الله تعالى عنهم then observed the fast. By the evening, a man came and said, "O Rasulullaah ﷺ! I have been fasting all day, so permit me to end the fast." Rasulullaah ﷺ gave him permission. In this manner, people continued coming until a man came and said, "O Rasulullaah ﷺ! Two young ladies from your family have fasted all day and are too shy to come to you (for permission to end the fast), so do grant them permission to terminate their fasts." Rasulullaah ﷺ ignored the man. When the man repeated himself, Rasulullaah ﷺ again ignored him. When he again repeated himself, Rasulullaah ﷺ again ignored him. When he did so yet again, Rasulullaah ﷺ still ignored him. Thereafter, Rasulullaah ﷺ said, "The two of them definitely did not fast. How can a person fast when he has spent this day eating the flesh of people? Go and tell them that if they really have fasted, they should vomit."

The man returned to them and when he informed them (of Rasulullaah ﷺ's instruction), they both vomited clots of blood. The man then reported back to Rasulullaah ﷺ who said, "I swear by the Being Who controls my life that if it

(1) Tabraani. Haythami (Vol.8 Pg.94) has commented on the chain of narrators.
(2) Isbaaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.285).
(3) Ibn Abi Shaybah and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.285).
(4) *Majma'uz Zawaa'id* (Vol.8 Pg.94).

had remained in their bellies, the Fire of Jahannam would have consumed both of them." (1)

Another narration states that when the man told one of the ladies to vomit, she vomited blood, puss and meat which half filled a cup. When he then told the other lady to vomit, she vomited blood, puss and fresh meat which then filled the cup. Rasulullaah ﷺ then said, "The two of them fasted (abstained) from what Allaah had made lawful for them (food and drink) but then terminated their fasts with that which Allaah had forbidden for them (backbiting). The one sat with the other and started eating the flesh of other people." (2)

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه with a Man who Used to Serve them

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that it was customary amongst the Arabs to serve each other during journeys. There was a man who used to serve Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and it once occurred that the two of them slept away (after charging the man to prepare their meal. He however also fell asleep). When the two awoke and the meal was not prepared, they remarked, "He is a real sleepy head." They then got him up and told him to go to Rasulullaah ﷺ with the message, "Abu Bakr and Umar convey their Salaams to you and ask for some gravy." (When the man brought the message,) Rasulullaah ﷺ said, "The two of them have already eaten the gravy." (After informing them of Rasulullaah ﷺ's statement) Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! What have we eaten as gravy?" Rasulullaah ﷺ replied, "The flesh of your brother. I swear by the Being Who controls my life that I can see his flesh between your teeth." The two men submitted, "Do seek Allaah's forgiveness on our behalf, O Rasulullaah ﷺ." Rasulullaah ﷺ advised them saying, **"Ask him to seek forgiveness for you."** (3)

Spying to Discover Faults in Muslims

Hadhrat Umar رضي الله تعالى عنه Turns a Blind Eye to People who Were Drinking

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that one night he stood guard over Madinah with Hadhrat Umar رضي الله تعالى عنه. As they were walking along, they noticed a lantern in a house. They walked towards it and when they got close, they found the door ajar. It revealed some people talking in raised voices and making a noise. Taking hold of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه's hand, Hadhrat Umar رضي الله تعالى عنه asked, "Do you know whose house is this?" Hadhrat Abdur

(1) Abu Dawood, Tayaalisi, Ibn Abi Dunya and Bayhaqi. Ahmad, Ibn Abi Dunya and Bayhaqi have also reported the narration from Hadhrat Ubayd رضي الله تعالى عنه the freed slave of Rasulullaah ﷺ.

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.286).

(3) Haafidh Diyaa Maqdasi in his Mukhtaarah, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.216).

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Rahmaan bin Auf رضي الله تعالى عنه replied, "This is the house of Rabee'ah bin Umayyah bin Khalaf and the people here are drinking wine. What do you think (we should do)?" Hadhrat Umar رضي الله تعالى عنه said, "We have perpetrated what Allaah has prohibited when He says:

﴿وَلَا تَجَسَّسُوْا﴾ (سورة حجرات: آيت ١٢)

'And do not spy' {Surah Hujuraat, verse 12}

We have spied." Hadhrat Umar رضي الله تعالى عنه then went away and turned a blind eye to them. (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه with an Individual and a Group of people

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه did not see one of his companions for some time, he told Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه to accompany him to the man's house to see what had happened to him. When they approached the house, they found the door open. The man was sitting there and his wife was busy pouring something in his cup and giving it to him. Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, "This is what had been keeping him away from us. Hadhrat Abdur Rahmaan رضي الله تعالى عنه asked, "How will you know what is in the cup?" Hadhrat Umar رضي الله تعالى عنه said, "I fear that this may be spying." "But it is spying," Hadhrat Abdur Rahmaan رضي الله تعالى عنه confirmed. "What is the way to repent for this?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Abdur Rahmaan رضي الله تعالى عنه replied, "Do not inform him what has been learnt about his affairs and maintain only good thoughts about him." The two men then left. (2)

Hadhrat Taa'oos reports that Hadhrat Umar رضي الله تعالى عنه left home one night to keep guard over some travellers who had set up camp on the outskirts of Madinah. It was late at night when he passed by a house where some people were drinking wine. Hadhrat Umar رضي الله تعالى عنه called out, "Is the command of Allaah being disobeyed? Is the command of Allaah being disobeyed?" One of them responded by saying, "Allaah has prohibited you from this (spying)." Hadhrat Umar رضي الله تعالى عنه then went away and left them alone. (3)

Hadhrat Umar رضي الله تعالى عنه Scales the Wall of a Singer's House

Hadhrat Thowr Kindi narrates that Hadhrat Umar رضي الله تعالى عنه was patrolling Madinah one night when he heard a man singing in his house. Hadhrat Umar رضي الله تعالى عنه scaled the wall of the house and confronted the man saying, "O enemy of Allaah! Do you think that Allaah will conceal your wrongs when you disobey Him?" The man replied, "Do not be hasty, O Ameerul Mu'mineen! While I may have disobeyed Allaah in one respect, you have disobeyed on three counts. While Allaah

(1) Abdur Razzaaq and Abd bin Humayd. Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

(2) Ibn Mundhir and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

declares [وَلَا تَجَسَّسُوْا] 'Do not spy'(1), you have spied. While Allaah says [أُوتُوا الْبُيُوْتَ مِنْ أَبْوَابِهَا] ' 'Enter your homes *from* their (front) doors'(2), you have scaled the wall to get to me and have done so without permission whereas Allaah states:

﴿لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝﴾ (سورة نور آيت ٢٧)

Do not enter any home besides your own until you have acquired permission *(to enter from those inside)* and *(until you have)* greeted the inhabitants. {Surah Noor, verse 27}

Hadhrat Umar رضي الله تعالى عنه submitted, "Will you employ the good in you if I overlook what you have been doing?" "Certainly," the man replied. Hadhrat Umar رضي الله تعالى عنه then pardoned the man, leaving the house and the man alone. (3)

An Incident of Hadhrat Umar رضي الله تعالى عنه with an Old Man

Hadhrat Suddi reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was with Hadhrat Umar رضي الله تعالى عنه when he saw the light of a fire during the dead of night. Following the light, Hadhrat Umar رضي الله تعالى عنه entered a house lit by a lantern. There they discovered an old man sitting with some drink and a slave girl who was singing for him. The man perceived nothing until Hadhrat Umar رضي الله تعالى عنه confronted him. Hadhrat Umar رضي الله تعالى عنه exclaimed, "To this night, I have never seen a sight uglier than this old man waiting for his death (in such sin)!" The old man lifted his gaze and said, "Quite in order, O Ameerul Mu'mineen! But what you have done is even uglier. You have been spying when Allaah has forbidden it and you have entered without permission."

"You are right," Hadhrat Umar رضي الله تعالى عنه admitted. As he left biting his garment and weeping, he said, "Umar's mother may well have lost him if his Rabb does not forgive him. This old man thought that he was hiding himself from his family but will now continue sinning saying that Umar has already seen me (what more have I to lose)." The old man then stayed away from Hadhrat Umar رضي الله تعالى عنه's gatherings for a while.

Hadhrat Umar رضي الله تعالى عنه was one day sitting in a gathering when the old man came discreetly and sat amongst the people at the back. Seeing him arrive, Hadhrat Umar رضي الله تعالى عنه sent someone to summon him. When the person told the old man that Hadhrat Umar رضي الله تعالى عنه was calling for him, the old man expected that Hadhrat Umar رضي الله تعالى عنه would now punish him for what he had seen him do. "Come closer to me," Hadhrat Umar رضي الله تعالى عنه bade the old man. Hadhrat Umar رضي الله تعالى عنه then kept calling him closer until he seated him right beside him. "Bring your ear closer to me," Hadhrat Umar رضي الله تعالى عنه told the old man. Hadhrat Umar رضي الله تعالى عنه then whispered in his ear saying, "Listen! I swear by the Being Who has sent Muhammad صلى الله عليه وسلم as a Rasul with the truth that neither I nor Ibn Mas'ood who was with me have informed a soul about what we had seen you doing."

(1) Surah Hujuraat, verse 12.
(2) Surah Baqara, verse 189.
(3) Kharaa'iti, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

The old man then said to Hadhrat Umar رضي الله تعالى عنه "O Ameerul Mu'mineen! Bring your ear closer to me". He then whispered in Hadhrat Umar رضي الله تعالى عنه's ear saying, "Listen! I swear by the Being Who has sent Muhammad ﷺ as a Rasul with the truth that upto the time that I have come to this gathering, I have never repeated myself." Hadhrat Umar رضي الله تعالى عنه then raised his voice saying, "Allaahu Akbar!" and none present there had any idea why he had done so. (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه with Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه

Hadhrat Abu Qilaabah narrates that Hadhrat Umar رضي الله تعالى عنه was once informed that Hadhrat Abu Mihjin Thaqafi رضي الله تعالى عنه and some of his friends were drinking wine at his house. Hadhrat Umar رضي الله تعالى عنه left and entered the house, finding only one person with Hadhrat Abu Mihjin رضي الله تعالى عنه. Hadhrat Abu Mihjin رضي الله تعالى عنه said, "O Ameerul Mu'mineen! This is not at all permissible for you because Allaah has forbidden you from spying." "What is he saying?" asked Hadhrat Umar رضي الله تعالى عنه. Hadhrat Zaid bin Thaabit رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Arqam رضي الله تعالى عنه both agreed saying, "He is right, O Ameerul Mu'mineen! This falls into the category of spying." Hadhrat Umar رضي الله تعالى عنه then left him alone. (2)

Concealing the Faults of Muslims

Hadhrat Umar رضي الله تعالى عنه's Instructions to the Family of a Young Lady in this Regard

Hadhrat Sha'bi reports that a man once came to Hadhrat Umar رضي الله تعالى عنه saying, "I had a daughter whom I had buried alive during the Period of Ignorance. However, we then removed her from the ground before she died. Together with us, she then found the Period of Islaam and accepted Islaam. After accepting Islaam, she became liable for capital punishment for violating the law of Allaah. She then grabbed a dagger to kill herself but we managed to stop her after she had severed an artery. We then treated her and she has recovered. Subsequently, she has repented most sincerely. Now that she has received a proposal for marriage from a certain family, we have informed all about her past." Hadhrat Umar رضي الله تعالى عنه said, **"Do you wish to expose that which Allaah has concealed? By Allaah! If you ever again inform anyone about her past, I shall make you a lesson for all the people of the many cities to learn from. Marry her as you would marry any chaste Muslim woman."** (3)

Hadhrat Sha'bi narrates that a woman was once punished for a crime of immorality. However, after her tribe had arrived as immigrants in Madinah, she repented very sincerely. When she received a proposal for marriage, her uncle did not approve of getting her married without first informing the people about her past. At the same time, he also disliked disclosing her secret. When he consulted

(1) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(3) Hannaas and Haarith, as quoted in *Kanzul Ummaal* (Vol.2 Pg.150).

Hadhrat Umar رضي الله تعالى عنه about the matter, Hadhrat Umar رضي الله تعالى عنه said, "Get her married as you would get any of your righteous girls married." (1)

The Incident of Hadhrat Umar رضي الله تعالى عنه, a Little Child and Four Women

Hadhrat Sha'bi also reports that a woman once came to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! I have found a child (abandoned) together with an Egyptian cloth bag containing a hundred Dinaars. I then took the child and hired a wet nurse for him. There are now four women who come to the child and kiss him. I do not know which of them may be his mother." Hadhrat Umar رضي الله تعالى عنه then told her to inform him as soon as the women arrived again. When she did as told, Hadhrat Umar رضي الله تعالى عنه came and asked one of the women, "Which of you is the child's mother?" She responded by saying, "O Umar! You have not done well and your approach is totally wrong. Do you wish to expose a woman whom Allaah has concealed?" "You are right," Hadhrat Umar رضي الله تعالى عنه admitted. He then said to the lady (caring for the child), "Whenever these women come to you, you should not question them about anything and continue caring for the child." He then left. (2)

Hadhrat Anas رضي الله تعالى عنه Instructs that a Lady should Not be Exposed

Hadhrat Saalih bin Karz narrates, "I once brought before Hakam bin Ayyoob a slave girl of mine who had fornicated. I was sitting there when Hadhrat Anas bin Maalik رضي الله تعالى عنه arrived and sat down as well. 'O Saalih!' he asked, 'Who is this slave girl with you?' I replied, 'She is my slave girl who has fornicated and I wish to have her case brought before the governor so that she may be punished.' Hadhrat Anas رضي الله تعالى عنه said, 'Do not do that. Rather take your slave girl back home. Fear Allaah and conceal her folly.' When I refused to do as he said, he said, 'Do not go ahead and do as I say.' He then continued insisting until I eventually took her back." (3)

The Incident of Hadhrat Uqba bin Aamir رضي الله تعالى عنه's Scribe and a Group of People who had been Drinking

Hadhrat Dukhayn Abul Haytham was a scribe for Hadhrat Uqba bin Aamir رضي الله تعالى عنه. He says, "I once said to Hadhrat Uqba رضي الله تعالى عنه, 'We have a few neighbours who drink wine. I am going to call for the police to arrest them.' He advised, 'Do not do that. Rather advise them and threaten them (with arrest).' I replied, 'I have already tried to stop them but they refuse to take heed. I will now have to call the police to arrest them.' Hadhrat Uqba رضي الله تعالى عنه insisted, 'Shame on you! Do not do

(1) Sa'eed bin Mansoor and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.329).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.7 Pg.94).

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that because I have heard Rasulullaah ﷺ say, 'Whoever conceals a fault is like one who has brought back to life one who has been buried alive.'"[1]

The Incident Between Hadhrat Abu Dardaa رضي الله تعالى عنه and his Son Concerning the Criminals of Damascus

Hadhrat Bilaal bin Sa'd Ash'ari narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه once wrote to Hadhrat Abu Dardaa رضي الله تعالى عنه to submit to him the names of all the criminals of Damascus. Hadhrat Abu Dardaa رضي الله تعالى عنه said, "What have I to do with the criminals of Damascus? How am I to know who they are?" His son Bilaal then offered to write their names and when he did, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "How do you know them? You would never know that they are criminals unless you are amongst them, so begin with your own name." He then did not send the list.[2]

The Incident Between Hadhrat Jareer رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Sha'bi reports that Hadhrat Umar رضي الله تعالى عنه was once in a room with Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه (and others) when he smelt an odour (from someone who had passed wind). Hadhrat Umar رضي الله تعالى عنه said, "I command the person responsible for this odour to get up and perform wudhu." Hadhrat Jareer رضي الله تعالى عنه then said, "O Ameerul Mu'mineen! **Should everyone rather not perform wudhu (so that the one person is not embarrassed)?"** Hadhrat Umar رضي الله تعالى عنه praised him saying, "You were an excellent leader during the Period of Ignorance and now an excellent guide in Islaam."[3]

Forgiving and Overlooking the Faults of a Muslim

The Letter of Hadhrat Haatib bin Abi Balta'ah رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ dispatched him, Hadhrat Zubayr رضي الله تعالى عنه and Hadhrat Miqdaad رضي الله تعالى عنه with instruction saying, "Ride until you reach Rawda Khaakh[4] There you will find a woman in her carriage with a note that you should take from her."

The Sahabah رضي الله تعالى عنهم raced their horses to the place where they saw the woman. When they asked here for the note, she denied having it in her possession. **When they threatened to remove all her clothing if she did not surrender the note, she removed the note from the plait of her hair.** When they brought the note to Rasulullaah ﷺ, they discovered that it was from Hadhrat Haatib bin Abi Balta'ah رضي الله تعالى عنه and it was addressed to the Mushrikeen of Makkah, passing on to them some information about (the intentions of) Rasulullaah ﷺ.

(1) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.17). Ibn Hibbaan has also reported the narration but Mundhiri has commented on one of the narrators.,

(2) Bukhaari in his Adab (Pg.188).

(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(4) This is a place that lies approximately 12 miles out of Madinah.

When Rasulullaah ﷺ asked Hadhrat Haatib رضي الله تعالى عنه what the matter was, Hadhrat Haatib رضي الله تعالى عنه explained, "O Rasulullaah ﷺ! Please do not be hasty. I am not one of the Quraysh and was only living with them as an ally[1]. The others who have migrated with you have relatives in Makkah by virtue of whom their families and property are protected. Because I have no relatives there I wanted to do a favour for the Quraysh so that they become indebted to me. In this way, they will see to the protection of my family. I did not do it out of apostasy nor because of being pleased with kufr after becoming a Muslim."

After hearing the story, Rasulullaah ﷺ said, "He has spoken the truth." Hadhrat Umar رضي الله تعالى عنه then exclaimed, "O Rasulullaah ﷺ! Permit me to behead this hypocrite." Rasulullaah ﷺ said, "Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please because I have forgiven you'". It was with reference to this incident of Hadhrat Haatib رضي الله تعالى عنه that Allaah revealed the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۙ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۙ وَاَنَا اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَا اَعْلَنْتُمْ ؕ وَمَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ۝﴾

(سورة ممتحنه آيت ١)

O you who have Imaan! Do not take My enemy and your enemy as friends, offering your friendship to them when they reject the truth *(of Islaam)* that has come to you. They have driven out the Rasool ﷺ and yourselves *(from Makkah simply)* because you believe in Allaah as your Rabb. If you emerge to strive *(in Jihaad)* in My path and to seek My pleasure *(you would not befriend the Kuffaar)*. You secretly show friendship to them *(by passing confidential information on to them)* when I am Aware of what you conceal and what you reveal. The one who does this from among you has certainly strayed from the straight path. {Surah Mumtahina, verse 1}[2]

Another narration from Hadhrat Jaabir رضي الله تعالى عنه adds that Hadhrat Haatib رضي الله تعالى عنه said, "Rasulullaah ﷺ! I did not write the note because I am a hypocrite or because I wished to betray the messenger of Allaah. I knew that Allaah would grant victory to His Nabi and complete His Deen irrespective of whether I wrote or not. However, I was always an alien in Makkah and my mother still lives there. So I wished that the people of Makkah become indebted to me (and care for my mother on account of this)." Hadhrat Umar رضي الله تعالى عنه then exclaimed, "O Rasulullaah ﷺ! Permit me to behead this hypocrite." Rasulullaah ﷺ said,

(1) Allaama Qurtubi رحمه الله تعالى mentions (Vol. 18 Pg. 51) that Hadhrat Haatib رضي الله تعالى عنه was originally from Yemen.

(2) Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284).

"Do you want to kill a veteran of Badr? Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please.'"[1]

The Incident of Hadhrat Ali رضي الله تعالى عنه with a Thief

Hadhrat Abu Matar reports that he once saw a person being brought to Hadhrat Ali رضي الله تعالى عنه. The people accused him of stealing a camel. Hadhrat Ali رضي الله تعالى عنه said to him, **"I do not think that he had stolen."** "No," said the man, "I did steal." Hadhrat Ali رضي الله تعالى عنه then asked, **"Perhaps you made a mistake (mistook someone else's camel as your own)."** However, the man confessed saying, "Not at all. I did steal." Hadhrat Ali رضي الله تعالى عنه then instructed his slave Qambar saying, "Take him and tie up his fingers. Then light a fire and summon the executioner to cut off his hand. Then wait for me to arrive."

When Hadhrat Ali رضي الله تعالى عنه later arrived, he asked the man, "Did you steal?" This time his reply was, "No." Hadhrat Ali رضي الله تعالى عنه then let him go free. Some people asked, "O Ameerul Mu'mineen! Why did you let him go when he had already confessed before you?" Hadhrat Ali رضي الله تعالى عنه replied, "It was by his statement that I had apprehended him so I therefore let him go also because of his statement. When a person was brought to Rasulullaah ﷺ for stealing, his hand was cut by the command of Rasulullaah ﷺ. Rasulullaah ﷺ then started to weep. When I asked him what made him weep, he replied, 'Why should I not weep when the hands of my Ummah are being cut?' Some people then asked, 'O Rasulullaah ﷺ! Why did you then not pardon the man?' Rasulullaah ﷺ replied, **'It is only an unfit ruler who would pardon a crime deserving corporal punishment. It is you people who should pardon each other (for crimes committed against you rather than demand the punishment).'"**[2]

The Instruction of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning a Drunk

Hadhrat Abu Maajid Hanafi reports that a man once brought his drunk nephew to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه saying, "I found him drunk." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Shake him up and smell his mouth." When the people shook him up and smelt his mouth, they discovered that he smelt of wine. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then had him imprisoned. When the man was taken out of prison the following day, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه issued instructions for the end of the **whip to be hammered** (flattened and softened so that it may not be too hard on the man). He then said to the flogger, **"Do not lift your hand so high that your armpits show and give every limb its right."** The man was wearing a cloak and trousers when he was being flogged. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had the man flogged lightly in this way and then set him free.

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.284), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.303). Haakim has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.137), as have Abu Ya'la, Bazzaar and Tabraani, all also reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.304).

(2) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.117).

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Thereafter, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said (with reference to the uncle), "By Allaah! He is terrible guardian over an orphan! Neither did he train (his ward) well nor did he save him from disgrace. Allaah is indeed Most Forgiving and loves forgiving people. It is improper for a governor not to enforce corporal punishment when the case is brought before him." He then started relating a Hadith, **"The first Muslim whose hand was cut (for theft) was a man from the Ansaar who was brought before Rasulullaah ﷺ.** (This depressed Rasulullaah ﷺ so much that) It appeared as if dust had been thrown over Rasulullaah ﷺ's face. 'O Rasulullaah ﷺ!' some people asked, 'It appears as if this is extremely hard for you?' Rasulullaah ﷺ replied, 'What is there to prevent me (from being depressed) when you people are assisting Shaytaan against your brother (by not forgiving him rather than demanding that he be punished). Allaah is indeed Most Forgiving and loves to forgive. It is improper for a ruler not to enforce corporal punishment when the case is brought before him.' Rasulullaah ﷺ then recited the verse:

﴿وَلْيَعْفُوْا وَلْيَصْفَحُوْا اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَاللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ﴾ (سورة نور آيت ٢٢)

They should *(rather)* forgive and pardon. Do you not like Allaah to forgive you? *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* Allaah *(Who)* is Most Forgiving, Most Merciful. (1) {Surah Noor, verse 22}(2)

Hadhrat Amr bin Shu'ayb narrates that the first instance of corporal punishment enforced in Islaam was to a man who was brought to Rasulullaah ﷺ. After the witnesses had testified against him, Rasulullaah ﷺ gave the instruction for his hand to be cut. After the man's hand was amputated, Rasulullaah ﷺ's face appeared as if dust had been thrown on it. The Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! It appears as if the amputation of his hand had been hard for you?" 'What is there to prevent me (from being depressed) when you people are assisting Shaytaan against your brother?" "Why did you not release him then?" they asked. Rasulullaah ﷺ said, **"Why did you not do that before bringing him to me?** When a ruler is presented with a case deserving of punishment, it is improper for him to ignore it (when guilt is proven, the ruler cannot waive the punishment unless the aggrieved party pardons the criminal)." (3)

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Flogging a Drunk and the Letter Hadhrat Umar رضي الله تعالى عنه Wrote to him

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that he was once with (his father)

(1) The entire verse reads: [They should (rather) forgive and pardon. Do you not like Allaah to forgive you? (Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.]

(2) Abdur Razzaaq, Ibn Abi Dunya, Ibn Abi Haatim, Tabraani, Haakim and Bayhaqi.

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.83,89).

Hadhrat Umar رضي الله تعالى عنه for Hajj or Umrah when they spotted a rider arrive. "I think that he is looking for us," said Hadhrat Umar رضي الله تعالى عنه. When the man arrived, he started weeping. Hadhrat Umar رضي الله تعالى عنه consoled him saying, "What is the matter? If you are in debt, we shall assist you. If you are in fear, we shall grant you security; unless you have murdered someone and deserve to be executed. If you dislike living amongst certain people, we shall transfer you away from them."

The man replied, "When living with the Banu Taym, I drank some wine. Abu Moosa Ash'ari رضي الله تعالى عنه had me **flogged, shaved off my hair, blackened my face and had me paraded through** the streets announcing to the people, **'Do not associate with him and do not eat with him!' Three ideas** then came to my mind. The first was to use my sword to kill Abu Moosa, the second was to come to you so that you may transfer me to Shaam where no one knows me, and the third was to join the enemy and to eat and drink with them."

Hadhrat Umar رضي الله تعالى عنه then also started to weep saying, "Even if Umar were to have a staggering sum of wealth, it would give me no pleasure if you were to do these things. **In fact, I had been one of the worst drunks during the Period of Ignorance. Drinking is not as serious a crime as adultery.**" Hadhrat Umar رضي الله تعالى عنه then wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. After greeting him and informing him that the particular person from the Banu Taym tribe had reported the incident to him, he wrote:

"I swear by Allaah that **if you ever repeat yourself,** I shall ensure that I blacken your face and parade you through the streets. If you wish to know whether my words are true, go ahead and repeat what you did. **Command the people to associate with the man and to eat with him. If he has repented, they should also accept his testimony."**

Hadhrat Umar رضي الله تعالى عنه then gave the man transport together with two hundred Dirhams.[1]

Interpreting the Actions of Muslims in a Favourable Manner

The Incident of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Maalik bin Nuwayrah رضي الله تعالى عنه

Hadhrat Abu Own and others reports that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once claimed that Hadhrat Maalik bin Nuwayrah رضي الله تعالى عنه had left the fold of Islaam because of a statement he had been informed Hadhrat Maalik رضي الله تعالى عنه made. However, Hadhrat Maalik رضي الله تعالى عنه denied the allegation saying, "I am still firm on Islaam and have not changed in the least." However, even though Hadhrat Abu Qataadah رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه testified in favour of Hadhrat Maalik رضي الله تعالى عنه, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه brought Hadhrat Maalik رضي الله تعالى عنه forward and commanded Hadhrat Diraar bin Azwar Asadi رضي الله تعالى عنه to execute Hadhrat Maalik رضي الله تعالى عنه, which he did. (After the expiry of her Iddah) Hadhrat Khaalid bin Waleed رضي الله تعالى عنه then married Hadhrat Maalik

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.107).

رضي الله تعالى عنه's wife Hadhrat Ummu Mutammim.

When the news reached Hadhrat Umar رضي الله تعالى عنه that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had Hadhrat Maalik رضي الله تعالى عنه executed and married his wife, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Khaalid has committed adultery so have him stoned to death." However, Hadhrat Abu Bakr رضي الله تعالى عنه said, "I cannot have him stoned because (he had not done so intentionally but) **he had erred in his judgement.**" Hadhrat Umar رضي الله تعالى عنه insisted, "But you should have him executed because he had killed a Muslim." Hadhrat Abu Bakr رضي الله تعالى عنه again said, "I cannot have him executed because (he had not done so intentionally but) he had erred in his judgement." "Then at least relieve him of his post," demanded Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه responded by saying, "I shall never sheath a sword that Rasulullaah ﷺ had drawn." (1)

Hating the Sin and not the Sinner

Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Forbid Swearing a Sinner

Hadhrat Abu Qilaaba narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه once passed by a person whom people were insulting for committing a sin. Hadhrat Abu Dardaa رضي الله تعالى عنه said to them, "If you people ever found him lying in a well, would you take him out of it?" When they replied that they certainly would, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Then do not insult your brother but rather thank Allaah for safeguarding you (from the sin)." "Do you not hate him?" the people enquired. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "**I only hate his evil act. When he forsakes it, he is again my brother.**" (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When you see your brother commit a sin, **do not assist Shaytaan against him by saying, 'O Allaah! Humiliate him! O Allaah! Curse him!'** Rather ask Allaah for safety (from the sin). We the companions of Rasulullaah ﷺ never said anything about a person until we knew in what condition he died. If he died in a good manner, we then knew for certain that he earned much good. On the other hand, if he died in a bad way, we feared for him." (3)

Keeping The Heart Free from Ill-Feelings and Jealousy

The Incident of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه and a Sahabi رضي الله تعالى عنه Whom Rasulullaah ﷺ had Given the Glad Tidings of Jannah

Hadhrat Anas رضي الله تعالى عنه reports that they were once sitting with Rasulullaah ﷺ

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.174). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.225).

(3) Abu Nu'aym in his *Hilya* (Vol.4 Pg.205).

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when he said, "A man from amongst the people of Jannah shall now appear before you." A man from the Ansaar then arrived with his beard dripping water from his wudhu and hanging his shoes over his left hand. The next day Rasulullaah ﷺ said the same thing and the same man again appeared as he did the first time. On the third day, Rasulullaah ﷺ again repeated his words and the man appeared yet again in the same state as he did previously.

After Rasulullaah ﷺ had stood up (and left), Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه followed the man saying to him, "I had an argument with my father and swore not to go home for three days. Do you think that you could accommodate me at your place until the period expires?" When the man agreed, Hadhrat Abdullaah bin Amr رضي الله تعالى عنه stayed with him for three days. Hadhrat Abdullaah bin Amr رضي الله تعالى عنه **did not see the man perform any salaah during the night. All he did was to engage in Dhikr and recite "Allaahu Akbar" whenever he awoke at night and turned on another side.** He then continued sleeping until the Fajr salaah. "Apart from this," Hadhrat Abdullaah bin Amr رضي الله تعالى عنه recalls, "I **heard him speaking only good.** After the three days had passed, I was on the verge of thinking that his deeds were not deserving (of the accolade Rasulullaah ﷺ paid to them), when I enquired, 'O servant of Allaah! There was never any argument or severed tie between my father and I. (I wanted to stay with you because) On three occasions I heard Rasulullaah ﷺ say, 'A man from amongst the people of Jannah shall now appear before you.' On each of the three occasions, it was you who appeared. **I therefore made up my mind to stay with you for three days to observe your actions so that I may follow suit. I have however not seen you do anything extraordinary.** What is it that you do to deserve what Rasulullaah ﷺ said?"

"There is nothing besides what you have observed," the man replied. When Hadhrat Abdullaah رضي الله تعالى عنه was leaving, the man called him back and said, "There is nothing besides what you have observed. **However, another thing is that I harbour absolutely no ill-feelings towards any Muslim and I do not begrudge anyone for any good that Allaah has granted him."** Hadhrat Abdullaah رضي الله تعالى عنه confirmed, "It is this that has conveyed you (to the status Rasulullaah ﷺ gave you)." (1)

Another narration names the Sahabi as Hadhrat Sa'd رضي الله تعالى عنه. The end of this narration states that Hadhrat Sa'd رضي الله تعالى عنه said, "There is nothing besides what you have observed, dear nephew. **However, I never go to sleep with any ill-feelings for any Muslim."** (2) Yet another narration states that to this, Hadhrat Abdullaah bin Amr رضي الله تعالى عنه remarked, "It is this that has conveyed you and it is something that we are incapable of doing." (3)

Another narration names the Sahabi as Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه. The end part of that narration states that Hadhrat Sa'd said, "There is nothing

(1) Ahmad.

(2) Abu Ya'la and Bazzaar.

(3) Nasa'ee, Bayhaqi and Isbahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.328). Haythami (Vol.8 Pg.79) has commented on the chains of narrators while Ibn Katheer has confirmed that Ahmad's narration is authentic.

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besides what you have observed, dear nephew. However, I do not harbour any ill-feelings for any Muslim and never speak any ill about them." To this, Hadhrat Abdullaah bin Amr رضي الله تعالى عنه remarked, "It is this that has conveyed (glad tidings of Jannat) you and it is something that I am incapable of doing." (1)

The Face of Hadhrat Abu Dujaanah رضي الله تعالى عنه Shines During his Illness

Hadhrat Zaid bin Aslam رضي الله تعالى عنه reports that when people went to visit Hadhrat Abu Dujaanah رضي الله تعالى عنه during his illness, his face was always shining and radiant. When he was asked the reason for his radiant face, he replied, **"There are two deeds of mine** that I have the most reliance on (that they will be a source of my salvation and because of which my face is as you see). **The first is that I never speak what is not necessary and the second is that my heart is always clear towards all Muslims."** (2)

Deriving Pleasure from the Happiness of the Muslims

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه is Happy for the Happiness of the Muslims

Hadhrat Buraydah Aslami رضي الله تعالى عنه narrates that when someone once insulted Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, he responded by saying, "You are insulting me **when I have three qualities in me.** Whenever I recite a verse of Allaah's Book, I wish that all of mankind also share the knowledge I have. (The second is that) Whenever I hear of a Muslim ruler exercising justice amongst the people, I become extremely happy even though I may never have the opportunity of having a case judged by him. (The third is that) Whenever I hear about rains falling upon any city of the Muslims, I become very happy (for them) even though I have no grazing animals in that area." (3)

Behaving Cordially towards People

Rasulullaah صلى الله عليه وسلم Behaves Cordially Towards a Man of Evil Disposition

Hadhrat Aa'isha رضي الله تعالى عنها reports that when a man asked permission to see Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم remarked, **"He is the worst of his tribe."** However, when he entered, Rasulullaah صلى الله عليه وسلم received **him most warmly and showed happiness to have him.** After the man had left, another person arrived and asked permission to see Rasulullaah صلى الله عليه وسلم. This time, Rasulullaah صلى الله عليه وسلم remarked,

(1) Ibn Asaakir, reporting from reliable sources, as quoted in *Kanzul Ummaal* (Vol.7 Pg.43).
(2) Ibn Sa'd (Vol.3 Pg.102).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.284). Bayhaqi has also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.334), as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.322).

"He is the best of his tribe." When this man entered, Rasulullaah ﷺ did not receive him as warmly as he did the first person and did not appear as happy as he did with the first.

After he had left, Hadhrat Aa'isha رضي الله تعالى عنها asked, "O Rasulullaah ﷺ! When the first person arrived, you said what you did and then proceeded to receive him warmly and express happiness at his visit. You then said what you did about the second person but did not receive him as you did the first person." Rasulullaah ﷺ replied, **"Amongst the worst of people are those from whose abuse people have to guard themselves."** (1)

Hadhrat Safwaan bin Assaal رضي الله تعالى عنه narrates that they were once on a journey with Rasulullaah ﷺ when a man arrived. Seeing him arrive, Rasulullaah ﷺ commented, "He is the worst of his tribe and a terrible person." However, when he arrived, Rasulullaah ﷺ allowed him to sit close to him. After he has left, the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! When you saw him, you said that he is the worst of his tribe and a terrible person. However, when he arrived, you allowed him to sit close to you?" Rasulullaah ﷺ replied, **"He is a Munaafiq and because of his hypocrisy I treat him cordially so that he may not spoil my name before others."** (2)

Hadhrat Buraydah رضي الله تعالى عنه reports that they were once with Rasulullaah ﷺ when a man from the Quraysh arrived. Rasulullaah ﷺ allowed him to sit close by and treated him like a close acquaintance. After the man had left, Rasulullaah ﷺ asked, "O Buraydah! Do you know that man?" "Yes," replied Hadhrat Buraydah رضي الله تعالى عنه, "He is the noblest and wealthiest of the Quraysh." Rasulullaah ﷺ repeated the question thrice (and Hadhrat Buraydah رضي الله تعالى عنه repeated his reply each time) until he eventually submitted, "O Rasulullaah ﷺ! I have informed you as much as I know about him. You however know better." Rasulullaah ﷺ then said, "He is amongst those for whose (good) deeds Allaah shall not even erect a scale on the Day of Qiyaamah (because he has none)." (3)

The Statement of Hadhrat Abu Dardaa رضي الله تعالى عنه Concerning the Cordial Treatment of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Dardaa رضي الله تعالى عنه once stated, "While we may be smiling in the faces of certain people, our hearts are actually cursing them." (4)

Another narration adds that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "We also laugh with them." (5)

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.17). Bukhaari has also reported the narration in his Adab (Pg.190).
(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.191).
(3) Tabraani in his Awsat. Haythami (Vol.8 Pg.17) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222). Ibn Abi Dunya has also reported the narration.
(5) Deenowri, as quoted in Fat'hul Baari (Vol.10 Pg.403). Ibn Asaakir has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).

Making a Muslim Happy

Hadhrat Abu Bakr رضي الله تعالى عنه Regrets his Exchange of Words with Hadhrat Umar رضي الله تعالى عنه and seeks Forgiveness

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that they were once sitting with Rasulullaah ﷺ when Hadhrat Abu Bakr رضي الله تعالى عنه came in (in a hurry) holding the edge of his clothing (and without him realising it) because of which his knees were exposed. Rasulullaah ﷺ commented, "Look! Your friend has had an argument." After greeting with Salaam, Hadhrat Abu Bakr رضي الله تعالى عنه said, "I had an argument with (Hadhrat Umar) Ibn Khattaab and in the heat of the discussion I told him something. I then regretted the words and asked him to forgive me. However, he refused to do so and I have therefore come to you." Rasulullaah ﷺ thrice repeated, "May Allaah forgive you, O Abu Bakr."

Hadhrat Umar رضي الله تعالى عنه later regretted (not forgiving Hadhrat Abu Bakr رضي الله تعالى عنه) and went to his house. When he asked if Hadhrat Abu Bakr رضي الله تعالى عنه was at home, he was informed that Hadhrat Abu Bakr رضي الله تعالى عنه was not there. He then went to Rasulullaah ﷺ and greeted with Salaam. However, Rasulullaah ﷺ's face reddened (with anger) so much that Hadhrat Abu Bakr رضي الله تعالى عنه became alarmed. Kneeling down before Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه pleaded, "O Rasulullaah ﷺ! I swear by Allaah that it was I who was at fault." After Hadhrat Abu Bakr رضي الله تعالى عنه had repeated this twice, Rasulullaah ﷺ said, "When Allaah sent me (as a Nabi) to you people, you all said that I was lying except for Abu Bakr who said, 'He is speaking the truth.' He then supported me with his health and wealth, **so will you people not leave my companion alone for my sake?"** This Rasulullaah ﷺ repeated twice, after which no one hurt Hadhrat Abu Bakr رضي الله تعالى عنه ever again. (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once used insulting words for Hadhrat Umar رضي الله تعالى عنه but then said, "Please forgive me, dear brother." However, Hadhrat Umar رضي الله تعالى عنه was extremely angry (and refused to forgive him). Despite the fact that Hadhrat Abu Bakr رضي الله تعالى عنه repeated his request several times, Hadhrat Umar رضي الله تعالى عنه's anger did not abate. The incident was then reported to Rasulullaah ﷺ and when the Sahabah رضي الله تعالى عنهم came to Rasulullaah ﷺ and sat before him, he said, "Your brother asked you to forgive him but you failed to do so." Hadhrat Umar رضي الله تعالى عنه replied, "I swear by the Being Who has sent you with truth! There was not a time that he asked me to forgive him when I did not do so (privately). **After yourself there is none of creation whom I like more than him."** Hadhrat Abu Bakr رضي الله تعالى عنه then added, "And I swear by the Being Who has sent you with the truth that after yourself there is none of creation whom I like more than him." Rasulullaah ﷺ then remarked, "Do not hurt me concerning this companion of mine because when Allaah sent me with

(1) Bukhaari, as quoted in Sifatus Safwah (Vol.1 Pg.92).

guidance and the truth, you people said I am lying while Abu Bakr said, 'You are speaking the truth.' Had Allaah not named him my companion (in the Qur'aan), I would have surely made him my 'Khaleel' (special friend). He is after all my brother in Islaam. **Take note! Seal off all accesses (leading from some houses directly to the Masjid) except the access leading from the house of Abu Bakr bin Abu Quhaafah."** (1)

Hadhrat Ummu Habeebah رضي الله تعالى عنها Forgives Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها at the Time of her death

Hadhrat Aa'isha رضي الله تعالى عنها says, "Ummu Habeebah the wife of Rasulullaah ﷺ called for me as she lay on her deathbed. She said, 'There had been incidents **between us as occurs between co-wives.** May Allaah forgive me and you for all such incidents that occurred between us.' I replied by saying, **'May Allaah forgive you all of that,** overlook it and save you from the punishment of it all.' She then said, 'You have made me happy. May Allaah keep you happy.' She then sent for Ummu Salamah and said the same to her." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Goes to Hadhrat Faatima رضي الله تعالى عنها to Make her Happy

Hadhrat Sha'bi narrates that when Hadhrat Faatima رضي الله تعالى عنها fell ill (just before her demise), Hadhrat Abu Bakr رضي الله تعالى عنه went to request permission to address her. (Her husband) Hadhrat Ali رضي الله تعالى عنه said, "O Faatima! Abu Bakr رضي الله تعالى عنه wants permission to speak to you." **"Do you want me to permit him?"** she asked. When Hadhrat Ali رضي الله تعالى عنه replied in the affirmative, she granted permission. Hadhrat Abu Bakr رضي الله تعالى عنه then started saying things that would please her. He said, "By Allaah! I forsook my home, wealth, family and tribe only for the pleasure of Allaah, for the pleasure of His Rasool ﷺ and for your pleasure, the household of Rasulullaah ﷺ." **He then continued saying things to make her happy until she was pleased.** (3)

Hadhrat Umar رضي الله تعالى عنه asks Forgiveness from a Man whom he Disliked

Hadhrat Sha'bi narrates that Hadhrat Umar رضي الله تعالى عنه once mentioned that he disliked a particular person. People then started asking him why Hadhrat Umar رضي الله تعالى عنه so disliked him. Eventually, when too many people came to his house, he approached Hadhrat Umar رضي الله تعالى عنه and asked, "O Umar! Have I caused a rift in Islaam (amongst the Muslims)?" When Hadhrat Umar رضي الله تعالى عنه replied that he did not, the man asked, "Have I then committed any crime?" When Hadhrat Umar رضي الله تعالى عنه again replied that he did not, the man further asked, "Have I started some

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.45).
(2) Ibn Sa'd (Vol.8 Pg.100).
(3) Bayhaqi (Vol.6 Pg.301). Ibn Sa'd (Vol.8 Pg.27) has also reported the narration.

new innovation in Islaam?" "No," came the reply. The man then said, "For what reason do you then dislike me? Allaah has mentioned:

﴿وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ۝﴾ (سورت احزاب آیت ۵۸)

Those who harm the Mu'mineen men and women for no sin on their part will bear the burden of slander and a manifest sin. {Surah Ahzaab, verse 58}

You have harmed me greatly (by making the statement). May Allaah not forgive you." Hadhrat Umar رضي الله تعالى عنه then said, "He is right. By Allaah! neither has he caused any rift nor has he perpetrated any of the other wrongs. Do forgive me for that." Hadhrat Umar رضي الله تعالى عنه then continued pleading with the man (to forgive him) until he eventually did. (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Seeks Pardon from Hadhrat Hasan bin Ali رضي الله تعالى عنه

Hadhrat Rajaa bin Rabee'ah narrates that he was once sitting in the Masjid of Rasulullaah ﷺ in Madinah. In the gathering with him were the likes of Hadhrat Abu Sa'eed رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه. When Hadhrat Hasan bin Ali رضي الله تعالى عنه passed by and greeted them with Salaam, they all replied with the exception of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, who remained silent. Hadhrat Abdullaah bin Amr رضي الله تعالى عنه then watched Hadhrat Hasan رضي الله تعالى عنه leave and then replied:

"وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ"

He then said further, "Of all the inhabitants of the earth, that man is most beloved to the inhabitants of the heavens. By Allaah! I have not spoken to him since the days of the Battle of Siffeen." Hadhrat Abu Sa'eed رضي الله تعالى عنه said, "Why do you then not go to him and present your excuse." Hadhrat Abdullaah bin Amr رضي الله تعالى عنه agreed and when they went to Hadhrat Hasan رضي الله تعالى عنه's house, Hadhrat Abu Sa'eed رضي الله تعالى عنه asked permission to enter. He then entered and requested permission for Hadhrat Abdullaah bin Amr رضي الله تعالى عنه to enter.

(When they had entered) Hadhrat Abu Sa'eed رضي الله تعالى عنه said to Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, "Tell us what you just said when Hasan رضي الله تعالى عنه passed by." "Of course," replied Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, "I had told you that of all the inhabitants of the earth, this man is most beloved to the inhabitants of the heavens." Hadhrat Hasan رضي الله تعالى عنه then said, "If you knew that I am the most beloved person on earth to the inhabitants of the heavens, why did you fight us and strengthen the ranks of the others during the Battle of Siffeen?" Hadhrat Abdullaah رضي الله تعالى عنه submitted, "I swear by Allaah that I neither strengthened their ranks nor wielded a sword with them. I just happened to be with my father."

Hadhrat Hasan رضي الله تعالى عنه asked, "Did you not know that the creation cannot be

(1) Ibnul Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.260).

obeyed when it entails disobeying the Creator?" "I did indeed," Hadhrat Abdullaah رضي الله تعالى عنه explained, "but when I used to observe unbroken fasts during the time of Rasulullaah ﷺ, my father complained to Rasulullaah ﷺ. He said, 'O Rasulullaah ﷺ! Abdullaah bin Amr رضي الله تعالى عنه fasts all day and engages in Ibaadah all night.' Rasulullaah ﷺ then said, 'Fast on some days and do not fast on others. Observe Ibaadah and sleep as well because I perform salaah and sleep and I also fast at times and do not fast on other days.' Rasulullaah ﷺ then added, **'O Abdullaah! Obey your father.' Therefore, when my father left to fight in the Battle of Siffeen, I had to leave with him."** (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Seeks Pardon from Hadhrat Husayn bin Ali رضي الله تعالى عنه

Hadhrat Rajaa bin Rabee'ah narrates that he was once sitting in the Masjid of Rasulullaah ﷺ when Hadhrat Husayn bin Ali رضي الله تعالى عنه passed by and greeted them with Salaam. While they all replied Hadhrat Abdullaah bin Amr رضي الله تعالى عنه, who remained silent. It was after the others became silent that Hadhrat Abdullaah bin Amr رضي الله تعالى عنه replied:

"وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

He then turned to the people saying, "Should I not inform you who of the inhabitant of the earth is most beloved to the inhabitants of the heavens?" When the people begged to know, he said, "It is that man whose back is now towards you. By Allaah! Neither have I spoken a word to him nor has he spoken a word to me since the days of the Battle of Siffeen. By Allaah! For him to be on friendly terms with me is more beloved to me than a heap of wealth the size of Mount Uhud." Hadhrat Abu Sa'eed رضي الله تعالى عنه said, "Why do you then not go and present your excuse to him." Hadhrat Abdullaah bin Amr رضي الله تعالى عنه agreed and the two arranged to go together the next morning. Hadhrat Rajaa says that he accompanied them the following morning. When they went to Hadhrat Husayn رضي الله تعالى عنه's house, Hadhrat Abu Sa'eed رضي الله تعالى عنه asked permission to enter. When Hadhrat Husayn رضي الله تعالى عنه gave permission, he then entered with Hadhrat Rajaa and requested permission for Hadhrat Abdullaah bin Amr رضي الله تعالى عنه to enter. (When Hadhrat Husayn رضي الله تعالى عنه refused) Hadhrat Abu Sa'eed رضي الله تعالى عنه kept insisting until Hadhrat Husayn رضي الله تعالى عنه granted permission and Hadhrat Abdullaah رضي الله تعالى عنه entered.

When Hadhrat Abu Sa'eed رضي الله تعالى عنه saw Hadhrat Abdullaah رضي الله تعالى عنه enter, he moved off his place (to allow Hadhrat Abdullaah رضي الله تعالى عنه to sit there) but Hadhrat Husayn رضي الله تعالى عنه pulled him back. Hadhrat Abdullaah رضي الله تعالى عنه did not sit and when he saw this, Hadhrat Husayn رضي الله تعالى عنه let go of Hadhrat Abu Sa'eed رضي الله تعالى عنه who then made place for Hadhrat Abdullaah. Hadhrat Abdullaah رضي الله تعالى عنه then proceeded to sit between the two men. Hadhrat Abu Sa'eed رضي الله تعالى عنه then explained the situation of Hadhrat Husayn رضي الله تعالى عنه, who asked, "It that so, O Ibn Amr? Do you now really believe that I am the most beloved person on earth to the inhabitants of the heavens?" "Indeed," replied Hadhrat Abdullaah bin Amr

(1) Bazzaar. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

رضي الله تعالى عنه, "I swear by the Rabb of the Kabah that you certainly are the most beloved inhabitant of earth to those of the heavens." "Then what made you fight my father and I during the Battle of Siffeen when I can swear by Allaah that my father was an even better person than I?" Hadhrat Abdullaah رضي الله تعالى عنه submitted, "That is correct. However, my father once complained about me to Rasulullaah ﷺ saying, 'Abdullaah fasts all day and engages in Ibaadah all night.' Rasulullaah ﷺ then said, 'Observe Ibaadah and sleep as well, fast on some days and do not fast on others and obey (your father) Amr.' When the Battle of Siffeen took place, my father forced me in Allaah's name (to participate). I swear by Allaah that I neither strengthened their ranks, never wielded a sword for them, never threw a spear for them nor shot an arrow."

Hadhrat Husayn رضي الله تعالى عنه asked, "Did you not know that the creation cannot be obeyed when it entails disobeying the Creator?" "I did indeed," Hadhrat Abdullaah رضي الله تعالى عنه replied. **Hadhrat Husayn رضي الله تعالى عنه then accepted the explanation of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه.**[1]

Fulfilling the Need of a Muslim

Hadhrat Ali رضي الله تعالى عنه once said, "I cannot say which of the two favours of Allaah to me are greater. Whether it is a man coming to me with the sincere belief that I am able to fulfil his need or whether it is the favour of Allaah fulfilling his need or at least alleviating some of it at my hand. Fulfilling the need of a Muslim is something I love more than the earth full of gold and silver." [2]

Standing to Fulfil the Needs of a Muslim

Hadhrat Umar رضي الله تعالى عنه Stands Still for An Old Lady who Stopped him

Hadhrat Ibn Yazeed narrates that a lady called Khowlah رضي الله تعالى عنها once met Hadhrat Umar رضي الله تعالى عنه as she was travelling with some people. When she bade Hadhrat Umar رضي الله تعالى عنه to stop, he obliged, came close to her and lowered his head (to listen to her). He also placed his hand on her shoulders (and stood there listening to her) until she had stated her needs and had left. Someone asked, "O Ameerul Mu'mineen! You kept senior men of the Quraysh waiting for that old lady?" "Shame on you!" Hadhrat Umar رضي الله تعالى عنه scolded, "Do you have any idea who that lady is?" When the man submitted that he did not, Hadhrat Umar رضي الله تعالى عنه said, "That is the woman whose complaint Allaah heard from above the seven heavens. That is Khowlah bint Tha'laba. By Allaah! Had she not turned away and left me until nightfall, I would have never turned away from her without hearing out her needs." [3]

Hadhrat Thumaamah ibn Hazan رضي الله تعالى عنه reports that a lady once met Hadhrat Umar رضي الله تعالى عنه as he was riding his donkey. "Stop, O Umar!" she demanded. When

(1) Tabraani in his Awsat. Haythami (Vol.9 Pg.187) has commented on the chain of narrators
(2) Nirsi, as quoted in Kanzul Ummaal (Vol.3 Pg.317).
(3) Ibn Abi Haatim, Daarmi and Bayhaqi.

Hadhrat Umar رضي الله تعالى عنه stopped, she addressed him most harshly. Someone then commented, "O Ameerul Mu'mineen! To this day have I not seen anything like this." Hadhrat Umar رضي الله تعالى عنه responded by saying, "Why should I not listen to her when Allaah personally listened to her and revealed the verses:

﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْ إِلَى اللّٰهِ﴾ (سورة مجادله: آيت ١)

Allaah had certainly heard the speech of the lady who debated with you (O Rasulullaah ﷺ) concerning her husband and who complained to Allaah. {Surah Mujaadalah, verse 1}(1)

Walking to Fulfil the Needs of a Muslim

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Leaves His I'tikaaf to Fulfil a Need of a Muslim

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was once observing I'tikaaf in the Masjid of Rasulullaah ﷺ when a man came to him. After the man had greeted with Salaam and sat down, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "It seems that you are extremely concerned about something?" "That is true, O cousin of Rasulullaah ﷺ!" the man replied, "I am indebted to someone and I swear by the honour of the occupant of this grave (Rasulullaah ﷺ) that I am unable to settle it." "Should I speak to him on your behalf?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه offered. "if you please," the man replied.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then put on his shoes and left the Masjid. The man called out, "Have you forgotten what you were engaged in (your I'tikaaf)?" "No," Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "It is something that I heard from the occupant of this grave and it was not a long time ago." His eyes then welled with tears as he continued, **"I heard him say, 'Whoever walks to fulfil the need of a Muslim and applies himself in this regard, it will be better for him than ten years of I'tikaaf. As for the one who spends a single day in I'tikaaf for the pleasure of Allaah, Allaah will place between him and the fire of Jahannam three trenches larger than the distance between the heavens and the earth."** (2)

Visiting a Muslim

Rasulullaah ﷺ Often Visited the Ansaar

Hadhrat Abdullaah bin Qais رضي الله تعالى عنه narrated that Rasulullaah ﷺ visited the Ansaar very often, both on an individual basis and on a collective basis. When he visited someone on an individual basis, he would go to the person's house and when he visited them on a collective basis, he would go to the Masjid (to meet them there). (3)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once visited a home of the

(1) Bukhaari in his Taareekh and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).
(2) Tabraani, Bayhaqi and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.272).
(3) Ahmad. Haythami (Vol.8 Pg.173) has commented on the chain of narrators.

Ansaar, where he had something to eat. As he was leaving, he had water sprinkled on a certain spot in the house where a mat was spread out for him. Rasulullaah ﷺ then performed salaah on the mat and made du'aa for the people of the household.

The Sahabah رضي الله تعالى عنهم Visit each Other

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ used to forge a bond of brotherhood between every two Sahabah رضي الله تعالى عنهم. (The bond became so strong that) The night would seem extremely long for each one of the two until he had met his brother. They would show great love and affection to each other when they did meet and would ask each other what he had done since they last met. As for the others (between whom no bonds were formed), not even three days would pass any of them without him getting to know what had happened to his brother.(1)

Hadhrat Own narrates that when the companions of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه came to see him, he said, "Do you people sit in each other's company?" "That we do not omit," they replied. "Do you still visit each other?" he enquired further. "Certainly, O Abu Abdur Rahmaan," they replied, "When one of us does not see his brother, he would go walking to the end of Kufa to meet him." Hadhrat Abdullaah 7bin Mas'ood رضي الله تعالى عنه then remarked, **"You people will certainly remain in good stead as long as you keep doing this."** (2)

Hadhrat Ummu Dardaa رضي الله تعالى عنها says that Hadhrat Salmaan رضي الله تعالى عنه once came walking all the way from Madaa'in to visit them (her husband Hadhrat Abu Dardaa رضي الله تعالى عنه) in Shaam. He was then wearing a short shawl that just covered his knees.(3)

Behaving Hospitably towards Visitors

Rasulullaah ﷺ Behaves Hospitably towards Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates, "When I once visited Rasulullaah ﷺ, he threw to me a pillow stuffed with bark. However, I did not sit on it (out of respect) and it lay there between him and I." (4)

Hadhrat Abu Bakr رضي الله تعالى عنه Behaves Hospitably towards the Daughter of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه

Hadhrat Ummu Sa'd رضي الله تعالى عنها who was the daughter of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه reports that she once went to see Hadhrat Abu Bakr رضي الله تعالى عنه (for some need because he was Khalifah). He spread out for her a sheet, on which she sat. Hadhrat Umar رضي الله تعالى عنه then entered and asked about her. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "She is the daughter of someone who was greater than you and

(1) Abu Ya'la. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.
(2) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.144).
(3) Bukhaari in his Adab (Pg.52).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.174).

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I." "Who is he, O Khalifah of Rasulullaah ﷺ?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He was a man who passed away during the time of Rasulullaah ﷺ. He has already prepared his abode in Jannah while you are I are still alive (not knowing what our plight will be)." (1)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه Behave Hospitably towards each other

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that Hadhrat Salmaan Faarsi رضي الله تعالى عنه once came of visit Hadhrat Umar رضي الله تعالى عنه who was reclining on a cushion. When Hadhrat Umar رضي الله تعالى عنه **threw the cushion to Hadhrat Salmaan** رضي الله تعالى عنه, the latter remarked, "Allaah and His Rasool ﷺ have spoken the truth." "Narrate to us the Hadith, O Abu Abdullaah," Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Salmaan replied, "I once went to visit Rasulullaah ﷺ as he was reclining on a cushion. He then threw it to me and said to me, 'O Salmaan. When a Muslim goes to visit his brother Muslim and he **(the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins.**'"(2)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Salmaan Faarsi رضي الله تعالى عنه once came of visit Hadhrat Umar رضي الله تعالى عنه who was reclining on a cushion. Hadhrat Umar رضي الله تعالى عنه threw the cushion to Hadhrat Salmaan رضي الله تعالى عنه and said, "O Salmaan. When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality, Allaah forgives his sins." (3)

Hadhrat Anas رضي الله تعالى عنه also reports that when Hadhrat Umar رضي الله تعالى عنه went to visit Hadhrat Salmaan Faarsi رضي الله تعالى عنه. Hadhrat Salmaan رضي الله تعالى عنه threw a cushion to Hadhrat Umar رضي الله تعالى عنه, who asked, "What is this, O Abu Abdullaah," Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Salmaan replied, "I once heard Rasulullaah ﷺ say, 'When a Muslim goes to visit his brother Muslim and he (the host) throws him a cushion (to use) as a gesture of hospitality and honour, Allaah forgives his sins.'"(4)

Hadhrat Abdullaah bin Haarith رضي الله تعالى عنه Shows Hospitality towards Hadhrat Ibraheem bin Nasheet

Hadhrat Ibraheem bin Nasheet reports that when he once visited Hadhrat Abdullaah bin Haarith bin Jaz Zubaydi رضي الله تعالى عنه, the latter threw to him a cushion that he had been sitting on. He also said, **"Whoever is not hospitable towards his visitor has no ties with either Ahmad ﷺ or Ibraheem عليه السلام."**(5)

Hospitality towards Guests

Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه Entertains Rasulullaah ﷺ

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه

(1) Tabraani, as quoted in *Isaabah* (Vol.2 Pg.27). Haythami (Vol.9 Pg.310) has commented on the chain of narrators. Haakim (Vol.3 Pg.607) has also reported the narration.
(2) Haakim (Vol.3 Pg.599)
(3) Tabraani. Haythami (Vol.8 Pg.174) has commented on the chain of narrators.
(4) Tabraani in his Sagheer.
(5) Tabraani, reporting from reliable sources.

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invited Rasulullaah ﷺ for his wedding (Waleema). His wife who was the new bride was actually serving the guests on that day. She once said, "Do you know what I soaked for Rasulullaah ﷺ? I soaked for him a few dates in a little earthen (or stone) container overnight (so that he may enjoy a sweet drink the following day)." (1)

The Statement of Hadhrat Ibn Jaz Zubaydi رضي الله تعالى عنه Concerning Hospitality towards Guests

When two persons went to visit Hadhrat Abdullaah bin Haarith bin Jaz Zubaydi رضي الله تعالى عنه, he removed from beneath him a cushion that he had been sitting on and threw it to them. They said, "We do not need this because we have only come to hear something of benefit to us." Hadhrat Abdullaah bin Haarith رضي الله تعالى عنه then said, "Whoever is not hospitable towards his visitor has no ties with either Muhammad ﷺ or Ibraheem عليه السلام. Glad tidings for the one who spends the day holding the reins of his horse in the path of Allaah, ending his fast with only a piece of bread and some cold water. Destruction for those who are served a variety of foods and who savour them all like cows saying, 'Take this away, servant! Bring that, servant!' **When doing all of this, they fail to think of Allaah** تبارك وتعالى."(2)

Being Hospitable Towards a Prominent Person

Rasulullaah ﷺ Throws his Shawl for Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه to Sit on

Hadhrat Jareer bin Abdullaah Bajali رضي الله تعالى عنه reports that he once went to see Rasulullaah ﷺ in his room at a time when there was a large crowd present. As Hadhrat Jareer رضي الله تعالى عنه stood at the door, Rasulullaah ﷺ looked to his right and his left but could not find any place for Hadhrat Jareer رضي الله تعالى عنه to sit. Rasulullaah ﷺ then took his shawl, folded it and threw it to Hadhrat Jareer رضي الله تعالى عنه saying, "Sit on this." When Hadhrat Jareer رضي الله تعالى عنه caught the shawl, he held it against him, kissed it and then returned it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! May Allaah honour you as you have honoured me." Rasulullaah ﷺ said, "**When a prominent person of a tribe comes to you, you should honour him.**" (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه once came to Rasulullaah ﷺ's room, it was full of people and he could find nowhere to sit. Rasulullaah ﷺ then threw to him his (spare) lower garment or shawl, saying to him, "Sit on this." When Hadhrat Jareer رضي الله تعالى عنه caught the shawl, he kissed it, held it against him and then returned it to Rasulullaah

(1) Bukhaari in his Adab (Pg.110).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(3) Tabraani in his Sagheer and Awsat. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.

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ﷺ saying, "O Rasulullaah ﷺ! May Allaah honour you as you have honoured me." Rasulullaah ﷺ said, "When a prominent person of a tribe comes to you, you should honour him." (1)

Rasulullaah ﷺ Makes Hadhrat Uyanah bin Hisn رضي الله تعالى عنه sit on a Duvet

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Uyaynah bin Hisn رضي الله تعالى عنه once came to Rasulullaah ﷺ whilst Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه were sitting there on the bare ground. Rasulullaah ﷺ then had a duvet brought for Hadhrat Uyaynah رضي الله تعالى عنه and made him sit on it. Rasulullaah ﷺ then said, "When a prominent person of a tribe comes to you, you should honour him." (2)

Rasulullaah ﷺ Gives a Cushion to Hadhrat Adi bin Haatim رضي الله تعالى عنه

Hadhrat Adi bin Haatim رضي الله تعالى عنه narrates that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ gave him a cushion (to sit on) but he preferred to rather sit on the bare ground. Hadhrat Adi رضي الله تعالى عنه then said, "I testify that you neither seek superiority on earth nor any corruption." He then accepted Islaam. The Sahabah رضي الله تعالى عنهم commented, "O Nabi ﷺ! We have seen you do something today that we have not seen you do for anyone else." Rasulullaah ﷺ replied, "When a prominent person of a tribe comes to you, you should honour him." (3)

Rasulullaah ﷺ Honours Hadhrat Abu Raashid رضي الله تعالى عنه

Hadhrat Abu Raashid bin Abdur Rahmaan رضي الله تعالى عنه says, "I went to Rasulullaah ﷺ with a hundred men from my tribe. When we drew close to Rasulullaah ﷺ, we stopped and the others said to me, 'You go ahead, O Abu Mu'aawiya. If you see what you like, come back to us and we shall all go to him. On the other hand, if you do not like what you see, come back to us and we shall all turn back.' Although I was the youngest of us all, I went to Rasulullaah ﷺ and said, 'A very good morning to you, O Muhammad ﷺ.', 'That is not the greeting Muslims use amongst themselves,' Rasulullaah ﷺ said. 'What is it then, O Rasulullaah ﷺ?' I enquired. Rasulullaah ﷺ replied, 'When you meet any Muslims, you should say: 'اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ'.'

I therefore said, 'اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ' Rasulullaah ﷺ replied by saying, 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ '. Thereafter, Rasulullaah ﷺ asked, 'What is your name and who are you?' When I informed Rasulullaah ﷺ that my name was Abu Mu'aawiya bin Abdul Laat wal Uzza, he remarked, 'You are rather Abu Raashid bin Abdullaah.' Rasulullaah ﷺ then honoured me and allowed me to

(1) Tabraani in his Awsat as well as Bazzaar in brief but Haythami (Vol.8 Pg.16) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.8 Pg.16) has commented on the chain of narrators.

(3) Askari and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

sit beside him. He also gave me his shawl as well as his shoes and staff. I then accepted Islaam. Some of those sitting with Rasulullaah ﷺ then said, 'O Rasulullaah ﷺ! We see that you are showing great honour to this man?' Rasulullaah ﷺ replied, 'He is a prominent person of his tribe and when a prominent person of any tribe comes to you, you should honour him.'"[1]

Winning over the Hearts of Certain Leaders

Rasulullaah ﷺ Endearing the Leader of a Tribe

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked him what he thought of Hadhrat Ju'ayl رضي الله تعالى عنه. "I see him as just another poor man like many others," Hadhrat Abu Dharr رضي الله تعالى عنه replied. When Rasulullaah ﷺ asked him what he thought of another man, Hadhrat Abu Dharr رضي الله تعالى عنه replied, "He is a great leader amongst the leaders of people." Rasulullaah ﷺ then remarked, "But Ju'ayl is better than the world full of that man." Hadhrat Abu Dharr رضي الله تعالى عنه then enquired, "O Rasulullaah ﷺ! Why do you then treat him (as well) as you do when he is that bad a person?" Rasulullaah ﷺ replied, "He is the leader of a tribe and I am merely winning them over (attracting them towards Islaam)." [2]

Another narration states that someone said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! You have given Uyaynah bin Hisn رضي الله تعالى عنه and Aqra bin Haabis رضي الله تعالى عنه a hundred camels each while you have left Ju'ayl رضي الله تعالى عنه out. Rasulullaah ﷺ responded by saying, "I swear by the Being Who controls my life! Ju'ayl bin Suraaqa is better than the earth full of the likes of Uyaynah and Aqra. I am however (doing this in an effort towards) winning over the hearts of Uyaynah and Aqra. As for Ju'ayl, I **entrust him to his Imaan (he needs nothing material to strengthen his Imaan)**."[3]

Honouring the Household Members of Rasulullaah ﷺ's Family

The Parting Advice of Rasulullaah ﷺ Concerning the Members of his Household

Hadhrat Yazeed bin Hayyaan says, "Husayn bin Saburah, Amr bin Muslim and I once went to Hadhrat Zaid bin Arqam رضي الله تعالى عنه. When we sat down with him, Husayn asked, 'You have seen some tremendous times, O Zaid. You saw Rasulullaah ﷺ, you heard him speak, you fought battles by his side and you

(1) Duwali in his Kuna (Vol.1 Pg.31). Ibn Mandah and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.409). Uqayli has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.353), as quoted in *Kanzul Ummaal* (Vol.3 Pg.320). Rooyani has also reported the narration in his Musnad as has Ibn Abdul Hakam in his Futooh Misr. Ibn Hibbaan has also reported the narration without mentioning the name of Hadhrat Ju'ayl رضي الله تعالى عنه, while the narration of Bukhaari in his Adab omits both the names of Hadhrat Ju'ayl رضي الله تعالى عنه and Hadhrat Abu Dharr رضي الله تعالى عنه.

(3) Ibn Is'haaq, as quoted in *Isaabah* (Vol.1 Pg.239). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.353).

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performed salaah behind him. You have certainly seen some tremendous times. O Zaid, do tell us something that you heard from Rasulullaah ﷺ.' Hadhrat Zaid رضي الله تعالى عنه said, 'Dear nephew! By Allaah! I am now very old. The time I spent with Rasulullaah ﷺ is now far past and I have forgotten some of the things that I remembered from him. You should therefore take note of what I narrate and do not force me to narrate that which I do not do so myself. Rasulullaah ﷺ once stood up to deliver sermon at a pond between Makkah and Madinah called *Khum*. After praising Allaah, giving advice and reminding us of some things, he said:

'O people! Take note that I am also a human and the messenger (angel of death) from my Rabb shall soon come and I shall have to respond. I am however leaving **behind me two weighty things.** The first is the Book of Allaah that contains guidance and light. You should therefore grab Allaah's Book and hold fast to it.' Rasulullaah ﷺ then encouraged the people to Allaah's Book and then added, '(The second thing is) The members of my household. I urge you to remember Allaah when dealing with the members of my household. I urge you to remember Allaah when dealing with the members of my household.'

Husayn then enquired, 'Who exactly are the members of Rasulullaah ﷺ's household? Are his wives not members of his household?' Hadhrat Zaid رضي الله تعالى عنه replied, '**Although Rasulullaah ﷺ's wives are members of his household,** the actual members of his household are those to whom giving Zakaah is forbidden after the demise of Rasulullaah ﷺ.' When Husayn asked for further elaboration, Hadhrat Zaid رضي الله تعالى عنه explained, 'They are the family of **Ali** رضي الله تعالى عنه, the family of **Aqeel** رضي الله تعالى عنه, the family of **Ja'far** رضي الله تعالى عنه and the family of **Abbaas** رضي الله تعالى عنه.' Husayn enquired further, 'Is zakaah forbidden for all of these people?' 'Yes,' was the reply." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه said, "Consider Muhammad ﷺ when dealing with the members of his household."(2)

Rasulullaah ﷺ Honours his Uncle Hadhrat Abbaas رضي الله تعالى عنه

Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ was once sitting with his companions with Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه on his sides. When Hadhrat Abbaas رضي الله تعالى عنه arrived, Hadhrat Abu Bakr رضي الله تعالى عنه made way for him and he sat down between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ then said to Hadhrat Abu Bakr رضي الله تعالى عنه, "**It is only people of virtue who acknowledge the virtue of other people of virtue.**" When Hadhrat Abbaas رضي الله تعالى عنه started speaking to Rasulullaah ﷺ, Rasulullaah ﷺ's voice became extremely soft. Hadhrat Abu Bakr رضي الله تعالى عنه then said to Hadhrat Umar رضي الله تعالى عنه, "I am worried that some illness has suddenly afflicted Rasulullaah ﷺ (causing him to lose his voice)." Hadhrat Abbaas

(1) Muslim, as quoted in Riyaadhus Saaliheen. Ibn Jareer has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.95).

(2) Bukhaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.94).

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رضي الله تعالى عنه did not leave Rasulullaah ﷺ until he had his needs met. When he left, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Were you just now afflicted by some illness?" When Rasulullaah ﷺ replied that nothing like that had happened, Hadhrat Abu Bakr رضي الله تعالى عنه queried, "But I noticed that your voice had become extremely soft." Rasulullaah ﷺ explained, "When Abbaas arrived, Jibra'eel عليه السلام instructed me to lower my voice as you people have been commanded to lower your voices before me." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه had a reserved sitting place near Rasulullaah ﷺ which he would forsake for none other than Hadhrat Abbaas رضي الله تعالى عنه. Rasulullaah ﷺ was very much impressed by this gesture of his. When Hadhrat Abbaas رضي الله تعالى عنه arrived one day, Hadhrat Abu Bakr رضي الله تعالى عنه moved from his place. "What is the matter?" Rasulullaah ﷺ asked Hadhrat Abu Bakr رضي الله تعالى عنه. "Your uncle has just arrived," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Rasulullaah ﷺ then saw Hadhrat Abbaas t arrive and smiled at Hadhrat Abu Bakr رضي الله تعالى عنه saying, **"This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings."**

When Hadhrat Abbaas t arrived, he asked, "O Rasulullaah ﷺ! Did you say something to Abu Bakr?" "I only told him what is good," Rasulullaah ﷺ remarked. Hadhrat Abbaas رضي الله تعالى عنه commented, "That is true. May my parents be sacrificed for you! You only speak what is good." Rasulullaah ﷺ then said, "I said to him, 'This is Abbaas coming with white clothing. His progeny after him shall soon be wearing black clothing and twelve of them shall be kings.'"(2)

Hadhrat Abu Bakr رضي الله تعالى عنه Vacates his Place for Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Ja'far bin Muhammad narrates from his great grandfather that Hadhrat Abu Bakr رضي الله تعالى عنه always sat on the right of Rasulullaah ﷺ while Hadhrat Umar رضي الله تعالى عنه sat on his left. **Hadhrat Uthmaan رضي الله تعالى عنه sat in front of Rasulullaah ﷺ for he used to write any confidential matters for Rasulullaah ﷺ.** However, when Hadhrat Abbaas رضي الله تعالى عنه came along, Hadhrat Abu Bakr رضي الله تعالى عنه would move from his place and Hadhrat Abbaas رضي الله تعالى عنه would sit there. (3)

Rasulullaah ﷺ Encourages People to have Love for Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Muttalib bin Rabee'ah reports that Hadhrat Abbaas رضي الله تعالى عنه once came to Rasulullaah ﷺ in a rage. "What is the matter?" Rasulullaah ﷺ enquired. "O Rasulullaah ﷺ!" Hadhrat Abbaas رضي الله تعالى عنه asked, "What is the problem between us (the Banu Haashim) and the Quraysh?" Rasulullaah ﷺ enquired further, "What has happened between yourself and the Quraysh?" Hadhrat Abbaas رضي الله تعالى عنه

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.68).

(2) Tabraani. Haythami (Vol.9 Pg.270) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.214).

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replied, "While the Quraysh meet each other with smiling faces, they meet us with different faces." Rasulullaah ﷺ then grew so angry that the vein between his eyes swelled. When his anger had cooled, Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Imaan has not entered the heart of any person until he loves you (the Banu Haashim) for the sake of Allaah and His Rasool ﷺ." Rasulullaah ﷺ then said further, "What is the matter with some people that they hurt me by hurting Abbaas? **A man's paternal uncle is just like his father."** (1)

Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه reports that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! While the Quraysh meet each other with open and smiling faces, whereas when they meet us, they do so with strange faces." Rasulullaah ﷺ then grew extremely angry and he said, "I swear by the Being Who controls the life of Muhammad! Imaan has not entered the heart of any person until he loves you (the Banu Haashim) for the sake of Allaah and His Rasool ﷺ."(2)

Hadhrat Ismah narrates that when Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه entered the Masjid one day, he noticed resentment on the faces of some people. He then went to Rasulullaah ﷺ's room and said, "O Rasulullaah ﷺ! Why is it that I notice resentment on the faces of people when I enter the Masjid?" Rasulullaah ﷺ then went to Masjid and said, "O people! You can never have Imaan and cannot be called Mu'mineen until you have love for Abbaas." (3)

The Incident between Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه and the Du'aa Rasulullaah ﷺ Made for Hadhrat Umar رضي الله تعالى عنه because of his Honouring Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ once sent Hadhrat Umar رضي الله تعالى عنه to collect zakaah. The first person Hadhrat Umar رضي الله تعالى عنه met was Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه. "Bring along the zakaah for your wealth, O Abu Fadhl," Hadhrat Umar رضي الله تعالى عنه called out. Hadhrat Abbaas رضي الله تعالى عنه then burst out in a barrage of insults against Hadhrat Umar رضي الله تعالى عنه, to which Hadhrat Umar رضي الله تعالى عنه replied, "By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ﷺ, I would have given you a befitting reply for what you have said." The two then separated and took different paths.

Hadhrat Umar رضي الله تعالى عنه then met Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه and related the incident to him. Hadhrat Ali رضي الله تعالى عنه took Hadhrat Umar رضي الله تعالى عنه by the hand and led him to Rasulullaah ﷺ. "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه began, "When you sent me to collect zakaah, the first person I met was your uncle Abbaas. 'Bring along the zakaah for your wealth, O Abu Fadhl,' I called out. He

(1) Haakim.
(2) Haakim (Vol.3 Pg.333).
(3) Tabraani. Haythami (Vol.9 Pg.269) has commented on the chain of narrators.

then burst out in a barrage of insults against me, to which I replied, 'By Allaah! Remember that had it not been for fear of Allaah your relationship with Rasulullaah ﷺ, I would have given you a befitting reply for what you have said.'" Rasulullaah ﷺ endorsed the behaviour of Hadhrat Umar رضي الله تعالى عنه saying, "May Allaah honour you as you have honoured him. Remember that the paternal uncle of a man is just like his father. **Do not talk to Abbaas about zakaah because I have already taken two years zakaah from him in advance."** (1)

Hadhrat Abbaas رضي الله تعالى عنه Slaps a Man who Insulted his Father

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when someone spoke about the father of Hadhrat Abbaas رضي الله تعالى عنه and insulted him, Hadhrat Abbaas رضي الله تعالى عنه slapped the man. Some people gathered around and swore, "By Allaah! We shall slap Abbaas just as he slapped this man." When this news reached Rasulullaah ﷺ, he stood up to address the people. "Which person is most honoured by Allaah?" Rasulullaah ﷺ asked. "You, O Rasulullaah ﷺ!" the people replied. Rasulullaah ﷺ continued, "Abbaas is from me and I am from him. **Never insult the dead, thereby hurting the living."** (2)

Another narration states that the people added, "O Rasulullaah ﷺ! We seek Allaah's protection from your anger! Do seek forgiveness from Allaah on our behalf." Rasulullaah ﷺ complied. (3)

Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Honour Hadhrat Abbaas رضي الله تعالى عنه during their Terms as Khalifah

Hadhrat Ibn Shihaab reports that during their terms as Khalifah, whenever Hadhrat Abu Bakr رضي الله تعالى عنه or Hadhrat Umar رضي الله تعالى عنه met Hadhrat Abbaas رضي الله تعالى عنه while they were riding, they would dismount the animal (let Hadhrat Abbaas رضي الله تعالى عنه mount it) and then lead the animal while walking until Hadhrat Abbaas رضي الله تعالى عنه had reached his destination. Only then would they leave him. (4)

Hadhrat Uthmaan رضي الله تعالى عنه Lashes a man who Ridiculed Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Qaasim bin Muhammad reports that amongst the rulings that Hadhrat Uthmaan رضي الله تعالى عنه initiated and which was approved of (by the Sahabah رضي الله تعالى عنهم) **was having a man lashed for ridiculing Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه in an argument.** When someone raised a objection, Hadhrat Uthmaan رضي الله تعالى عنه said, "When Rasulullaah ﷺ honoured his uncle, how can I allow people

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.214). Ibn Sa'd (Vol.4 Pg.27) has reported a similar narration from Hadhrat Qataadah.

(2) Haakim (Vol.3 Pg.329), reporting from reliable sources as confirmed by Dhahabi.

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.211). Ibn Sa'd (Vol.4 Pg.24) has also reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.69).

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to ridicule him? Whoever allows such behaviour will be opposing Rasulullaah ﷺ." This ruling was then sanctioned (by the Sahabah رضي الله تعالى عنهم).[1]

Hadhrat Abu Bakr رضي الله تعالى عنه Honours Hadhrat Ali رضي الله تعالى عنه and Vacates his Place for him

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once sitting in the Masjid with the Sahabah رضي الله تعالى عنهم around him. Hadhrat Ali رضي الله تعالى عنه then arrived, greeted with Salaam and then stood there to look for a place to sit. Rasulullaah ﷺ looked at the faces of the Sahabah رضي الله تعالى عنهم to see which of them would make place for him. **Hadhrat Abu Bakr رضي الله تعالى عنه, who was sitting on Rasulullaah ﷺ's right shifted from his place and said, "Come here, O Abul Hasan."**

Hadhrat Ali رضي الله تعالى عنه then sat between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. The Sahabah رضي الله تعالى عنهم could actually see the happiness on the face of Rasulullaah ﷺ as he said to Hadhrat Abu Bakr رضي الله تعالى عنه, "O Abu Bakr! It is only the people of virtue who recognise others of virtue."[2]

A Group of the Ansaar Address Hadhrat Ali رضي الله تعالى عنه as "O Moulana"

Hadhrat Rabaah bin Haarith reports that a group of the Ansaar once came to Hadhrat Ali رضي الله تعالى عنه in Rahbah (a place in Kufa) and greeted him with the words, "As Salaamu Alayka, O Moulana (O our master)!" Hadhrat Ali رضي الله تعالى عنه asked, "How can I be your Moula (master) when you are Arabs (and therefore cannot be slaves)?" They replied, "On the day Rasulullaah ﷺ delivered a lecture at the pond of Khum, we heard him say, '**For those to whom I am their Moula (master), then he (Hadhrat Ali رضي الله تعالى عنه) is also their Moula.**'" Hadhrat Rabaah says that he followed the group after they had left and enquired who they were. I was informed that they were a group of the Ansaar and amongst them was Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه as well.[3]

Rasulullaah ﷺ Says, "For those to whom I am their Friend, then Ali should also be their Friend"

Hadhrat Buraydah رضي الله تعالى عنه reports, "Rasulullaah ﷺ once dispatched us on an expedition to which he appointed Hadhrat Ali رضي الله تعالى عنه as commander. After we returned, Rasulullaah ﷺ asked us how we found our commander. It was either I or someone else who complained about him. While I was one who usually looked down, when I did lift my gaze, I saw that Rasulullaah ﷺ's face had turned red (with anger). He said, 'For those to whom I am their friend, then Ali should also be their friend.' I then submitted, 'I shall never hurt you again concerning Ali رضي الله تعالى عنه.'"[4]

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.213).
(2) Ibnul A'raabi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.359).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.104).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.108).

Rasulullaah ﷺ Says, "Whoever Hurts Ali has Hurt me"

Hadhrat Amr bin Shaas Aslami رضي الله تعالى عنه who was with Rasulullaah ﷺ at Hudaybiyyah says, "I was with the group of horsemen under the command of Hadhrat Ali رضي الله تعالى عنه whom Rasulullaah ﷺ had dispatched to Yemen. When Hadhrat Ali رضي الله تعالى عنه behaved harshly with me, I harboured my anger within my heart. When we returned to Madinah, I complained about him in various gatherings and to whoever I met. One day, I went to the Masjid where Rasulullaah ﷺ was sitting. When Rasulullaah ﷺ saw me, he continued looking me in the eye until I sat down before him. As I sat down, he said, 'Take note, O Amr! You have hurt me deeply.' "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon!' I exclaimed, 'I seek protection from Allaah and in Islaam from hurting the Rasool of Allaah ﷺ!' Rasulullaah ﷺ said, **'Whoever hurts Ali has hurt me.'"**(1)

Hadhrat Sa'd رضي الله تعالى عنه Seeks Protection from the Anger of Rasulullaah ﷺ when he Insulted Hadhrat Ali رضي الله تعالى عنه

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "I was sitting in the Masjid with two other persons when we insulted Ali رضي الله تعالى عنه. When Rasulullaah ﷺ arrived, we could see the anger on his face, so we sought protection in Allaah from his anger. Rasulullaah ﷺ said, 'What have you got against me? Whoever hurts Ali has hurt me.'"(2)

Hadhrat Umar رضي الله تعالى عنه Reproaches Someone who Insulted Hadhrat Ali رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that someone once insulted Hadhrat Ali رضي الله تعالى عنه in the presence of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said, "Do you know that occupant of this grave? He is Muhammad ﷺ, the son of Abdullaah, who was the son of Abdul Muttalib. Ali is the son of Abu Taalib who was also the son of Abdul Muttalib. **You should therefore only speak good of Ali رضي الله تعالى عنه because if you hurt Ali, you will be hurting the one in this grave."** (3)

Hadhrat Sa'd رضي الله تعالى عنه says, "I shall never Revile him even if a Saw is Placed on my Head"

Hadhrat Abu Bakr bin Khaalid bin Urfuta narrates that he once went to Hadhrat Sa'd bin Maalik رضي الله تعالى عنه and asked, "The news has reached me that in Kufa you people are being forced to revile Ali رضي الله تعالى عنه. Have you ever reviled him?" Hadhrat Sa'd رضي الله تعالى عنه replied, "Allaah forbid! I swear by the Being Who controls the life of

(1) Ibn Is'haaq and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Ahmad, Tabraani and Bazzaar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.129).

(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Haythami (Vol.9 Pg.129) has commented on Bazzaar's chain of narrators

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

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Sa'd that I have heard Rasulullaah ﷺ say such things about Ali رضي الله تعالى عنه that I would never revile him even if a saw is placed on my head." (1)

Hadhrat Sa'd رضي الله تعالى عنه Forbids Hadhrat Mu'aawiya رضي الله تعالى عنه from Insulting Hadhrat Ali رضي الله تعالى عنه

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه once instructed him saying, "What prevents you from reviling Abu Turaab (Hadhrat Ali رضي الله تعالى عنه)?" Hadhrat Sa'd رضي الله تعالى عنه replied, "If I had to my credit even **one of the three virtues that** Rasulullaah ﷺ mentioned for Ali رضي الله تعالى عنه, I would prefer this to having red camels. I cannot revile him as long as I remember these. When Rasulullaah ﷺ appointed Ali رضي الله تعالى عنه as **his deputy (in Madinah)** when leaving for one of the battles, Ali رضي الله تعالى عنه asked, 'O Rasulullaah ﷺ! **Are you leaving me behind with the women and children?'** I then heard Rasulullaah ﷺ say, 'Would you not like your relationship with me to be like the relationship between Haaroon عليه السلام and Moosa عليه السلام. Of course, there shall be no Nabi after me.' I also heard Rasulullaah ﷺ say during the Battle of Khaybar, 'I shall give the flag to someone who loves Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love.' I also hoped to get it but Rasulullaah ﷺ then asked for Ali رضي الله تعالى عنه to be summoned. When brought before Rasulullaah ﷺ, he was suffering from pain in his eyes. Rasulullaah ﷺ put some of his blessed saliva into Ali رضي الله تعالى عنه's eyes (thus curing them) and handed the flag over to him. Allaah then granted the conquest at his hand. Furthermore, it was Ali رضي الله تعالى عنه, Faatima رضي الله تعالى عنها, Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه whom Rasulullaah ﷺ called for when Allaah revealed the verse:

﴿فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ﴾

(سورة آل عمران آيت ٦١)

Say to them *(O Rasulullaah ﷺ),* "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves... {Surah Aal Imraan, verse 61}

Thereafter, Rasulullaah ﷺ said, "O Allaah! This is my family." (2)

Hadhrat Abu Nujayh narrates that when Hadhrat Mu'aawiya رضي الله تعالى عنه performed Hajj, he took hold of the hand of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and said, "O Abu Is'haaq! We are people whom all these battles have distanced from the Hajj to the extent that we have almost forgotten some of its Sunnah practices. You perform the Tawaaf and we will follow you." After the Tawaaf was complete, Hadhrat Mu'aawiya رضي الله تعالى عنه took Hadhrat Sa'd رضي الله تعالى عنه into Daarun Nadwa where he seated him upon his chair. He then spoke of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه and spoke ill of him.

Hadhrat Sa'd رضي الله تعالى عنه said, "You brought me into your room, seated me on your chair and then start to speak ill of Ali رضي الله تعالى عنه?! By Allaah! More than everything

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.130).
(2) Ahmad, Muslim and Tirmidhi.

upon which the sun rises, I love to have even one of the three virtues he had. More than everything upon which the sun rises, I love to have for myself what Rasulullaah ﷺ said to him when he left for the expedition to Tabook. On that occasion, Rasulullaah ﷺ said to Ali رضي الله تعالى عنه, 'Would you not like your relationship with me to be like the relationship between Haaroon u and Moosa u. Of course, there shall be no Nabi after me.' More than everything upon which the sun rises, I love to have for myself what Rasulullaah ﷺ said about him during the Battle of Khaybar. On that occasion, Rasulullaah ﷺ said to Ali رضي الله تعالى عنه, 'I shall give the flag to someone who loves Allaah and His Rasool ﷺ and whom Allaah and His Rasool ﷺ also love. Allaah shall grant the conquest at his hand and he is never one who flees from the battlefield.' More than everything upon which the sun rises, I love to have for myself the virtue of being the son-in-law of Rasulullaah ﷺ by marrying his daughter and having from her the children that he did. I shall never again enter any room with you." Hadhrat Sa'd رضي الله تعالى عنه then shook off his shawl and left. (1)

Hadhrat Ummu Salamah رضي الله تعالى عنها Rebukes Someone who Reviled Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abu Abdullaah Jadali reports, "I once went to Hadhrat Ummu Salamah رضي الله تعالى عنها, who asked, 'Do people amongst you revile Rasulullaah ﷺ?' 'Allaah forbid!' I exclaimed. I may also have made statements like 'Subhaanallaah!' or something similar. She then said, 'I have heard Rasulullaah ﷺ say, **'Whoever reviles Ali has reviled me.'"**(2)

Hadhrat Abu Abdullaah Jadali reports that Hadhrat Ummu Salamah رضي الله تعالى عنها once asked him, "Do people amongst you revile Rasulullaah ﷺ?" "How can Rasulullaah ﷺ be reviled?" he asked. She replied, "Is Ali رضي الله تعالى عنه and those he loves not reviled whereas Rasulullaah ﷺ loved him?" (3)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning his Lineage and Deen

Hadhrat Abu Saadiq reports that Hadhrat Ali رضي الله تعالى عنه once said to him, "My lineage is the same as that of Rasulullaah ﷺ and my Deen is also the same as that of Rasulullaah ﷺ. Therefore, whoever reviles me actually reviles Rasulullaah ﷺ."(4)

Hadhrat Abu Bakr رضي الله تعالى عنه Honours Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Isbahaani narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was sitting on the pulpit of Rasulullaah ﷺ when Hadhrat Hasan bin Ali رضي الله تعالى عنه

(1) Abu Zur'ah Dimishki, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.340,341).
(2) Ahmad. Haythami (Vol.9 Pg.130) has commented on the chain of narrators.
(3) Tabraani and Abu Ya'la. Haythami has commented on the chain of narrators. Ibn Abi Shaybah has also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).
(4) Khateeb in his Muttafiq and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.46).

(who was still a child) came there and said, "Do dismount my grandfather's place!" Hadhrat Abu Bakr رضي الله تعالى عنه said, "You are right. This place is your grandfather's." Hadhrat Abu Bakr رضي الله تعالى عنه then put Hadhrat Hasan رضي الله تعالى عنه on his lap and started to weep (thinking of Rasulullaah ﷺ). Hadhrat Ali رضي الله تعالى عنه excused himself saying, "By Allaah! This was not by my instruction." "That's true," Hadhrat Abu Bakr رضي الله تعالى عنه agreed, "I had no doubts about it." (1)

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once delivering a sermon when Hadhrat Hasan رضي الله تعالى عنه (who was still a child) arrived and also mounted the pulpit saying, "Do dismount my grandfather's pulpit!" Hadhrat Ali رضي الله تعالى عنه then said, "This was done without my consultation." (2)

Hadhrat Umar رضي الله تعالى عنه honours Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه was once delivering a sermon when Hadhrat Husayn رضي الله تعالى عنه (who was still a child) stood up and said, "Do dismount my grandfather's pulpit!" Hadhrat Umar رضي الله تعالى عنه said, "It is indeed the pulpit of your grandfather and not that of mine. Who instructed you to do this?" Hadhrat Ali رضي الله تعالى عنه then stood up and said, "No one instructed him to do it! Take note, you rascal! I shall definitely punish you for this." Hadhrat Umar رضي الله تعالى عنه interceded by saying, "Do not punish my nephew for he has spoken the truth. By Allaah! It is certainly his grandfather's pulpit." (3)

Hadhrat Husayn رضي الله تعالى عنه narrates, "I once climbed the pulpit on which Umar رضي الله تعالى عنه was and said, 'Do dismount my grandfather's pulpit and mount your father's pulpit!' 'My father does not have a pulpit,' he replied and he then made me sit with him. After dismounting and proceeding home, he asked, 'Dear child! Who taught you to do this?' When I assured him that no one did, he said, 'Dear son! It would be nice if you visited us frequently.' I therefore went to him one day but found him alone with Mu'aawiya رضي الله تعالى عنه while his son Abdullaah was standing at the door and did not have permission to enter. I therefore returned home. When Umar رضي الله تعالى عنه met me afterwards, he asked, 'Dear son! Why is it that you have not visited us?' I replied, 'I had come when you were alone with Mu'aawiya رضي الله تعالى عنه. However, when I saw that your son Abdullaah had to return (without receiving permission to enter), I also returned.' He said, 'You are more deserving of permission than my son Abdullaah. Allaah has crowned our heads because of your family (Rasulullaah ﷺ).' He then placed his hand on my head."(4)

Hadhrat Abu Bakr رضي الله تعالى عنه Honours Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Uqba bin Haarith narrates that it was after the demise of Rasulullaah

(1) Abu Nu'aym and Jaabiri in his Juz.
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105).
(4) Ibn Sa'd, Ibn Raahway and Khateeb, as quoted in *Kanzul Ummaal* (Vol.7 Pg.105) and reporting from reliable sources as confirmed in *Isaabah* (Vol.1 Pg.333).

ﷺ that he left the Masjid with Hadhrat Abu Bakr رضي الله تعالى عنه after performing the Asr salaah. Hadhrat Ali رضي الله تعالى عنه was walking on the right of Hadhrat Abu Bakr رضي الله تعالى عنه when they passed by Hadhrat Ali رضي الله تعالى عنه's son Hadhrat Hasan رضي الله تعالى عنه playing with some other boys. Hadhrat Abu Bakr رضي الله تعالى عنه put the boy on his shoulders as he said a couplet which meant:

"May my father be sacrificed! This boy is the image of Nabi ﷺ
and in no way resembled his father"
Hadhrat Ali رضي الله تعالى عنه laughed at this. (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Kisses Hadhrat Hasan رضي الله تعالى عنه's Stomach

Hadhrat Umayr bin Is'haaq reports that he saw Hadhrat Abu Hurayrah رضي الله تعالى عنه meet Hadhrat Hasan bin Ali رضي الله تعالى عنه and say, "Show me that part of your stomach where I saw Rasulullaah ﷺ kiss." When Hadhrat Hasan رضي الله تعالى عنه did so, Hadhrat Abu Hurayrah رضي الله تعالى عنه also kissed the spot. Another narration states that Hadhrat Abu Hurayrah رضي الله تعالى عنه kissed his navel. (2) Yet another narration states that when Hadhrat Hasan رضي الله تعالى عنه uncovered his belly, Hadhrat Abu Hurayrah رضي الله تعالى عنه placed his hand on Hadhrat Hasan رضي الله تعالى عنه's navel. (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Uses the Words "My Guide" when Addressing Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Maqbari reports that they were once with Hadhrat Abu Hurayrah رضي الله تعالى عنه when Hadhrat Hasan bin Ali رضي الله تعالى عنه arrived and greeted them with Salaam. The people returned the greeting but Hadhrat Abu Hurayrah رضي الله تعالى عنه was unaware of what happened until somebody said to him, "That was Hasan bin Ali who greeted with Salaam." Hadhrat Abu Hurayrah رضي الله تعالى عنه then went to meet Hadhrat Hasan رضي الله تعالى عنه and said, "Salaams to you too, O my leader." When someone asked Hadhrat Abu Hurayrah رضي الله تعالى عنه why he had addressed Hadhrat Hasan رضي الله تعالى عنه as "my leader", Hadhrat Abu Hurayrah رضي الله تعالى عنه replied, "I testify that I heard Rasulullaah ﷺ say, 'He is a leader.'"(4)

The Incident Between Hadhrat Abu Hurayrah رضي الله تعالى عنه and Marwaan Concerning Having Love for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه

Marwaan once visited Hadhrat Abu Hurayrah رضي الله تعالى عنه during the illness that claimed his life. Marwaan said, "Since we have been living with you, nothing has angered us more than your love for Hasan and Husayn." Hadhrat Abu Hurayrah

(1) Ibn Sa'd, Ahmad, Bukhaari, Nasa'ee and Haakim, as quoted in *Kanzul Ummaal* (Vol.7 Pg.103).
(2) Ahmad.
(3) Tabraani. Haythami (Vol.9 Pg.177) has commented on the chain of narrators. Ibn Najjaar has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.187). Abu Ya'la and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104), as has Haakim (Vol.3 Pg.169).

رضي الله تعالى عنه pulled himself together and sat up saying, "I testify that we were once travelling with Rasulullaah ﷺ when he heard Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه crying. They were with their mother (Hadhrat Faatima رضي الله تعالى عنها) at the time. Rasulullaah ﷺ hurried to them and I heard him ask, 'What is the matter with my children?' When their mother informed Rasulullaah ﷺ that they were suffering of thirst, Rasulullaah ﷺ grabbed at his water bag to see if it had water (but it did not have any). Water was extremely scarce those days and the people were searching for some. 'Does anyone have any water?' Rasulullaah ﷺ announced. Every person then grabbed for his water bag to look for water but no one had a drop with them. 'Give one of them to me,' Rasulullaah ﷺ asked. When Faatima رضي الله تعالى عنها gave one of them from beneath the carriage, I could see her forearms as she did so. Rasulullaah ﷺ took the child and pressed him to his chest but the child continued screaming without stopping. Rasulullaah ﷺ then took out his tongue and the child started sucking on it until he was pacified. I did not hear him cry afterwards. In the meantime, the other boy was still crying as he had been without abating. 'Pass me the other one,' Rasulullaah ﷺ asked. When the other child was passed to Rasulullaah ﷺ, he did the same and they were both quiet. I did not hear either of them make a sound again. Rasulullaah ﷺ then called out, 'Let us move on!' Because we were travelling with women, we (men) moved from side to side and I was only able to meet up with Rasulullaah ﷺ later along the road. How can I not love those two when I have seen Rasulullaah ﷺ do that?" (1)

Honouring Ulema, Elders and Men of Virtue

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه Honour each other

Hadhrat Ammaar bin Abu Ammaar reports that when Hadhrat Zaid bin Thaabit رضي الله تعالى عنه was once about to mount his animal, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه held the stirrup (so that he may place his foot in it). "Go away, O cousin of Rasulullaah ﷺ (we should be serving you and not you us)," Hadhrat Zaid رضي الله تعالى عنه bade Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. However, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "This is how we have been commanded to honour our Ulema and elders." Hadhrat Zaid رضي الله تعالى عنه then said, "Show me your hand." When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه did so, Hadhrat Zaid رضي الله تعالى عنه **kissed the hand saying, "This is how we have been commanded to honour the family of our Nabi ﷺ."** (2)

Hadhrat Sha'bi reports that as Hadhrat Zaid bin Thaabit رضي الله تعالى عنه was about to mount his animal one day, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه caught hold of the stirrup. "Go away, O cousin of Rasulullaah ﷺ," Hadhrat Zaid رضي الله تعالى عنه bade Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. However, Hadhrat Abdullaah bin Abbaas

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol. Pg.37).

رضي الله تعالى عنه said, "This is how we honour our Ulema and elders." (1) Another narration states when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه held the stirrup of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه's animal, he said, "We have been commanded to hold on to the stirrup of our teachers and our seniors." (2)

Rasulullaah ﷺ Honours Hadhrat Abu Ubaydah رضي الله تعالى عنه

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that a drink was once served when Rasulullaah ﷺ was in the company of some Sahabah رضي الله تعالى عنهم such as Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه. When Rasulullaah ﷺ passed the cup to Hadhrat Abu Ubaydah رضي الله تعالى عنه, he submitted, "You are more deserving (of having it first), O Nabi of Allaah ﷺ." When Rasulullaah ﷺ insisted that he take it, Hadhrat Abu Ubaydah رضي الله تعالى عنه took it but before drinking, he said, "You take it, O Nabi of Allaah ﷺ." Rasulullaah ﷺ then said, "Please drink because blessings lie with our elders. That person has no relationship with us who does not have mercy on our youngsters and does not respect our elders." (3)

Rasulullaah ﷺ Instructs that the Eldest Should be First to Speak

Hadhrat Raafi bin Khadeej رضي الله تعالى عنه and Hadhrat Sahl bin Abi Hathmah رضي الله تعالى عنه both reports that Hadhrat Abdullaah bin Sahl رضي الله تعالى عنه and Hadhrat Muhayyisah bin Mas'ood رضي الله تعالى عنه were separated from each other amongst the date palms of Khaybar when Hadhrat Abdullaah bin Sahl رضي الله تعالى عنه was murdered. Hadhrat Abdur Rahmaan bin Sahl رضي الله تعالى عنه, Hadhrat Muhayyisah bin Mas'ood رضي الله تعالى عنه and Hadhrat Huwayyisah bin Mas'ood رضي الله تعالى عنه then went to Rasulullaah ﷺ to discuss the matter with him. Hadhrat Abdur Rahmaan رضي الله تعالى عنه started speaking but because he was the youngest of the three, **Rasulullaah ﷺ said that the eldest should speak first.** After they had informed Rasulullaah ﷺ about what had happened to their companion, Rasulullaah ﷺ said, "Will you not have a right to the blood money by **the oaths of fifty members of your tribe?**" "O Rasulullaah ﷺ!" they questioned, "But it was a case that we did not witness." Rasulullaah ﷺ then said, "Then the Jews (of Khaybar) will be absolved by the oaths of fifty of them." "O Rasulullaah ﷺ!" the men argued, "But they are Kuffaar (and cannot be trusted)." (To settle the affair) Rasulullaah ﷺ then paid the blood money from his side.(4)

Rasulullaah ﷺ Honours Hadhrat Waa'il bin Hujar رضي الله تعالى عنه

Hadhrat Waa'il bin Hujar رضي الله تعالى عنه says, "(In Hadhramaut) We heard about the

(1) Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.1 Pg.561). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.345). Ibn Sa'd (Vol.4 Pg.175) has reported a similar narration, as has Haakim (Vol.3 Pg.423), as quoted in *Isaabah* (Vol.2 Pg.332)

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.38).

(3) Tabraani. Haythami (Vol.8 Pg.15) has commented on the chain of narrators.

(4) Bukhaari.

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appearance of Rasulullaah ﷺ at a time when we were in control of a large kingdom where people obeyed us. I then forsook everything and left with enthusiasm for Allaah and His Rasool ﷺ. When I came to Rasulullaah ﷺ, he had already given the people the news of my arrival. When I came to him and greeted with Salaam, he replied to my greeting and spread out his shawl for me to sit on. He then mounted the pulpit and made me sit with him. Thereafter, Rasulullaah ﷺ raised his hands, praised Allaah, invoked Allaah's mercy on the Ambiyaa and gathered the people. He then said to them, 'O people! This is Waa'il bin Hujar who has come from far off, from Hadhramaut. He has come of his own will, without compulsion and with enthusiasm for Allaah, His Rasool ﷺ and His Deen.' 'That is true,' I affirmed." (1)

In another narration, Hadhrat Waa'il bin Hujar رضي الله تعالى عنه says that when he came to Rasulullaah ﷺ, Rasulullaah ﷺ announced, "This is Waa'il bin Hujar who has come willingly without any displeasure. He has come to you for the love of Allaah and His Rasool ﷺ." Rasulullaah ﷺ then spread out his shawl for Hadhrat Waa'il رضي الله تعالى عنه (to sit on). Rasulullaah ﷺ made Hadhrat Waa'il رضي الله تعالى عنه sit beside him and brought him very close. Thereafter, Rasulullaah ﷺ mounted the pulpit and addressed the people saying, **"Be kind to him because he has only just left his royal background."** Hadhrat Waa'il رضي الله تعالى عنه said, "My family has taken away from me everything that I had." Rasulullaah ﷺ consoled him saying, "I shall give you all that they have taken and double of that as well." The Hadith continues further. (2)

Rasulullaah ﷺ Honours Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه on his Deathbed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه's arm started bleeding profusely (from a wound), Rasulullaah ﷺ stood by him and embraced him even as the blood splattered over Rasulullaah ﷺ's face and beard. The more someone tried to shield Rasulullaah ﷺ form the blood, the closer Rasulullaah ﷺ drew to Hadhrat Sa'd رضي الله تعالى عنه until he eventually passed away. (3)

One of the Ansaar narrates that after Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه had passed judgement for the Banu Qurayzah tribe and had returned (to Madinah), his wound ruptured. When the news reached Rasulullaah ﷺ, he went to Hadhrat Sa'd رضي الله تعالى عنه and placed his head in his lap. Hadhrat Sa'd رضي الله تعالى عنه was fair in complexion and large in stature so when he was covered in a white sheet, his feet were exposed when his face was covered. Rasulullaah ﷺ then prayed, "O Allaah! Sa'd strove in Your path, believed in Your Rasool and fulfilled his duties, so accept his soul in the best way that You accept any soul." Hearing the prayer of Rasulullaah ﷺ, Hadhrat Sa'd رضي الله تعالى عنه opened his eyes and said, "As Salaamu Alayka, O Rasulullaah ﷺ! Take note that I testify that you are certainly Allaah's

(1) Bazzaar. Haythami (Vol.9 Pg.373) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.9 Pg.374) has commented on the chain of narrators.
(3) Ibn Sa'd (Vol.3 Pg.426).

Rasul." Seeing that Rasulullaah ﷺ was holding Hadhrat Sa'd رضي الله تعالى عنه's head in his lap, Hadhrat Sa'd رضي الله تعالى عنه's family grew concerned. When Rasulullaah ﷺ was informed of the concern of Hadhrat Sa'd رضي الله تعالى عنه's family, he said, "Angels as many as you people are in his house sought permission from Allaah to be present for Sa'd's death." Hadhrat Sa'd رضي الله تعالى عنه's mother was weeping as she recited a couplet (which meant):

"Oh the mother of Sa'd is destroyed
He was a man who meticulously applied himself"

Someone rebuked her saying, "Are you reciting poetry for Sa'd?" Rasulullaah ﷺ intervened saying, "Leave her alone because it is poets other than her who speak lies (she is true because her son was exactly as she says)." (1)

Hadhrat Umar رضي الله تعالى عنه Honours a Sahabi Called Hadhrat Mu'ayqeet رضي الله تعالى عنه

Hadhrat Khaarijah bin Zaid narrates that supper was once served to Hadhrat Umar رضي الله تعالى عنه when he was dining with some people. Hadhrat Umar رضي الله تعالى عنه then left the house to call Hadhrat Mu'ayqeet bin Abu Faatima رضي الله تعالى عنه, who was a Sahabi who had migrated to Abyssinia. Hadhrat Umar رضي الله تعالى عنه said to him, "Come closer and sit down. By Allaah! **Had it been someone else suffering what you are suffering (leprosy), he would not have sat closer than a spear's length to me."**

Another narration reports that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه once invited some people for a meal, they felt overawed (but accepted). Eating with them was Hadhrat Mu'ayqeet رضي الله تعالى عنه, a Sahabi suffering from leprosy. Hadhrat Umar رضي الله تعالى عنه said to him, "Eat from that which is in front of you and what is nearest to you. Had it been anyone other than you, he would have never shared a plate with me but would have been a spear's length away from me." (2)

Hadhrat Umar رضي الله تعالى عنه Honours Hadhrat Amr bin Tufayl رضي الله تعالى عنه

Hadhrat Abdul Waahid bin Aun Dowsi narrates that Hadhrat Tufayl bin Amr رضي الله تعالى عنه returned (from the region of his tribe the Dows) to Rasulullaah ﷺ and remained with Rasulullaah ﷺ in Madinah until Rasulullaah ﷺ passed away. When some Arabs left the fold of Islaam, Hadhrat Tufayl رضي الله تعالى عنه left for the Battle of Yamaamah with his son Hadhrat Amr bin Tufayl رضي الله تعالى عنه. While Hadhrat Tufayl رضي الله تعالى عنه was martyred in the battle, his son Hadhrat Amr رضي الله تعالى عنه was severely injured and his hand was cut off. He was once with Hadhrat Umar رضي الله تعالى عنه when some food was served. When Hadhrat Amr bin Tufayl رضي الله تعالى عنه stepped aside, Hadhrat Umar رضي الله تعالى عنه asked, "What is wrong? Are you stepping aside because of your (injured) hand (which you feel embarrassed to put into a plate with someone else)?" When Hadhrat Amr رضي الله تعالى عنه admitted that this was the reason,

(1) Ibn Sa'd (Vol.3 Pg.426).
(2) Ibn Sa'd (Vol.4 Pg.87).

Hadhrat Umar رضي الله تعالى عنه said, "You should not do this! By Allaah! I shall not even taste the food until you have put your hand into it. I **swear by Allaah that there is no person besides you who has a part of himself already in Jannah.**" Hadhrat Amr رضي الله تعالى عنه later left with the Muslims for the Battle of Yarmook where he was martyred. (1)

Hadhrat Umar رضي الله تعالى عنه Writes to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه about Giving Precedence to People of Virtue

Hadhrat Hasan reports that Hadhrat Umar رضي الله تعالى عنه once wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه saying, "The news has reached me that you allow a large group of people in all at once. When this letter of mine reaches you, I **want you to begin with the people of virtue, status and personality. It is only after they have taken their places that you should permit the others in.**" (2)

Giving Leadership to Seniors

The Advice Hadhrat Qais bin Aasim gave to his Sons

On his deathbed, Hadhrat Qais bin Aasim رضي الله تعالى عنه gave the following advice to his sons: "Fear Allaah and **give leadership to the seniors because when people hand over leadership to their seniors, they follow the ways of their forefathers.** However, when they hand leadership over to those who are **youngest**, their status falls in the **estimation of their contemporaries.** Tend to the earning and investing of your wealth because it lends added honour to the honourable and makes them independent of the mean ones. Keep away from asking from people because this is the worst earning for a man. Do not wail when I die because no one wailed when Rasulullaah ﷺ passed away. Furthermore, when I die I want you to bury me in a place the Banu Bakr bin Waa'il tribe have no knowledge of because during the Period of Ignorance I used to ambush them (and they should not do anything nasty with my grave)." (3)

Honouring People Despite Differences in Opinion and Deed

The Instruction Hadhrat Ali رضي الله تعالى عنه gave the people During the Battle of Jamal

Hadhrat Yahya bin Sa'eed narrates from his uncle who says, "When we participated in the Battle of Jamal, Hadhrat Ali رضي الله تعالى عنه formed our rows (before engaging in battle) and announced, 'No one should (be the first to) shoot an arrow, or to attack with a spear or to strike with a sword. Do not initiate the

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
(2) Deenowri, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).
(3) Bukhaari in his Adab (Pg.54). Ahmad has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.253). Ibn Sa'd (Vol.7 Pg.36)

hostilities and speak kindly to them (because they are also Muslims).' I think that he also said, 'Whoever is successful on this occasion will be successful on the Day of Qiyaamah.' We then stood like this until the day had progressed considerably and the people (of the other army) all started shouting (to each other), 'O the avengers of Uthmaan (prepare yourselves)!' Hadhrat Ali رضي الله تعالى عنه then called for Muhammad bin Hanafiyyah رضي الله تعالى عنه who was standing before us and bearing the flag. He asked, 'O Ibn Hanafiyyah! What are they saying?' Muhammad bin Hanafiyyah رضي الله تعالى عنه approached us and said, 'O Ameerul Mu'mineen! They are shouting, 'O the avengers of Uthmaan!" Hadhrat Ali رضي الله تعالى عنه then raised his hands and prayed, **'O Allaah! Let the murderers of Uthmaan fall flat on their faces.'**[1]

Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that Hadhrat Ali رضي الله تعالى عنه did not engage the opposite **army in battle until he had called them (to forsake the weapons) for three days.** On the third day, Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Husayn رضي الله تعالى عنه and Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه came to him and said, "These people have inflicted many casualties on us." "Dear nephew!" Hadhrat Ali رضي الله تعالى عنه said, "I am not at all in the dark concerning what is happening to the people." He then asked them to pour out some water for him and when they did, he made wudhu and performed two Rakaahs of salaah. After completing, he raised his hands and made du'aa to Allaah. He then addressed the people saying, "If you are victorious over them, you should not chase after those who flee and should not kill any of the wounded. Take only those weapons of war that are brought to the battlefield and everything else that remains (clothing and other personal possessions) shall remain the property of the heirs of those killed." Imaam Bayhaqi says that the more authentic version of the narration states that Hadhrat Ali رضي الله تعالى عنه did not take any booty nor any of the possessions of those killed. [2]

Hadhrat Ali bin Husayn reports that when he once went to Marwaan bin Hakam, the latter said to him, "I have never seen anyone so noble in victory as your (grand) father (Hadhrat Ali رضي الله تعالى عنه). We had only just started fleeing from the battlefield of the Battle of Jamal (after being defeated by him) when one of his announcers called out, "Do not kill anyone fleeing nor any of the wounded." [3]

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the People who Fought him in the Battle of Jamal

Hadhrat Abd Khayr reports that when Hadhrat Ali رضي الله تعالى عنه was questioned about those who fought him in the Battle of Jamal, he said, "They were simply our brothers whom we fought because they rebelled against us. However, they have since repented and we have pardoned them." Hadhrat Muhammad bin Umar bin Ali bin Abi Taalib reports that on the day the Battle of Jamal was fought, Hadhrat Ali رضي الله تعالى عنه said, "We shall be gracious to them because they testify that there is none worthy of worship but Allaah and we shall allow sons to be the heirs of

(1) Bayhaqi (Vol.8 Pg.180).
(2) Bayhaqi (Vol.8 Pg.181).
(3) Bayhaqi (Vol.8 Pg.181).

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their father's (by not taking any of their possessions for ourselves)." (1)

Hadhrat Abul Bakhtari narrates that Hadhrat Ali رضي الله تعالى عنه was once asked whether the people who fought him in the Battle of Jamal were Mushrikeen. He replied, "It is from Shirk that we fled." "Were they then Munaafiqeen?" he was asked further. Hadhrat Ali رضي الله تعالى عنه replied, "Munaafiqeen very seldom think of Allaah (whereas these did so very often)." "Then what were they?" came the final question. Hadhrat Ali رضي الله تعالى عنه explained, "**They were simply our brothers who rebelled against us.**" (2)

Hadhrat Ali رضي الله تعالى عنه Welcomes the Son of Hadhrat Talha رضي الله تعالى عنه and his Statements Concerning Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه

Hadhrat Abu Habeebah the freed slave of Hadhrat Talha رضي الله تعالى عنه says that it was after the Battle of Jamal that he once went to Hadhrat Ali رضي الله تعالى عنه in the company of Hadhrat Imraan the son of Hadhrat Talha رضي الله تعالى عنه (3). Hadhrat Ali رضي الله تعالى عنه welcomed him most warmly and called him close. He then said, "I wish that Allaah would make your father and I amongst those about whom He says:

﴿وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ۝﴾ (سورة الحجر آيت ٤٧)

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}

Addressing Hadhrat Imraan in the most endearing terms, Hadhrat Ali رضي الله تعالى عنه then asked him about all the wives and children of Hadhrat Talha رضي الله تعالى عنه by name. He further said, "We have taken possession of your lands these past few years only for fear that others may usurp them." Addressing one of his men, Hadhrat Ali رضي الله تعالى عنه instructed, "Take him to Ibn Qardha and tell him to hand over to this man the revenue due to him for all these years together with his land."

There were two men sitting in the corner, one of whom was Haarith A'war. They remarked, "Allaah is more just than that! How is it that they had been fighting us and still be our brothers in Jannah?" Hadhrat Ali رضي الله تعالى عنه said, "Get up you two and get away to the furthest of Allaah's lands. Who else can the verse be referring to if it does not refer to Talha and I? (Hadhrat Ali رضي الله تعالى عنه then addressed Hadhrat Talha رضي الله تعالى عنه's son saying,) My dear brother's son! Come to me whenever you need something." (4)

A narration of Hadhrat Rib'ee bin Hiraash adds that (when the two men passed their comment), Hadhrat Ali رضي الله تعالى عنه screamed so loud that the scream could have brought a palace tumbling down. He said, "Who will such people be if they are not Talha and I?"

(1) Bayhaqi (Vol.8 Pg.181).
(2) Bayhaqi (Vol.8 Pg.173).
(3) Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه both fought against Hadhrat Ali رضي الله تعالى عنه in the Battle of Jamal.
(4) Bayhaqi (Vol.8 Pg.173) and Ibn Sa'd (Vol.3 Pg.224).

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Hadhrat Ibraheem reports that when Ibn Jurmooz (the person who martyred Hadhrat Zubayr رضي الله تعالى عنه) sought permission to see Hadhrat Ali رضي الله تعالى عنه, the Khalifah was very unwilling to see him. "(Is this how you treat) Those who fought hard (for you)?" Hadhrat Ali رضي الله تعالى عنه replied, "Take sand in your mouth! I have every hope that Talha, Zubayr and I shall be amongst those about whom Allaah says:

﴿وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ۝﴾ (سورة الحجر آيت ٤٧)

We shall remove any ill-feelings that may be in their breasts. As brothers they will be seated on couches, facing each other." {Surah Hijr, verse 47}(1)

Hadhrat Ammaar رضي الله تعالى عنه Rebukes those who Spoke Ill of Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Amr bin Ghaalib reports that when Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه(2) overheard someone speak ill of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها, he said, "Be quiet! May you remain deprived of good and sworn at! **I testify that she shall definitely be the wife of Rasulullaah ﷺ in Jannah.**" (3) Another narration adds that Hadhrat Ammaar رضي الله تعالى عنه said to the man, "Get away! May you be deprived of all good! Are you insulting the beloved of Rasulullaah ﷺ?"(4)

Hadhrat Ammaar رضي الله تعالى عنه once said, "Our mother Aa'isha رضي الله تعالى عنها had her own opinion. We know for sure that she is the wife of Rasulullaah ﷺ in this world as well as in the Aakhirah, but Allaah used her to test whether it was He (Allaah) Whom we obeyed or her." (5)

Hadhrat Abu Waa'il رضي الله تعالى عنه narrates that when Hadhrat Ali رضي الله تعالى عنه sent Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and Hadhrat Hasan bin Ali رضي الله تعالى عنه to Kufa to rally people to fight, Hadhrat Ammaar رضي الله تعالى عنه addressed the people saying, "I know well that she (Hadhrat Aa'isha رضي الله تعالى عنها) is the wife of Rasulullaah ﷺ in this world as well as the next, but Allaah is using her to test if it is He (Allaah) Whom we obey or her." (6)

Following The Elders Despite Believing Differently

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Instructs that Hadhrat Umar رضي الله تعالى عنه be Followed

Hadhrat Zaid bin Wahab reports, "I once went to Hadhrat Abdullaah bin Mas'ood

(1) Ibn Sa'd (Vol.3 Pg.113).

(2) Hadhrat Ammaar رضي الله تعالى عنه fought by the side of Hadhrat Ali رضي الله تعالى عنه against Hadhrat Aa'isha رضي الله تعالى عنها and others in the Battle of Jamal.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.116). Ibn Sa'd (Vol.8 Pg.65) has reported a similar narration.

(4) Tirmidhi, as quoted in *Isaabah* (Vol.4 Pg.360).

(5) Ibn Asaakir and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.116).

(6) Bayhaqi (Vol.8 Pg.174), Bukhaari.

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رضي الله تعالى عنه to teach me a particular verse of the Qur'aan. When he taught it to me in a certain way, I informed him that Hadhrat Umar رضي الله تعالى عنه had taught it to me in a manner quite different to the way in which he taught it. He then started to weep so much that I saw his tears amongst the pebbles (on the ground). He then said, 'Read it as Umar had read it because I swear by Allaah that his recitation was clearer than that of the people of Saylaheen (a place near Baghdad). Umar was an impregnable fortress of Islaam. Islaam would enter by him but never leave from him. When he was martyred, the fortress was holed and Islaam has come out of the fortress without entering into it." (1)

Getting Annoyed for the Sake of One's Elders

Hadhrat Umar رضي الله تعالى عنه is Annoyed by a Man who Insulted Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Shurayh bin Ubayd reports that a man once said to Hadhrat Abu Dardaa رضي الله تعالى عنه, "What is the matter with you learned men? You are more cowardly than us, most miserly when asked for something and have the largest morsels when you eat!" Hadhrat Abu Dardaa رضي الله تعالى عنه ignored the man without replying. When the news reached Hadhrat Umar رضي الله تعالى عنه, he asked Hadhrat Abu Dardaa رضي الله تعالى عنه about it. Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I seek Allaah's forgiveness. Should we take them to task for everything we hear them say?" Hadhrat Umar رضي الله تعالى عنه then went to the man who made the remark to Hadhrat Abu Dardaa رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه grabbed him, throttled him and brought him before Rasulullaah صلى الله عليه وسلم, where the man pleaded, "We were only talking and joking." It was then that Allaah revealed the verse:

﴿وَلَئِنْ سَأَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا نَخُوْضُ وَنَلْعَبُ﴾ (سورة توبه آيت ٦٥)

If you have to ask them they will *(brush it off and falsely)* say, "We were only talking and joking (to pass time without intending any harm)." {Surah Taubah, verse 65} (2)

Hadhrat Umar رضي الله تعالى عنه Rebukes and Warns a Person who Regarded him to Be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Jubayr bin Nufayr reports that a group of people once came to Hadhrat Umar رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! We swear by Allaah that we have never seen anyone more just, more outspoken of the truth and more sterner against the Munaafiqeen than yourself. You are certainly the best of people after Rasulullaah صلى الله عليه وسلم." Hadhrat Awf bin Maalik رضي الله تعالى عنه remarked, "You are wrong! By Allaah! We have seen someone better than him after Rasulullaah صلى الله عليه وسلم." "Who is that O Awf?" Hadhrat Umar رضي الله تعالى عنه asked. When Hadhrat Awf رضي الله تعالى عنه replied that the person was Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه confirmed, "Awf

(1) Ibn Sa'd (Vol.3 Pg.371).
(2) Abu Nu'aym in his Hilya (Vol.1 Pg.210).

is telling the truth while you people are false. **I swear by Allaah that Abu Bakr was purer than musk while I am in need of more guidance than our family's camel."** (1)

Hadhrat Hasan reports that Hadhrat Umar رضي الله تعالى عنه had appointed informants amongst the masses who once informed him that a group of people had gathered and claimed that he (Hadhrat Umar رضي الله تعالى عنه) was better then Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه became very angry and sent for these people. When they were brought, Hadhrat Umar رضي الله تعالى عنه addressed them saying, "O you most wretched of people! You most wretched of your tribes! You corrupters of an impregnable fortress!" Surprised, they enquired, "O Ameerul Mu'mineen! Why are you telling us this? What have we done?" After repeating himself three times, Hadhrat Umar رضي الله تعالى عنه then said, "Why have you created a division between Abu Bakr Siddeeq رضي الله تعالى عنه and myself? I swear by the Being Who controls my life that I wish I could reach even that position of Jannah from where I can see Abu Bakr رضي الله تعالى عنه at the furthest point of my sight." (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, **"Abu Bakr رضي الله تعالى عنه is the best of this Ummah after its Nabi صلى الله عليه وسلم. Whoever claims otherwise after this proclamation of mine is a slanderer and shall be punished as slanderers are punished."** (3) A narration of Hadhrat Ziyaad bin Ilaaqah states that Hadhrat Umar رضي الله تعالى عنه once overheard someone saying (about him), "This man is the best of this Ummah after its Nabi صلى الله عليه وسلم." Hadhrat Umar رضي الله تعالى عنه started hitting the man with his whip saying, "This wretch is lying! Abu Bakr رضي الله تعالى عنه is definitely better than me, my father, yourself and your father!" (4)

Hadhrat Ali رضي الله تعالى عنه Rebukes a Person who Regarded him to Be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abu Zinaad narrates that someone once asked Hadhrat Ali رضي الله تعالى عنه, "O Ameerul Mu'mineen! What is the matter with the Muhaajireen and Ansaar? They regard Abu Bakr رضي الله تعالى عنه as being superior to you whereas your virtues are more, you had accepted Islaam before him and have excelled him." Hadhrat Ali رضي الله تعالى عنه asked, "If you belong to the Quraysh tribe, I assume that you must be from the Aa'idha family." When the man confirmed that he was, Hadhrat Ali رضي الله تعالى عنه said, "Had a Mu'min not been in the protection of Allaah, I would have certainly had you executed. If you were to survive, I would then chastise you in a manner that you would be unable to escape. **Shame on you! Abu Bakr رضي الله تعالى عنه excelled me in four matters (especially).** He was appointed to the position of being Imaam before me when Rasulullaah صلى الله عليه وسلم put him forward as Imaam. (Secondly,) He made Hijrah before me, (thirdly) he beat me to the cave (to be with Rasulullaah صلى الله عليه وسلم during the Hijrah) and (fourthly) he also proclaimed his Islaam before me.

(1) Abu Nu'aym in his Fadhaa'ilus Sahabah رضي الله تعالى عنهم, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
(2) Asad bin Moosa.
(3) La'alkaa'i.
(4) Khaythamah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).

Shame on you! Whereas Allaah has condemned mankind (for not assisting Rasulullaah ﷺ), Allaah praised Abu Bakr رضي الله تعالى عنه when He says:

﴿إِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا فَأَنْزَلَ اللّٰهُ سَكِيْنَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوْا السُّفْلٰى وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ﴾

(سورة توبه آيت ٤٠)

If you do not assist him *(Rasulullaah ﷺ)*, then indeed Allaah had assisted him when the Kuffaar drove him out him *(of Makkah)*. He was the second of the two *(the other being Abu Bakr رضي الله تعالى عنه)* when they were *(hiding from the Kuffaar)* in the cave *(outside Makkah)* and he *(Rasulullaah ﷺ)* told his companion *(Abu Bakr رضي الله تعالى عنه) (when the Kuffaar were on the verge of capturing them)*, "Do not grieve *(do not fear for my safety)*. Verily Allaah is with us *(and He will protect us from the Kuffaar)*." So Allaah caused His tranquillity *(serenity, mercy and peace)* to descend on him, assisted him *(on various occasions)* with an army *(of angels and other creation)* that you had not seen. And *(Allaah)* placed the word of the Kuffaar *(the call to Shirk)* at the very bottom while the word of Allaah *(the Kalimah)* is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40}[1]

The Incident Between Hadhrat Abu Bakr رضي الله تعالى عنه Hadhrat Mughierah رضي الله تعالى عنه and Another Man

Hadhrat Mughierah bin Shu'bah رضي الله تعالى عنه narrates, "I was with Abu Bakr رضي الله تعالى عنه when a horse was brought to him. When a man (from the Ansaar) asked for the horse to be given to him, Abu Bakr رضي الله تعالى عنه said, 'Rather than giving it to you, I prefer giving it to one of the youngsters who will be able to ride it despite his lack of experience.' The man became angry and blurted out, 'By Allaah! I am a better horseman than both you and your father!' When he used these words for the Khalifah of Rasulullaah ﷺ, I became extremely angry and grabbing him by the head, I threw him down on his nose. His nose bled so much that it appeared as if a large water bag had burst open. When the Ansaar decided that they would have retribution from me, the news reached Hadhrat Abu Bakr رضي الله تعالى عنه. He rebuked them saying, 'Do people think that I will allow them to have their retribution from Mughierah bin Shu'bah? I would prefer exiling them from their homes rather than them having retribution from someone who prevents Allaah's servants from evil.'"[2]

(1) Khaythamah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.355). Ishaari has reported a similar narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.361)

Hadhrat Umar رضي الله تعالى عنه hits Two Men for their Insolence Towards Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once saw a man's garment hanging below his ankles, he told him to lift it up. The man retorted, "What about you, O Abdullaah bin Mas'ood? You also lift up your garment higher." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "I am not like you. **My calves are extremely thin** and I lead people in salaah (therefore if I lift my garment too high, people would be repulsed)." When news of this incident reached Hadhrat Umar رضي الله تعالى عنه, he hit the man saying, "Do you backchat Ibn Mas'ood رضي الله تعالى عنه?"(1)

Hadhrat Alaa reports from his teachers that Hadhrat Umar رضي الله تعالى عنه was once standing by the home of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in Madinah, watching it being built when a man from the Quraysh remarked, "O Ameerul Mu'mineen! Let someone else (like the owner) do this work for you." Hadhrat Umar رضي الله تعالى عنه grabbed hold of a brick and hurled it at the man saying, "Do you wish to make me dislike Ibn Mas'ood?" (2)

Hadhrat Umar رضي الله تعالى عنه Hits a Man for the Sake of Hadhrat Ummu Salamah رضي الله تعالى عنها

Hadhrat Abu Waa'il narrates that because Hadhrat Ummu Salamah رضي الله تعالى عنها owed something to a certain man, the man took an oath against her. For this, Hadhrat Umar رضي الله تعالى عنه had the man lashed thirty stripes, causing his skin to be cut and to become swollen. (3)

Hadhrat Ali رضي الله تعالى عنه Expresses the Intention to Execute Ibn Saba for Regarding him to be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ummu Moosa reports that when the news reached Hadhrat Ali رضي الله تعالى عنه that Ibn Saba claimed that he (Hadhrat Ali رضي الله تعالى عنه) was superior to Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه expressed the wish to have Ibn Saba executed. Someone remarked, "Will you execute a man for merely showing respect to you and for regarding you to be an esteemed person?" Hadhrat Ali رضي الله تعالى عنه then said, "Alright then (he need not be executed). However, **he should never be allowed to live in the town where I reside.**" (4)

Hadhrat Ibraheem reports that the news once reached Hadhrat Ali رضي الله تعالى عنه that Abdullaah bin Aswad degraded the status of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. Hadhrat Ali رضي الله تعالى عنه **asked for a sword with the intention**

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).
(2) Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.55).
(3) Abu Ubayd in his Ghareeb, Sufyaan bin Uyaynah and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).
(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.253).

of executing him. However, when someone spoke him out of it, he said, "Then he should never stay in a town where I reside." Abdullaah was therefore exiled to Shaam. (1)

Hadhrat Ali رضي الله تعالى عنه Rebukes a Man for Regarding him to be Superior to Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Katheer narrates that a man once came to Hadhrat Ali رضي الله تعالى عنه saying, "You are the best of people." "Have you seen Rasulullaah ﷺ?" Hadhrat Ali رضي الله تعالى عنه enquired. When the man replied that he had not, Hadhrat Ali رضي الله تعالى عنه asked further, "Have you then seen Abu Bakr رضي الله تعالى عنه?" "No," came the reply. Hadhrat Ali رضي الله تعالى عنه then said, "Take note of this! Had you mentioned that you had seen Rasulullaah ﷺ, I would have had you executed and had you mentioned that you had seen Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه, I would have had you lashed (for slander)." (2)

Hadhrat Alqamah reports that Hadhrat Ali رضي الله تعالى عنه once delivered a lecture to them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be superior to Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. Had I warned against this previously, I would have certainly given punishment for it. However, I dislike meting punishment for something I have not warned against. Now after this proclamation of mine if anyone says anything like this, he will be regarded as a slanderer and shall so be punished as one. The best of all people after Rasulullaah ﷺ is Abu Bakr رضي الله تعالى عنه and then Umar رضي الله تعالى عنه. Thereafter, when they had departed we started many new things concerning which Allaah shall decide as He pleases (whether they were correct or not)." (3)

A Historic Lecture of Hadhrat Ali رضي الله تعالى عنه Concerning the Superiority of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Suwayd bin Ghaflah narrates that he once passed by a group of people who were degrading the status of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه. When he reported this to Hadhrat Ali رضي الله تعالى عنه, he said, "May Allaah curse those who harbour anything besides good towards the two illustrious men. They were the brothers and extremely close companions of Rasulullaah ﷺ." Hadhrat Ali رضي الله تعالى عنه then mounted the pulpit and delivered an eloquent lecture in which he said:

"What is the matter with some people who speak about the two leaders of the Quraysh and the two fathers of the Muslims in a manner that I would never. I absolve myself from what they say and shall punish for it. I swear by the Being Who splits the seed and Who creates the soul that it is only the Allaah-fearing

(1) Ishaari and La'alkaa'i, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.447).
(2) Ishaari.
(3) Ibn Aasim, Ibn Shaaheen, La'alkaa'i, Isbahaani and Ibn Asaakir.

Mu'min who loves these two men and only the sinful outcast who dislikes them. They were both true and loyal companions of Rasulullaah ﷺ who enjoined good, forbade evil, punished criminals and never **trespassed the ways of Rasulullaah ﷺ in any matter.** Rasulullaah ﷺ never valued any opinion as he did theirs and did not love anyone as he loved them. Rasulullaah ﷺ passed through this world well pleased with them and the people were also just as pleased. Abu Bakr رضي الله تعالى عنه was appointed (by Rasulullaah ﷺ) to lead the salaah and when Rasulullaah ﷺ passed away, the Muslims entrusted the task of leading the salaah with him and also handed over their zakaah to him because these two (salaah and zakaah) are always coupled (mentioned together in the Qur'aan). I **was the first from amongst the progeny of Abdul Muttalib to nominate him (as Khalifah).** He however did not like to assume the post and wanted one of us to rather fill the post for him. By Allaah! He was the best of those left after Rasulullaah ﷺ, the most compassionate of them, the kindest, the wisest in his piety and the first to accept Islaam. Rasulullaah ﷺ likened him to Mika'eel عليه السلام in his kindness and mercy and to Ibraheem عليه السلام in his forgiving nature and reputation. He walked the path of Rasulullaah ﷺ until he passed away. May Allaah shower His mercy on him."

Hadhrat Ali رضي الله تعالى عنه continued, "With consultation from the people, Abu Bakr رضي الله تعالى عنه appointed **Umar bin Khattaab رضي الله تعالى عنه as his successor.** While some people disapproved and others approved, I **was amongst those who approved.** By Allaah! Before he left this world, Umar رضي الله تعالى عنه won the approval of all those who had disapproved (of his appointment). He managed affairs in the manner that Rasulullaah ﷺ and his companion (Hadhrat Abu Bakr رضي الله تعالى عنه) managed affairs and he followed in their footsteps just as a foal follows in the footsteps of his mother. By Allaah! He was the best of all those who remained (after Hadhrat Abu Bakr رضي الله تعالى عنه). He was compassionate and merciful and helped the oppressed against the oppressor. Allaah brought the truth on his tongue to the extent that we actually thought that an angel spoke with his tongue. **Allaah strengthened Islaam by his entering its fold and his migration was a bolster for the Deen.** While Allaah filled the hearts of the Mu'mineen with love for him, Allaah also filled the hearts of the Munaafiqeen with fear for him. Rasulullaah ﷺ likened him to Jibra'eel عليه السلام in his sternness and austerity towards enemies and to Nooh عليه السلام in his admonishment and frustration towards the Kuffaar. Which of you can compare to the two of them? Their heights cannot be reached without having love for them and following in their footsteps. Whoever loves them loves me. On the other hand, whoever dislikes them dislikes me and I am absolved of such a person. Had I warned against reviling the two of them previously, I would have certainly given the most severe punishment for it. Now after this proclamation of mine if anyone says anything like this, he will be punished as a slanderer is punished. Take note! **The best person of this Ummah after its Nabi ﷺ is Abu Bakr رضي الله تعالى عنه and then Umar رضي الله تعالى عنه.** Allaah knows best where the best person is after them. I have now made myself clear and seek Allaah's pardon

for myself and on your behalf." (1)

The Incident Between Hadhrat Ali رضي الله تعالى عنه and another Person Concerning Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abu Is'haaq reports that a man once came to Hadhrat Ali رضي الله تعالى عنه and said, "Uthmaan (رضي الله تعالى عنه) is in Jahannam." "What makes you say this?" Hadhrat Ali رضي الله تعالى عنه enquired. The man replied, "Because he had started many new practices." "Tell me," Hadhrat Ali رضي الله تعالى عنه said to the man, "If you had a daughter, **would you marry her without consultation?**" When the man said that he would not, Hadhrat Ali رضي الله تعالى عنه continued, "Do you think that there could be an opinion better than the opinion Rasulullaah ﷺ **had concerning (the marriage of) his two daughters?** Now tell me this about Rasulullaah ﷺ. Whenever he intended to do something, would he or would he not ask Allaah for the best course to take?" The man replied, "Of course. Rasulullaah ﷺ would certainly ask Allaah for the best course to take." Questioning the man further, Hadhrat Ali رضي الله تعالى عنه said, "Would Allaah then choose the best course for Rasulullaah ﷺ or not?" "Indeed," the man responded, "Allaah would definitely choose the best course for Rasulullaah ﷺ." Hadhrat Ali رضي الله تعالى عنه then said, "Now tell me this about Rasulullaah ﷺ. Did Allaah not select Uthmaan رضي الله تعالى عنه to marry the (two) daughters of Rasulullaah ﷺ? I have thought about having you executed but Allaah has decided otherwise. Remember this well! I swear by Allaah that should you ever say anything else (other than what I have explained to you), I shall have you executed." (2)

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about Someone who Complained about Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Saalim reports that his father once met one of the Sahabah رضي الله تعالى عنهم who had a problem with his speech and could therefore not express himself clearly. When he complained about Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "By Allaah! I do not know what you are saying. Nevertheless, O assembly of Muhammad ﷺ's companions, you all know well that during the time of Rasulullaah ﷺ, **we would always be saying, 'Abu Bakr, Umar and Uthmaan'** (their names were always taken together because all respected them most highly). However, now that wealth has become a priority, it is only when he gives (someone a share that the person is pleased with him)." (3)

The Du'aa of Hadhrat Sa'd رضي الله تعالى عنه is Accepted Against Someone who Reviled Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه

Hadhrat Aamir bin Sa'd narrates that Hadhrat Sa'd رضي الله تعالى عنه was once walking

(1) Khaythamah, La'alkaa'i, Abu Hasan Baghdaadi, Shiraazi, Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.446).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.18).

(3) Abu Nu'aym in his *Hilya* (Vol.9 Pg.235).

somewhere when he overheard a person speaking ill of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Sa'd رضي الله تعالى عنه said, "You are reviling people who have received tremendous accolades from Allaah. By Allaah! If you do not desist from reviling them, I shall curse you." The man scoffed, "He threatens me as if he were a prophet!" Hadhrat Sa'd رضي الله تعالى عنه then prayed, "O Allaah! If he is reviling people who have received accolades from You, then teach him his lesson this very day!" A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)." Hadhrat Aamir says that he then saw the people walking behind Hadhrat Sa'd رضي الله تعالى عنه saying (in wonderment), **"O Abu Is'haaq! Allaah accepted your du'aa.** (1)

Hadhrat Mus'ab bin Sa'd narrates that when someone reviled Hadhrat Ali رضي الله تعالى عنه, Hadhrat Sa'd bin Maalik رضي الله تعالى عنه (Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه) cursed him. A camel then ran forward and killed the man. Hadhrat Sa'd رضي الله تعالى عنه then set a slave free and swore never to curse anyone again. (2)

Hadhrat Qais bin Abu Haazim reports that he was once walking about the marketplace in Madinah when he reached a place called Ahjaaruz Zayt. There he saw some people gathered around a horseman who had mounted an animal and was reviling Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه. The people were just standing there (without saying or doing anything) when Hadhrat Sa'd bin Maalik رضي الله تعالى عنه arrived. Stopping there, Hadhrat Sa'd رضي الله تعالى عنه asked, "What is happening here?" When the people informed him that the man was busy reviling Hadhrat Ali رضي الله تعالى عنه, Hadhrat Sa'd رضي الله تعالى عنه went forward and the people gave him way until he stood by the man. He then said, "What is this? For what reason are you reviling Ali bin Abi Taalib? Was he not the first to accept Islaam? Was he not the first to perform salaah with Rasulullaah صلى الله عليه وسلم? Was he not the most abstinent of people? Was he not the most knowledgeable of people?" He then continued mentioning the virtues of Hadhrat Ali رضي الله تعالى عنه until he said, " Was he not the son-in-law of Rasulullaah صلى الله عليه وسلم? Was he not Rasulullaah صلى الله عليه وسلم's flag-bearer in his battles?" Hadhrat Sa'd رضي الله تعالى عنه then faced the Qibla, raised his hands and prayed, "O Allaah! This man is reviling one of Your friends. **Let this gathering not disperse without showing them Your power."**

Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open." (3)

Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه is Annoyed by a man who Swore Hadhrat Ali رضي الله تعالى عنه

Hadhrat Rabaah bin Haarith reports that Hadhrat Mughiera رضي الله تعالى عنه was sitting in the largest Masjid with the people of Kufa on his right and his left when someone called Sa'eed bin Zaid رضي الله تعالى عنه arrived. Hadhrat Mughiera رضي الله تعالى عنه welcomed him

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).
(2) Haakim (Vol.3 Pg.499).
(3) Haakim (Vol.3 Pg.500), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.206)

and made him sit near his feet on the same platform. A man from Kufa then arrived and facing Hadhrat Mughiera رضي الله تعالى عنه, he started swearing. "Who is he swearing at, O Mughiera?" asked Hadhrat Sa'eed رضي الله تعالى عنه. Hadhrat Mughiera رضي الله تعالى عنه replied, "He is swearing Ali bin Abi Taalib." "O Mughiera bin Shu'ba! O Mughiera bin Shu'ba! O Mughiera bin Shu'ba!" Hadhrat Sa'eed رضي الله تعالى عنه repeated, **"Am I not hearing a companion of Rasulullaah ﷺ being sworn at in your presence without you repulsing it or even doing anything to change the situation?!** I testify to what my ears heard Rasulullaah ﷺ say and what my heart memorised from him. I shall never report from him anything false that he will question me about when I meet him. I have heard him say, 'Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan (bin Auf) shall be in Jannah and Sa'd bin Maalik shall be in Jannah.' The ninth person to accept Islaam shall also be in Jannah and if I wished to, I would also take his name."

The people in the Masjid then started to make a noise asked him in the name of Allaah to tell them who the ninth person to accept Islaam was. Hadhrat Sa'eed رضي الله تعالى عنه said, "You have asked me in the name of Allaah and Allaah is Great (I can therefore not refuse). I was the ninth person to accept Islaam and Rasulullaah ﷺ was the tenth (of the ten Muslims we were at the time)." Hadhrat Sa'eed رضي الله تعالى عنه then took an oath as he said, "When a man's face get dusty as he stands by Rasulullaah ﷺ (in a battle), this deed of his is better than every deed that any of you could do if he were given the lifespan of Nooh عليه السلام."(1)

Hadhrat Abdullaah bin Dhaalim Maazini narrates, "When Mu'aawiya رضي الله تعالى عنه left Kufa, he appointed Mughiera bin Shu'ba رضي الله تعالى عنه as its governor. Mughiera رضي الله تعالى عنه then appointed orators to revile Hadhrat Ali رضي الله تعالى عنه. I was sitting next to Sa'eed bin Zaid رضي الله تعالى عنه when he became extremely angry at this. He then stood up and taking me by the hand said, 'Look at that man who oppresses himself. He is ordering the reviling of someone who is a dweller of Jannah. I am prepared to testify that nine people shall definitely enter Jannah (amongst them is Hadhrat Ali رضي الله تعالى عنه) and I would not be sinful for testifying to the tenth one as well (myself)."(2)

Weeping Over the Deaths of Elders

Hadhrat Suhayb رضي الله تعالى عنه Weeps upon the Death of Hadhrat Umar رضي الله تعالى عنه and the Statement of Hadhrat Hafsah رضي الله تعالى عنها on this Occasion

Hadhrat Ibn Seereen reports that when a drink was brought to Hadhrat Umar رضي الله تعالى عنه after he has been stabbed, the drink came out from his wounds (as he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.95).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96). Ahmad, Abu Nu'aym in his Ma'rifah and Ibn Asaakir have also reported a similar narration from Hadhrat Rabaah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.79).

drank). At this, Hadhrat Suhayb رضي الله تعالى عنه cried out, "O poor Umar! O my dear brother! Who is there for us after him?" Hadhrat Umar رضي الله تعالى عنه said, "Take it easy, dear brother. Don't you know that the person over whom people cry loudly will be punished?"

Narrating from his father, Hadhrat Abu Burdah narrates that when Hadhrat Umar رضي الله تعالى عنه was stabbed, Hadhrat Suhayb رضي الله تعالى عنه arrived weeping in a loud voice. "Is it over me that you weep?" Hadhrat Umar رضي الله تعالى عنه enquired. When Hadhrat Suhayb رضي الله تعالى عنه replied that it was, Hadhrat Umar رضي الله تعالى عنه said, "Don't you know that Rasulullaah ﷺ said, **'The person over whom people cry (loudly) shall be punished'?"**

Hadhrat Miqdaam bin Ma'dikarib رضي الله تعالى عنه narrates that when Hadhrat Umar رضي الله تعالى عنه was wounded, (his daughter) Hadhrat Hafsah رضي الله تعالى عنها entered the room saying, "O companion of Rasulullaah ﷺ! O father-in-law of Rasulullaah ﷺ! O Ameerul Mu'mineen!" Hadhrat Umar رضي الله تعالى عنه said to his son, "O Abdullaah رضي الله تعالى عنه! Help me to sit up because I cannot tolerate what I am hearing." When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه supported Hadhrat Umar رضي الله تعالى عنه against his chest, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Hafsah رضي الله تعالى عنها, "By the rights that I have over you, I prohibit you from wailing over me after this. I have of course no control over your eyes (for you are allowed to weep as much as you please). Whenever a deceased person is praised for what was not in him, the angels record this (against him)." (1)

Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Weep at the Death of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdul Malik bin Zaid narrates from his father that as he was weeping, someone once asked Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه, "What makes you weep, O Abu A'war?" Hadhrat Sa'eed رضي الله تعالى عنه replied, "I am weeping over the fate of Islaam. It has sustained a void at the death of Umar رضي الله تعالى عنه that shall never be filled until the Day of Qiyaamah."

Hadhrat Abu Waa'il reports, "Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once came to us and was given the news of Hadhrat Umar رضي الله تعالى عنه's death. I have never seen him weep more than that day and never saw him more depressed. He then said, 'By Allaah! I would have even loved a dog if I knew that Umar loved it. By Allaah! I am certain that even the thorny trees are distressed by the death of Umar رضي الله تعالى عنه.'" (2)

Hadhrat Umar رضي الله تعالى عنه Weeps Over the Death of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه

Hadhrat Abu Uthmaan says, "When the news of Nu'maan bin Muqarrin رضي الله تعالى عنه's death reached Umar رضي الله تعالى عنه, I saw him place his hands on his head and start to

(1) Ibn Sa'd (Vol.3 Pg.362).
(2) Ibn Sa'd (Vol.3 Pg.372).

weep." (1)

Hadhrat Thumaamah رضي الله تعالى عنه, Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Abu Humayd رضي الله تعالى عنه Weep at the Death of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abul Ash'ath San'aani says, "The governor of San'aa was a Sahabi called Thumaamah bin Adi رضي الله تعالى عنه. When he heard of the death of Hadhrat Uthmaan رضي الله تعالى عنه, he wept and said, 'Khilaafah on the pattern of Nubuwwah has been snatched away and it shall now be kingship and tyranny. Whoever has power over something will now devour it." (2)

Hadhrat Zaid bin Ali narrates that Hadhrat Zaid bin Thaabit رضي الله تعالى عنه wept over Hadhrat Uthmaan رضي الله تعالى عنه the day he was martyred in his home.

Hadhrat Abu Saalih reports, "Hadhrat Abu Hurayrah رضي الله تعالى عنه wept whenever someone mentioned what had happened to Hadhrat Uthmaan رضي الله تعالى عنه. It is as if I can actually hear him say, 'Ah! Ah!' as he wept uncontrollably."

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Uthmaan رضي الله تعالى عنه was martyred, Hadhrat Abu Humayd Saa'idi رضي الله تعالى عنه who was a veteran of the Battle of Badr vowed never to carry out certain actions and never to laugh until the day he meets Allaah. (3)

Finding a Change in Oneself at the Death of an Elder

The Statements of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, Hadhrat Ubay رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه about the Changes within themselves after the demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه once said, "We had hardly left from burying Rasulullaah صلى الله عليه وسلم when we found a change within our hearts." (4)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "When with Rasulullaah صلى الله عليه وسلم, we were united but no sooner did he leave us and we divided left and right." Another narration states that he said, "We all looked in the same direction when we were with Rasulullaah صلى الله عليه وسلم but when he passed away, we started looking this way and that." (5)

Hadhrat Anas bin Maalik رضي الله تعالى عنه said, "The day Rasulullaah صلى الله عليه وسلم passed away, everything in Madinah became dark. We had hardly finished burying Rasulullaah

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.8 Pg.117).
(2) Abu Nu'aym, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.27). Ibn Sa'd (Vol.3 Pg.80) has also reported the narration.
(3) Ibn Sa'd (Vol.3 Pg.81).
(4) Bazzaar. Haythami (Vol.9 Pg.38) has commented on the chain of narrators.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.254).

ﷺ when we felt a change within our hearts." (1)

In a narration discussing the Hijrah of Rasulullaah ﷺ, Hadhrat Anas رضي الله تعالى عنه says, "I saw Rasulullaah ﷺ the day he came to us in Madinah. I have never seen a day better and brighter than the day Rasulullaah ﷺ entered Madinah. I also saw him the day he passed away and have never seen a day worse or darker than that day." (2)

The Statement of Hadhrat Abu Talha رضي الله تعالى عنه the Day Hadhrat Umar رضي الله تعالى عنه Passed away

Hadhrat Anas رضي الله تعالى عنه reports that when the consultative assembly (appointed by Hadhrat Umar رضي الله تعالى عنه before his death) assembled, Hadhrat Abu Talha رضي الله تعالى عنه saw what they were doing (each one wishing the Khilaafah for the next) and said, "More than my fear that you should all be aspiring for the Khilaafah is my fear that you should all want to pass it on another. By Allaah! Every Muslim home has suffered a deficiency in its religious and worldly affairs by the death of Umar رضي الله تعالى عنه." (3)

Honouring the Weak and Poor Muslims

Rasulullaah ﷺ Honours the Poor Muslims

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that they were six Muslims with Rasulullaah ﷺ when the Mushrikeen said (to Rasulullaah ﷺ), "Drive these people away from you." They then went on to belittle these Sahabah رضي الله تعالى عنهم (indicating that they as wealthy people could not sit with these poor men). The Sahabah رضي الله تعالى عنهم included Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, a Sahabi form the Banu Hudhayl tribe, Hadhrat Bilaal رضي الله تعالى عنه and two other Sahabah رضي الله تعالى عنهم whose names the narrator had forgotten. When Rasulullaah ﷺ started to consider the request, Allaah revealed the verse:

﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ﴾ (سورة انعام آيت ٥٢)

... Do not drive away those *(poor Sahabah رضي الله تعالى عنهم)* who call *(worship)* their Rabb morning and evening, seeking His pleasure... {Surah An'aam, verse 52} (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that a group of the Quraysh once passed by Rasulullaah ﷺ when he was in the company of some poor Muslims such as Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه, Hadhrat Khabbaab رضي الله تعالى عنه and Hadhrat Ammaar رضي الله تعالى عنه. The Mushrikeen said, "O Muhammad! Are you content with the likes of these men from your people? Should we become followers of these people? Are these the people upon whom Allaah has bestowed His favours? Drive them away from you for perchance we may follow you if you

(1) Ibn Sa'd (Vol.2 Pg.274).
(2) Ibn Sa'd (Vol.1 Pg.234).
(3) Ibn Sa'd (Vol.3 Pg.374).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.346). Haakim (Vol.3 Pg.319) has reported a similar narration in brief.

do so." It was then that Allaah revealed the verse:

﴿وَأَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ أَنْ يُحْشَرُوْا إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهِ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ﴾ (سورة انعام آيت ٥١)

Use it *(the Qur'aan)* to warn those who fear that they will be gathered before their Rabb without any helper or intercessor, so that they may grow concerned. Do not drive away those *(poor Sahabah رضي الله تعالى عنهم)* who call *(worship)* their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them *(for their inner condition)*, nor are they at all accountable *(responsible)* for you, *(there is therefore no reason)* that *(permits)* you *(to)* drive them away and to *(thereby)* become of the wrong-doers *(by doing this)*. {Surah An'aam, verses 51,52}(1)

Rasulullaah ﷺ Honours Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه After being Chided

Discussing the verse عَبَسَ وَ تَوَلّٰى (2), Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه (who was blind) once came to Rasulullaah ﷺ while Rasulullaah ﷺ was speaking to Ubay bin Khalaf (he was one of the leaders of the Quraysh and Rasulullaah ﷺ was inviting him to Islaam). When Rasulullaah ﷺ ignored Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه (thinking that he could always see to him later), Allaah revealed the verses:

﴿عَبَسَ وَ تَوَلّٰى ۝ اَنْ جَآءَهُ الْاَعْمٰى ۝﴾ (سورة عبس آيت ١)

He *(Rasulullaah ﷺ)* frowned and turned away because a blind man came to him... {Surah Abas, verses 1,2}

After this, Rasulullaah ﷺ always honoured Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه.(3)

Hadhrat Aa'isha رضي الله تعالى عنها reports that the Surah (4) was revealed with reference to the blind Sahabi Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه who once came to Rasulullaah ﷺ saying, "Guide me." Because Rasulullaah ﷺ was busy speaking (giving Da'wah) to one of the leaders of the Mushrikeen, he ignored Hadhrat Ibn Umm Maktoom رضي الله تعالى عنه. Devoting his attention to the Mushrik instead, Rasulullaah ﷺ asked him, "Do you see anything wrong in what I have told you?" The man admitted that he saw nothing wrong with it. It was on this occasion that Allaah revealed the Surah:

﴿عَبَسَ وَ تَوَلّٰى ۝ اَنْ جَآءَهُ الْاَعْمٰى ۝﴾ (سورة عبس آيت ١)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.346).
(2) Surah Abas, verse 1.
(3) Abu Ya'la.
(4) Surah 80.

He *(Rasulullaah ﷺ)* frowned and turned away because a blind man came to him... {Surah Abas, verses 1,2}[1]

Allaah Instructs Rasulullaah ﷺ to Remain in the Company of the Poor Muslims

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once in the company of some poor Muslims, amongst whom were Hadhrat Ammaar رضي الله تعالى عنه, Hadhrat Suhayb رضي الله تعالى عنه, Hadhrat Bilaal رضي الله تعالى عنه and Hadhrat Khabbaab bin Arat رضي الله تعالى عنه. Just then Aqra bin Haabis Tameemi and Uyaynah bin Hisn Fazaari arrived. The two of them held these Sahabah رضي الله تعالى عنهم in low esteem and took Rasulullaah ﷺ aside saying, "We feel embarrassed that the Arab delegations will be coming to see you and will see us sitting with these slaves. Therefore, when we come to you, you should get them to leave." When Rasulullaah ﷺ agreed to do so, the two men asked to have it in writing. Rasulullaah ﷺ then sent for a paper and called Hadhrat Ali رضي الله تعالى عنه to write. The poor Sahabah رضي الله تعالى عنهم were still sitting there in a corner when Hadhrat Jibra'eel عليه السلام descended with the verses:

﴿وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ۝ وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ۝ وَاِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة انعام: ٥٥)

Do not drive away those *(poor Sahabah رضي الله تعالى عنهم)* who call *(worship)* their Rabb morning and evening, seeking His pleasure. You are not accountable at all for them *(for their inner condition)*, nor are they at all accountable *(responsible)* for you, *(there is therefore no reason)* that *(permits)* you *(to)* drive them away and to *(thereby)* become of the wrong-doers *(by doing this)*. In this manner *(as these people do not wish to associate with those of lower social standing)* We use some *(people)* to test others so that they *(the upper class)* say, "Are these *(lower classes)* the ones whom Allaah has blessed from among us *(by guiding them to Islaam instead of us)?"* Allaah knows well who the grateful ones are *(and it is them who Allaah shall guide to the straight path regardless of their social standing)*. When those who believe in Our Aayaat come to you, then say to them, "Peace be upon you. Your Rabb has made mercy *(towards you)* compulsory upon Himself. The

(1) Abu Ya'la, Ibn Jareer and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer.

fact is that whichever one of you sins out of ignorance[1] and then repents and *(makes)* amends *(for his sin), (he should remember that)* Allaah is Most Forgiving, Most Merciful *(Allaah will therefore forgive him).*" {Surah An'aam, verses 52-54}

Hadhrat Khabbaab رضي الله تعالى عنه related further, he says, "Rasulullaah ﷺ then threw the paper away and called for us. When we came to him, he said,' - Peace be upon you'. We then drew so close to him that our knees touched his. It was the practice of Rasulullaah ﷺ when he sat with us to stand up and go when he needed to leave. However, Allaah then revealed the verse:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ﴾ (سورة كهف آيت ٢٨)

'(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to *(worship)* their Rabb morning and evening and do not shift your attention from them.' {Surah Kahaf, verse 28}

Thereafter, whenever we sat with Rasulullaah ﷺ and it reached the hour when he would usually get up to leave, we would stand up and leave him. Had we not done this, he would restrain himself as long as we did not stand." [2]

Hadhrat Salmaan رضي الله تعالى عنه narrates that there came to Rasulullaah ﷺ some people (new Muslims) whose hearts Rasulullaah ﷺ was still winning over to Islaam. Amongst them was the likes of Uyaynah bin Hisn and Aqra bin Haabis. They said, "O Rasulullaah ﷺ! Why don't you sit at the front of the Masjid and keep away from us these people and the odour of their cloaks." They were referring to the likes of Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه *and other poor Muslims who wore woollen cloaks because they could afford no better* (they could not afford finer material and therefore perspired with the thick wool). "If you do this," they continued, "we could sit with you, discuss with you and learn from you." It was then that Allaah revealed the verses:

﴿وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ۝ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝﴾ (سورة كهف آيت ٢٨،٢٩)

(O Rasulullaah ﷺ) 'Recite *(to people)* what *(revelation)* has been revealed to you from the Book of your Rabb *(the Qur'aan).* There is none who can alter His words *(Allaah's words in the Qur'aan and His promises)* and you will certainly not find another place of refuge

(1) All sins are committed out of ignorance because no person will sin if he really knows the punishment for the sin.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.146). Ibn Maajah has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56). Ibn Abi Shaybah has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.245).

besides with Him. Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to *(worship)* their Rabb morning and evening *(even though they are poor and of low social standing). (Even though the wealthy ones insist that you drive these Mu'mineen away so that they can draw close to you,)* Do not shift your attention from them *(from the poor Mu'mineen)* with the intention of acquiring the adornment of this worldly life *(with the intention that if the wealthy Kuffaar accept Islaam, the status and financial strength of Islaam will grow). (Therefore,)* Do not obey him *(the wealthy Kaafir)* whose heart We have made heedless of Our remembrance, who pursues his passions and whose *(every)* affair entails transgressing *(the laws of Allaah).* Speak the truth that comes from your Rabb. Whoever is willing, should accept Imaan *(and be successful in both worlds)* and whoever is willing should commit kufr *(and thus suffer eternal punishment).* We have surely prepared for the oppressors *(the Kuffaar)* a Fire, the walls of which will surround them *(from all sides, making it impossible to escape).*' {Surah Kahaf, verses 27,28}

These verses threaten people with the fire of Jahannam. Rasulullaah ﷺ then stood up to look for the poor Muslims and found them engaged in Dhikr at the back of the Masjid. Rasulullaah ﷺ said, "All praises belong to Allaah Who has commanded me before my death to restrain myself in the company of a certain group from my Ummah. With you people shall I live and amongst you shall I die."(1)

The Incident Between Ibn Mataatiyyah and Hadhrat Mu'aadh رضي الله تعالى عنه and the Lecture that Rasulullaah ﷺ Delivered in this Regard

Hadhrat Abu Salamah bin Abdur Rahmaan reports that Qais bin Mataatiyyah once came to a gathering that included Hadhrat Salmaan Faarsi رضي الله تعالى عنه, Hadhrat Suhayb Roomi رضي الله تعالى عنه and Hadhrat Bilaal Habshi رضي الله تعالى عنه. He remarked, "Here (in the gathering) are the Aws and the Khazraj tribes who have stood up to assist that man (Rasulullaah ﷺ) (this I can understand because they are Arab and people of standing). However, what is the matter with these other people (these poor non-Arabs who have no social standing? Of what use are they)?"

Hadhrat Mu'aadh رضي الله تعالى عنه stood up and grabbing Ibn Mataatiyyah by the collar, brought him to Rasulullaah ﷺ. When Hadhrat Mu'aadh رضي الله تعالى عنه reported the statement, Rasulullaah ﷺ stood up in anger and pulling his shawl along, he entered the Masjid. The announcement "Gather for salaah" was made (to assemble the people) and after duly praising Allaah, Rasulullaah ﷺ said, "O people! Verily your Rabb is but One Rabb, your father (Aadam عليه السلام) is but one father and your Deen is but one Deen. **Take note that Arabic is neither your father nor your mother. It is merely a language and whoever speaks Arabic is therefore Arab."**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.345).

Still holding on to the collar of Ibn Mataatiyyah, Hadhrat Mu'aadh رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! What is your instruction concerning this Munaafi?Q" "Leave him to the Fire of Jahannam!" replied Rasulullaah ﷺ. Ibn Mataatiyyah was therefore amongst those who left the fold of Islaam and was killed in this condition.(1)

Honouring Parents

What Rasulullaah ﷺ said to a Man who asked about Fulfilling his Debt of Gratitude to his Mother

Hadhrat Buraydah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! I have carried my mother a distance of two ***Farsakh***(2) on my neck over sands so scorching that a piece of meat would cook on it. Have I fulfilled the debt of gratitude I owe her?" Rasulullaah ﷺ replied, *"It may perhaps have paid off a single labour pain."*(3)

The Advice Rasulullaah ﷺ Gave a Man Concerning his Father

Hadhrat Aa'isha رضي الله تعالى عنها narrates that someone once came to Rasulullaah ﷺ with an old man. "Who is this?" Rasulullaah ﷺ enquired. When he informed Rasulullaah ﷺ that the old man was his father, Rasulullaah ﷺ said, **"Never walk in front of him, never sit down before him, never call him by his name and never make him the target of abuse (by swearing at another person's father, thereby inciting him to swear one's own father)."** (4)

The Advice Hadhrat Abu Hurayrah رضي الله تعالى عنه Gave Abu Ghassaan Concerning his Father

Hadhrat Abu Ghassaan Dhabi says, "I was walking with my father on rocky ground (in Madinah) when Hadhrat Abu Hurayrah رضي الله تعالى عنه met me and asked me, 'Who is this?' When I informed him that it was my father, he said, 'Never walk in front of your father but walk either behind him or by his side. You should also never allow anyone to come between yourself and your father. Never walk upon your father's roof when there are no railings, **for it will frighten him (to think that you may fall) and never eat a bone of meat that your father had his sights on, for he may be desiring to have it."** (5)

Rasulullaah ﷺ Commands a Person to Care for His Parents when he Came to Fight in Jihaad

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that a man once came to

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.46).
(2) A distance of approximately six miles.
(3) Tabraani in his Sageer. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.
(4) Tabraani in his Awsat. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.
(5) Tabraani in his Awsat. Haythami (Vol.8 Pg.137) has commented on the chain of narrators.

Rasulullaah ﷺ seeking permission to fight in Jihaad. Rasulullaah ﷺ asked, "Are your parents alive?" When the man replied in the affirmative, Rasulullaah ﷺ said, **"Then your Jihaad is to be with them."** (1)

Another narration(2) states that a man came to Rasulullaah ﷺ saying, "I pledge at your hand my allegiance to migrate and to wage Jihaad seeking rewards from Allaah." "Are any of your parents alive?" Rasulullaah ﷺ enquired. "Yes," the man replied, "In fact, they are both living." "Do you want rewards from Allaah?" Rasulullaah ﷺ asked. "Yes," the man replied. Rasulullaah ﷺ then told him, **"Then return to your parents and be good to them."**

Yet another narration(3) quotes that the man said, "While I have come to you to make a pledge to migrate, I have left my parents in tears." Rasulullaah ﷺ said to him, **"Return to them and make them laugh just as you have made them weep."**

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that when a man from Yemen migrated to Rasulullaah ﷺ (in Madinah), Rasulullaah ﷺ asked him, "Do you still have any family in Yemen?" "I have my parents," he replied. "Did they permit you (to come here)?" Rasulullaah ﷺ enquired further. "No," was the reply. Rasulullaah ﷺ then said, "Return to them and seek their permission. **You may proceed in Jihaad only if they permit you, otherwise (remain behind and) be good to them."** (4)

Hadhrat Anas رضي الله تعالى عنه narrates that a man once said to Rasulullaah ﷺ, "While I desire to march in Jihaad, I do not have the means." Rasulullaah ﷺ asked, "Are any of your parents still alive?" The man replied that his mother was still living. "Then," said Rasulullaah ﷺ, "meet Allaah while involved in **serving her. If you do this, you will be (rewarded like) one who has performed Hajj, Umrah and waged Jihaad."** (5)

Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah رضي الله تعالى عنه from Participating in the Battle of Khaybar because of his Mother

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that once Rasulullaah ﷺ announced, "Prepare to march on the town with oppressive inhabitants because if Allaah wills, He will allow you to conquer it." Rasulullaah ﷺ was referring to the (Jewish) town of Khaybar. Rasulullaah ﷺ added, "No one with stubborn or frail animals should march with us." Hadhrat Abu Hurayrah رضي الله تعالى عنه then went to his mother and said, "Prepare my journey's provisions because Rasulullaah ﷺ has just given the instruction to fight in Jihaad." His mother said, "You are leaving when you know that I am unable to enter without you by my side?" "But I cannot stay behind Rasulullaah ﷺ," Hadhrat Abu Hurayrah رضي الله تعالى عنه explained. His

(1) Bukhaari, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.
(2) Muslim.
(3) Abu Dawood.
(4) Abu Dawood.
(5) Abu Ya'la and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.93).

mother then indicated towards her breasts and pleaded with him to listen to her on account of the milk that she fed him. (He however remained adamant.)

She then secretly went to Rasulullaah ﷺ and stated her case before him. Rasulullaah ﷺ reassured her saying, "You may go. Your case will be attended to without you having to come." When Hadhrat Abu Hurayrah رضي الله تعالى عنه came to Rasulullaah ﷺ, Rasulullaah ﷺ turned away from him. Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Your turning away from me must be on account of some news that had reached you about me." Rasulullaah ﷺ said, "You are the one whose mother had to indicate towards her breasts and plead with you to listen to her on account of the milk that she fed you (but you still would not accede)! Do you people think that you are not in the path of Allaah when you are with one or both of your parents? **You are definitely in the path of Allaah when you treat them well and fulfil their rights."** Hadhrat Abu Hurayrah رضي الله تعالى عنه then remained with his mother and was unable to fight any battles for two years until his mother passed away. The narration still continues further. (1)

Rasulullaah ﷺ Commands Some Sahabah رضي الله تعالى عنهم to Forsake Jihaad to Care for their Parents

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was in Siqaayah when a woman came to him with her son. She said, "This son of mine wants to march in Jihaad but I am refusing to allow him." Rasulullaah ﷺ said (to the son), "Remain with your mother until she permits you or until death claims her life because this will earn you greater rewards." (2)

Another narration states that a man came with his mother to Rasulullaah ﷺ While he wanted to proceed in Jihaad, she was averse to the idea. Rasulullaah ﷺ advised him saying, "Stay glued to your mother and your reward with her shall be the same as what you would receive in Jihaad." (3)

Hadhrat Talha bin Mu'aawiya Sulami رضي الله تعالى عنه reports that he once approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I wish to wage Jihaad in the path of Allaah." "Is your mother alive?" Rasulullaah ﷺ enquired. When informed that she was, Rasulullaah ﷺ said, **"Stay glued to her feet because Jannah lies there."** (4)

Hadhrat Jaahimah رضي الله تعالى عنه reports that when he approached Rasulullaah ﷺ to seek advice about proceeding in Jihaad, Rasulullaah ﷺ asked him whether his parents were alive. When he informed Rasulullaah ﷺ that they were, Rasulullaah ﷺ said, "Stay glued to them because Jannah lies beneath their feet." (5)

Hadhrat Jaahimah رضي الله تعالى عنه says, "I went to Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! I intend fighting in Jihaad and have come to consult with you.'

(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.
(2) Tabraani.
(3) Tabraani. Haythami (Vol.5 Pg.322) has commented on the chain of narrators.
(4) Tabraani. Haythami (Vol.8 Pg.138) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.138).

'Do you have a mother?' Rasulullaah ﷺ asked. When I told him that I did, he said, 'Stay glued to her because Jannah lies beneath her feet.' When I repeated myself to Rasulullaah ﷺ a second and a third time on various occasions, his reply was always the same." (1)

Hadhrat Nu'aym the freed slave of Hadhrat Ummu Salamah رضي الله تعالى عنها reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه left for Hajj and was somewhere between Makkah and Madinah, he recognised a particular tree and sat down beneath it. He then said, "I saw Rasulullaah ﷺ beneath this tree when a young man from this valley came and stood by him. He said, 'O Rasulullaah ﷺ! I have come to wage Jihaad with you in the path of Allaah thereby seeking Allaah's pleasure and the home of the Aakhirah.' Rasulullaah ﷺ asked him, 'Are both your parents alive?' 'Yes,' was his reply. Rasulullaah ﷺ said, 'Then return and be good towards them.' The man then returned whence he came from." (2)

The Incident Between Hadhrat Ali رضي الله تعالى عنه and his two Sons when Hadhrat Umar رضي الله تعالى عنه Proposed for his Daughter

Hadhrat Hasan narrates that when Hadhrat Umar رضي الله تعالى عنه proposed for Hadhrat Ummu Kulthoom, (her father) Hadhrat Ali رضي الله تعالى عنه said, "She is still too young for marriage." Hadhrat Umar رضي الله تعالى عنه said, "I have heard Rasulullaah ﷺ say, 'Every kinship by blood or marriage shall be severed on the Day of Qiyaamah except for all my kinship by blood or marriage.' I therefore wish to establish a kinship with Rasulullaah ﷺ (by marrying your daughter)." Hadhrat Ali رضي الله تعالى عنه said to his sons Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه, "Get your uncle married (to your sister)." They remarked, "She is a woman of individuality and will choose for herself." This remark made Hadhrat Ali رضي الله تعالى عنه furious and when he stood up, Hadhrat Hasan رضي الله تعالى عنه grabbed hold of his father's clothes saying, "Dear father! I cannot bear you being detached from us (do forgive us)!" "Then get him married," Hadhrat Ali رضي الله تعالى عنه said. (3)

Hadhrat Usaama رضي الله تعالى عنه Feeds the Sap of a Date Palm to his Mother

Hadhrat Muhammad bin Seereen reports that the price of a date palm reached a thousand Dirhams during the Khilaafah of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. Hadhrat Usaama رضي الله تعالى عنه bored to the centre of a date palm and extracted the sap, which he gave his mother to eat. People asked him, "What makes you do this when you know that a date palm can fetch a price of a thousand Dirhams?" He replied, "My mother asked me for it and if I can get it, I always give her anything she asks me for." (4)

(1) Ibn Sa'd (Vol.4 Pg.17).
(2) Abu Ya'la. Haythami (Vol.8 Pg.138) has commented on the chain of narrators.
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.296).
(4) Ibn Sa'd (Vol.4 Pg.94).

Showing Mercy To Children and Treating them with Equality

Rasulullaah ﷺ Descends the pulpit for Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that he once saw Rasulullaah ﷺ delivering a sermon from the pulpit when Hadhrat Husayn رضي الله تعالى عنه came out dragging a cloth around his neck. He then tripped and fell down on his face. Rasulullaah ﷺ got off the pulpit to get to him but seeing what he intended, the Sahabah رضي الله تعالى عنهم picked up the child and took him to Rasulullaah ﷺ. Rasulullaah ﷺ took the child and carried him saying, **"May Allaah destroy Shaytaan! Children are surely a trial. By Allaah!** (In the eagerness of helping the child) I had no idea that I had descended from the pulpit until the child was brought to me." (1)

Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه Climb on Rasulullaah ﷺ's Shoulders During salaah and He Prolongs the Sajdah because of it

Hadhrat Abu Sa'eed رضي الله تعالى عنه narrates that Hadhrat Hasan رضي الله تعالى عنه once came to Rasulullaah ﷺ while he was in Sajdah and climbed on his back. Rasulullaah ﷺ held him and stood up. When Rasulullaah ﷺ proceeded into Ruku, the child then stood on his back. When he got up, Rasulullaah ﷺ then left the boy and he went away. (2)

Hadhrat Zubayr رضي الله تعالى عنه narrates that he once saw Hadhrat Hasan bin Ali رضي الله تعالى عنه climb on to Rasulullaah ﷺ's back when he was in Sajdah. Rasulullaah ﷺ did not make the boy get off (and remained in Sajdah) until the child himself decided to get down. Rasulullaah ﷺ sometimes also parted his legs so that boy could go in from one side and out the other side. (3)

Hadhrat Bahiy narrates that he once asked Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه who it was that most closely resembled Rasulullaah ﷺ. He replied, **"Hasan bin Ali رضي الله تعالى عنه most closely resembled Rasulullaah ﷺ** and he was the most beloved to Rasulullaah ﷺ. While Rasulullaah ﷺ was performing salaah, he would sometimes come and sit on Rasulullaah ﷺ's back. Rasulullaah ﷺ would then not move from his position until Hasan رضي الله تعالى عنه got off. He would then go beneath Rasulullaah ﷺ's abdomen and Rasulullaah ﷺ would separate his legs for the boy to go out again." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that at times when Rasulullaah ﷺ was in Sajdah, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه would climb on his back. When the Sahabah رضي الله تعالى عنهم ventured to stop them from them

(1) Tabraani. Haythami (Vol.8 Pg.155) has commented on the chain of narrators
(2) Bazzaar. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.9 Pg.175) has commented on the chain of narrators.
(4) Bazzaar. Haythami (Vol.9 Pg.176) has commented on the chain of narrators.

doing so, Rasulullaah ﷺ would indicate to them to leave the boys alone. After completing the salaah, Rasulullaah ﷺ would place them on his lap and say, "Whoever loves me should love these two." (1)

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was in Sajdah, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه would come and climb on his back. Rasulullaah ﷺ would then prolong the Sajdah. When asked why the Sajdah was prolonged, Rasulullaah ﷺ would reply, "When my two (grand) children mounted my back, I did not like to get up to quickly." (2)

Rasulullaah ﷺ Performs Salaah with Hadhrat Umaamah رضي الله تعالى عنها on his shoulders

Hadhrat Abu Qataadah رضي الله تعالى عنه reports that Rasulullaah ﷺ once came out of his room with (his granddaughter) Hadhrat Umaamah bint Abil Aas رضي الله تعالى عنها on his shoulders. He then proceeded to perform salaah. He put her down whenever he went into Ruku and then picked her up again whenever he stood up (from Sajdah). (3)

Rasulullaah ﷺ Carries Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه on his shoulders and his Statement about them

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came out to them with Hadhrat Hasan رضي الله تعالى عنه on one shoulder and Hadhrat Husayn رضي الله تعالى عنه on the other. He was kissing the one and then the other in turn when someone asked, "O Rasulullaah ﷺ! You seem to love them very much?" Rasulullaah ﷺ then said, "Whoever loves them loves me and whoever hates them hates me." (4)

Rasulullaah ﷺ Sucks the Tongue of Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Mu'aawiya رضي الله تعالى عنه once said, "I have seen Rasulullaah ﷺ suck his tongue (the tongue of Hadhrat Hasan bin Ali رضي الله تعالى عنه) and the tongue or lips that Rasulullaah ﷺ sucked can never suffer any punishment." (5)

The Incident between Rasulullaah ﷺ and Hadhrat Aqra رضي الله تعالى عنه when Rasulullaah ﷺ Kissed Hadhrat Hasan رضي الله تعالى عنه

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once kissed Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Aqra bin Haabis رضي الله تعالى عنه said, "Although I

(1) Abu Ya'la and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.179). The narration of Bazzaar states that Rasulullaah ﷺ would embrace the two boys after completing his salaah. Tabraani has reported a similar narration in brief.

(2) Abu Ya'la. Haythami (Vol.9 Pg.181) has commented on the chain of narrators.

(3) Bukhaari (Vol.2 Pg.887). Ibn Sa'd (Vol.8 Pg.39) has reported a similar narration.

(4) Ahmad. Haythami (Vol.9 Pg.179) has commented on the chain of narrators. Bazzaar and Ibn Maajah have reported a similar narration in brief.

(5) Ahmad. Haythami (Vol.9 Pg.177) has commented on the chain of narrators.

have ten children of my own, I have never kissed one of them." To this Rasulullaah ﷺ remarked, "Allaah does not show mercy to those who do not show mercy towards people." (1)

Rasulullaah ﷺ's Statement Concerning Children and his Visit to His Son Ibraheem رضي الله تعالى عنه

Hadhrat Aswad bin Khalaf رضي الله تعالى عنه reports that Rasulullaah ﷺ once picked up Hadhrat Hasan رضي الله تعالى عنه, kissed him and then turned to the Sahabah رضي الله تعالى عنهم saying, "It is because of his child that a man becomes miserly (towards others), does foolish things and becomes cowardly (fearing for the welfare of his child if anything happens to him)." (2)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was most compassionate towards his family. He had a son (Ibraheem رضي الله تعالى عنه) who was being suckled by the wife of a blacksmith at one end of Madinah. We would go to see the child at times when the house was filled with smoke from the burning of Idhkhir grass (in the furnace). Rasulullaah ﷺ would then kiss the child and smell him." (3)

Rasulullaah ﷺ Gives Glad Tidings to People who are Compassionate Towards their Children and who Strive to Treat them Equally

Hadhrat Anas رضي الله تعالى عنه reports that a woman once came to Hadhrat Aa'isha رضي الله تعالى عنها with her two little daughters. When Hadhrat Aa'isha رضي الله تعالى عنها gave her three dates, the woman gave one to each child and was about to put the third one into her mouth when the girls looked at her (with craving for her date). The mother then broke the date into two parts, gave half to each girl and then left. When Rasulullaah ﷺ arrived and Hadhrat Aa'isha رضي الله تعالى عنها narrated to him what the woman had done, he said, "Because of her deed, she shall surely enter Jannah."(4)

Hadhrat Hasan bin Ali رضي الله تعالى عنه reports that a woman once came to Rasulullaah ﷺ to beg for food with her two sons. Rasulullaah ﷺ gave her three dates, one for each of them. The woman gave one to each child and they both ate theirs. They then started looking at their mother, who then broke her date into two parts, giving half to each of them. To this, Rasulullaah ﷺ commented, "Allaah shall be merciful towards her as she has been merciful towards her sons.(5)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ with his child. When the man hugged the child, Rasulullaah ﷺ asked, "Are you merciful towards him?" When the man replied that he was, Rasulullaah ﷺ said, "Allaah is more merciful towards you than you are towards your

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.156). Bukhaari (Vol.2 Pg.887) has reported a similar narration also from Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.155).
(3) Bukhaari in his Adab (Pg.56). Ibn Sa'd (Vol.1 Pg.87) has reported a similar narration also from Hadhrat Anas رضي الله تعالى عنه.
(4) Bazzaar. Haythami (Vol.8 Pg.158) has commented on the chain of narrators.
(5) Tabraani in his Sagheer and *Kabeer*, Haythami (Vol.8 Pg.158) has commented on the chain of narrators.

child because He is the Most merciful of those who show mercy." (1)

Hadhrat Anas رضي الله تعالى عنه narrates that a man was sitting with Rasulullaah ﷺ when his son arrived. The man kissed the boy and seated him on his lap. When his daughter came, he merely seated her in front of him. To this, Rasulullaah ﷺ reprimanded, "Why have you not treated them equally?" (2)

Honouring One's Neighbour

The Rights of Neighbours According to the Ahadeeth

Hadhrat Mu'aawiya bin Haydah رضي الله تعالى عنه reports that he once asked Rasulullaah ﷺ what the rights of his neighbours were. Rasulullaah ﷺ replied, "You should visit him when he falls ill, attend his funeral when he passes away, give him a loan if he asks for one and conceal his poverty (and help him in a way that no one else comes to know). You should also congratulate him if some good comes his way and sympathise with him when a calamity befalls him. Furthermore, you should not raise your building higher than his so as to obstruct the ventilation of his house and also not distress him by the aroma of your pot (when he has no food) unless you intend dishing out some of the food for him." (3) Another narration adds, "You should provide clothing for him if he has none." (4)

The Incident of Hadhrat Muhammad bin Abdullaah bin Salaam رضي الله تعالى عنه and his Troublesome Neighbour

Hadhrat Muhammad bin Abdullaah bin Salaam رضي الله تعالى عنه says that he once complained to Rasulullaah ﷺ that his neighbour was causing him much trouble. Rasulullaah ﷺ encouraged him to exercise patience. When he again returned with the same complaint, Rasulullaah ﷺ gave him the same advice. When he lodged the same complaint for the third time, Rasulullaah ﷺ said, "Take all your belongings out on the street and whenever anyone asks you what the matter is, tell him that your neighbour is giving you trouble. He will then receive the curses of the people. Whoever believes in Allaah and the Last Day should honour his neighbour. Whoever believes in Allaah and the Last Day should honour his guest. Whoever believes in Allaah and the Last Day should either speak what is good or remain silent." (5)

Rasulullaah ﷺ Forbids a Person from Accompanying him in Battle because he Had Caused Harm to his Neighbour

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that as Rasulullaah ﷺ was once

(1) Bukhaari in his Adab (Pg.56).
(2) Bazzaar. Haythami (Vol.8 Pg.156) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.8 Pg.165) has commented on the chain of narrators.
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).
(5) Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).

leaving for a battle, he announced, "None who has caused harm to his neighbour should accompany us today." Someone asked, "I urinated at the base of my neighbour's wall." "You will then not accompany us today," Rasulullaah ﷺ instructed. (1)

The Amplified Severity of Committing Adultery with one's Neighbour's Wife and of Stealing from him

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked the Sahabah رضي الله تعالى عنهم, "What do you think of adultery?" They replied, "It is Haraam. Allaah and His Rasool ﷺ have forbidden it and it will remain Haraam until the Day of Qiyaamah." Rasulullaah ﷺ then said to them, "The sin of committing adultery with ten women is less severe than that of committing adultery with the neighbour's wife." Rasulullaah ﷺ the asked, "What do you think of stealing?" They replied, "Allaah and His Rasool ﷺ have forbidden it and it is therefore Haraam." Rasulullaah ﷺ then said to them, "The sin of stealing from ten homes is less severe than that of stealing from the neighbour's house." (2)

The Narration of Hadhrat Abu Dharr رضي الله تعالى عنه Stating that Allaah Loves Three Persons and Detests Three Persons

Hadhrat Mutarrif bin Abdullaah رضي الله تعالى عنه says, "I had always been hearing a Hadith narrated by Hadhrat Abu Dharr رضي الله تعالى عنه and desired to meet him (to hear the Hadith directly from him). Therefore, when I eventually met Hadhrat Abu Dharr رضي الله تعالى عنه one day, I said to him, 'O Abu Dharr! I have been hearing a Hadith that you narrate and have always wished to meet you.' He exclaimed, 'May Allaah bless your father! You have now met me, so come (tell me which Hadith it is).' I replied, 'The Hadith I heard was that Rasulullaah ﷺ once told you that Allaah **loves three persons and detests three persons.**'

Hadhrat Abu Dharr رضي الله تعالى عنه remarked, 'It never even occurs to me to lie about what Rasulullaah ﷺ said.' I asked, 'Who then are the three persons whom Allaah loves?' He replied, 'The man who strives in the path of Allaah with steadfastness, expecting rewards only from Allaah and then fights until he is martyred. You find mention of him in Allaah's Book that is with you.' He then recited the verse:

﴿إِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝﴾

(سورة صف آيت ٤)

Verily Allaah loves those **(Mu'mineen)** who fight **(the enemies of Islaam)** in His path **(standing)** in rows *(in front of the enemy with*

(1) Tabraani in his Awsat. Haythami (Vol.8 Pg.170) has commented on the chain of narrators.
(2) Ahmad and Tabraani in his *Kabeer* and Awsat, both reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.168).

steadfastness and unity) as if they are a solid building. {Surah Saff, verse 4}

I asked further, 'Who else?' he replied, 'The man whose evil neighbour gives him plenty of trouble but he exercises patience until Allaah suffices for him by either life (by changing the behaviour of the neighbour) or death (by taking either one of them from this world).'" The Hadith still continues further. (1)

Hadhrat Qaasim narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once passed by his son Hadhrat Abdur Rahmaan رضي الله تعالى عنه who was busy arguing with his neighbour. Hadhrat Abu Bakr رضي الله تعالى عنه said to him, **"Do not argue with your neighbour** because while other people (with whom you argue)will go away, your neighbour will always remain where he is (and you will have to contend with him every day)." (2)

Honouring a Righteous Travel Companion

Rasulullaah ﷺ Advises Two Sahabah رضي الله تعالى عنهم to Honour Hadhrat Rabaah bin Rabee رضي الله تعالى عنه

Hadhrat Rabaah bin Rabee رضي الله تعالى عنه narrates, "We were on a military expedition with Rasulullaah ﷺ who had given every three of us a camel to ride. In the desert, two persons would ride while the third drove the camel on form behind. However, in the mountains, all would dismount. Rasulullaah ﷺ once passed by us while I happened to be walking and asked, 'I see you walking, O Rabaah?' I replied, 'I have just dismounted, while my two companions have started to ride.' Rasulullaah ﷺ then passed by my two companions and made the camel sit down. The two of them dismounted and when I passed by, they said, 'Mount the camel, sit at the front and remain there until we return (to Madinah). We shall take turns to ride with you.' When I asked them why they insisted on this arrangement, they replied, **'Rasulullaah ﷺ told us that we have a righteous travel companion whom we should treat well.'"**(3)

Treating People According to their Status

The Action of Hadhrat Aa'isha رضي الله تعالى عنها in this Regard

Hadhrat Amr bin Mikhraaq reports that when a man of prominent appearance passed by Hadhrat Aa'isha رضي الله تعالى عنها as she was having a meal, she invited him (to share the meal with her) and he sat down to eat. When another man passed by, she merely gave him a piece of bread. When someone asked her the reason for this, she replied, **"Rasulullaah ﷺ instructed us to treat people according to their status."** (4)

Another narration states that when a beggar came to beg from Hadhrat Aa'isha رضي الله تعالى عنها, she had a piece of bread given to him. When a man of prominence then arrived, she allowed him to sit down and share the food she was eating. When

(1) Ahmad and Tabraani. Haythami (Vol.8 Pg.171) has commented on the chain of narrators.
(2) Ibn Mubaarak, Abu Ubayd in his Ghareeb, Kharaa'iti and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.44).
(3) Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).
(4) Khateeb in his Muttafaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).

someone asked her the reason for this, she replied, "Rasulullaah ﷺ instructed us to treat people according to their status." (1)

Yet another narration states that Hadhrat Aa'isha رضي الله تعالى عنها was once on a journey when she had a supper prepared for some people of the Quraysh. When a wealthy man of prominence arrived there, she had him invited. He dismounted, partook of the meal and then left. When a beggar then arrived, she had a piece of bread given to him. Someone asked, "You instructed us to invite the rich man but had a piece of bread given to the beggar?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "It would have been inappropriate for us to treat the rich man in any manner other than the manner in which we did. When the beggar asked for something, I had someone give him something that would please him. "Rasulullaah ﷺ instructed us to treat people according to their status." (2)

The narration has already passed in which Hadhrat Ali رضي الله تعالى عنه gave a man a set of clothing and a hundred gold coins and said, " I have heard Rasulullaah ﷺ say, 'Treat people according to their status' and this is the status of this man in my regard." (3)

Greeting a Muslim

The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Agharr رضي الله تعالى عنه from the Muzaynah tribe says, "Rasulullaah ﷺ once gave instructions for me to have a Jareeb(4) of dates that was with one of the Ansaar. However, when the Ansaari procrastinated, I spoke to Rasulullaah ﷺ about it. Rasulullaah ﷺ then instructed Hadhrat Abu Bakr رضي الله تعالى عنه to accompany me the next morning to get the dates. Hadhrat Abu Bakr رضي الله تعالى عنه promised to meet me at the Masjid after performing the Fajr salaah. I found him where we had arranged to meet and we left. Whenever Hadhrat Abu Bakr رضي الله تعالى عنه saw anyone from far, he greeted him with Salaam. He then said, 'Do you not see the tremendous virtue that others are gaining over you (by beating you to greeting). **Never let anyone beat you to making Salaam.**' Thereafter, whenever we saw anyone approach from a distance, we would greet him before he could greet us."(5)

Hadhrat Zuhrah bin Khameesa رضي الله تعالى عنه narrates, "I was once riding behind Hadhrat Abu Bakr رضي الله تعالى عنه on the same animal. Whenever we passed by any people and greeted them with Salaam, their reply was longer than our greeting. Hadhrat Abu Bakr رضي الله تعالى عنه remarked, 'People have been overpowering us today.'"

(1) Abu Dawood, Ibn Khuzaymah, Bazzaar, Abu Ya'la, Abu Nu'aym in his Mustakhraj, Bayhaqi in his Adab and Askari in his Amthaal.

(2) Abu Nu'aym in his *Hilya* (Vol.4 Pg.379). Allaama Zubaydi has commented on the chain of narrators in his commentary of Ihya (Vol.6 Pg.265).

(3) Ibn Asaakir and Abu Moosa Madeeni in his Kitaabu Istid'aail Libaas, as quoted in *Kanzul Ummaal* (Vol.3 Pg.324).

(4) A unit of measure used during those days.

(5) Tabraani in his *Kabeer* and Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.206). Bukhaari in his Adab (Pg.145), Ibn Jareer, Abu Nu'aym and Kharaa'iti have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).

Another narration quotes him as saying, "People have surpassed us in great good today." (1)

Hadhrat Umar رضي الله تعالى عنه reports, "I was once riding behind Hadhrat Abu Bakr رضي الله تعالى عنه on the same animal. Whenever he passed by any people and greeted them with the words 'As Salaamu Alaykum', they replied by saying, 'As Salaamu Alaykum wa Rahmatullaah wa Barakaatuh'. Hadhrat Abu Bakr رضي الله تعالى عنه remarked, "People have surpassed us tremendously today.'"(2)

The Advice of Hadhrat Abu Umaamah رضي الله تعالى عنه in this Regard and the Behaviour of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Umaamah رضي الله تعالى عنه was once giving a lecture when he said, "Hold fast to patience because in markets that you like and those that you do not because patience is a most excellent quality. This world has certainly attracted you. It is dragging its skirt before you and has put on its dressing and adornments for you. On the other hand, the companions of Muhammad صلى الله عليه وسلم (were so eager to earn the rewards of the Aakhirah that they) used to sit in their yards saying, 'We sit to greet with Salaam and to be greeted.'"(3)

Hadhrat Anas رضي الله تعالى عنه once said, "When we were with Rasulullaah صلى الله عليه وسلم and a tree came between us (causing us to separate), we would greet each other with Salaam as soon as we rejoined." (4)

The Incident of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه with Hadhrat Tufayl رضي الله تعالى عنه

Hadhrat Tufayl bin Ubay bin Ka'b narrates, "I used to accompany Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to the marketplace every morning. When we went there, he would not pass by any hawker, trader, poor person or any other person without greeting them with Salaam. When I went to him one day and he requested me to follow him to the marketplace, I asked, 'What do you do at the marketplace when you do not make any purchases, do not enquire about any product, do not ask prices and do not even participate in the gatherings at the market? Why do we not rather sit here and talk.' Hadhrat Abdullaah رضي الله تعالى عنه said, 'Dear tubby (Hadhrat Tufayl was overweight and the term was one of endearment)! **We go there for the sake of Salaam, so that we may greet whoever we meet with Salaam.**'"(5)

The Practice of Hadhrat Abu Umaamah رضي الله تعالى عنه

Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه used to greet everyone he met with

(1) Ibn Abi Shaybah.

(2) Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.5 Pg.52).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.156).

(4) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.207). Bukhaari has reported a similar narration in his Adab (Pg.148).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.310), as quoted in Jam'ul Fawaa'id (Vol.2 Pg.141). Bukhaari has also reported the narration in his Adab (Pg.148).

Salaam. There was none who ever beat him to making Salaam except a Jew who once hid behind a pillar and then surprised him by coming out to greet him. "Shame on you, O Jew!" Hadhrat Abu Umaamah رضي الله تعالى عنه cried out, "What made you do this?" The Jew replied, "I noticed that you are a man who greets very often so I knew that there must be great virtue in it. I therefore wished to have the virtue." Hadhrat Abu Umaamah رضي الله تعالى عنه then said to him, "I have heard Rasulullaah ﷺ say, **'Verily Allaah has made the Salaam a greeting for (the Muslims of) my Ummah and a security for the Kuffaar living under our (Muslim) rule."** (1)

Hadhrat Muhammad bin Ziyaad reports, "I was holding the hand of Hadhrat Abu Umaamah رضي الله تعالى عنه as he proceeded to his house. He did not pass by any Muslim, Christian, youngster or adult without saying 'Salaamun Alaykum', 'Salaamun Alaykum'. When he reached the door of his house, he turned to us and said, 'O son of my brother! Our Nabi ﷺ commanded us to make Salaam common amongst ourselves." (2)

Hadhrat Basheer bin Yasaar says, "None could ever beat Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to making Salaam." (3)

Replying to a Greeting

The Incident of Rasulullaah ﷺ with Some of the Sahabah رضي الله تعالى عنهم

Hadhrat Salmaan رضي الله تعالى عنه reports that someone once came to Rasulullaah ﷺ and greeted with the words: "اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ". Rasulullaah ﷺ replied with the words: "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ". Thereafter, another Sahabi رضي الله تعالى عنه arrived and greeted with the words: "اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَرَحْمَةُ اللّٰهِ ". Rasulullaah ﷺ replied with the words: "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ". Thereafter, a third Sahabi رضي الله تعالى عنه arrived and greeted with the words:"اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ ". This time Rasulullaah ﷺ only said, "وَعَلَيْكَ " The Sahabi رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! When those two came, you greeted them with words better than the words you used for me." Rasulullaah ﷺ replied, "You had left nothing for me (to add because you used the full greeting). Allaah says:

﴿وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا ؕ﴾ (سورة نساء: ٨٦)

'When you are greeted with a greeting, then reply with a better greeting, or *(at least)* return *(the same greeting).*' {Surah Nisaa, verse 86}

I therefore returned your greeting (since there was no better reply)." (4)

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها with Rasulullaah ﷺ and Hadhrat Jibra'eel عليه السلام

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once said to her, "O

(1) Tabraani. Haythami (Vol.8 Pg.33) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.6 Pg.112).
(3) Bukhaari in his Adab (Pg.145).
(4) Tabraani. Haythami (Vol.8 Pg.33) has commented on the chain of narrators.

Aa'isha! Jibra'eel عليه السلام is here and he conveys Salaams to you." Hadhrat Aa'isha رضي الله تعالى عنها replied by saying, "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ". She was about to add to these words when Rasulullaah ﷺ said, "The Salaam ends at that." Hadhrat Jibra'eel عليه السلام then said, "May the mercy and blessings of Allaah be on you, O Ahlul Bayt (members of Rasulullaah ﷺ's household)." (1)

The Incident of Rasulullaah ﷺ with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم narrate that when Rasulullaah ﷺ once requested permission to enter the home of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, Rasulullaah ﷺ greeted with the words: "اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ". Although Hadhrat Sa'd رضي الله تعالى عنه replied by saying, "وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ", he did so in a voice that was not audible to Rasulullaah ﷺ. Rasulullaah ﷺ greeted three times and each time, Hadhrat Sa'd رضي الله تعالى عنه replied in a voice that was inaudible to Rasulullaah ﷺ. When Rasulullaah ﷺ turned to leave (thinking that no one was at home), Hadhrat Sa'd رضي الله تعالى عنه ran after him saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! Every greeting of yours fell on my ears and I had replied each time in a voice that you could not hear. I did that because I wanted to get more of your Salaams and blessings (because Salaam is a du'aa for peace and blessings)." He then took Rasulullaah ﷺ into his house and served some olive oil, which Rasulullaah ﷺ ate. After eating, Rasulullaah ﷺ made the du'aa:

"اَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ وَاَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ"

"May the pious eat your food, may the angels pray for you and may fasting people end their fasts with you." (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to visit the Ansaar and when he came to the locality of the Ansaar, the children of the Ansaar would gather around him. He would then make du'aa for them, pass his hand over their heads and greet them with Salaam. When Rasulullaah ﷺ arrived at the door of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه's house, he greeted with the words: "اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ". Although Hadhrat Sa'd رضي الله تعالى عنه replied, he did so in a voice that was not audible to Rasulullaah ﷺ. Rasulullaah ﷺ greeted three times and it was his practice never to greet more than three times (when seeking permission to enter). He would usually enter when granted permission or leave (if no one replied after three Salaams). Rasulullaah ﷺ therefore turned to leave (thinking that no one was at home), when Hadhrat Sa'd رضي الله تعالى عنه came running after him. The rest of the narration is the same as the one above. (3)

The Incident of Hadhrat Umar رضي الله تعالى عنه with Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Muhammad bin Jubayr reports that Hadhrat Umar رضي الله تعالى عنه once passed

(1) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.33).
(2) Ahmad. Abu Dawood has reported a part of the narration.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.34).

by Hadhrat Uthmaan رضي الله تعالى عنه and greeted him. Hadhrat Uthmaan رضي الله تعالى عنه however did not reply to the greeting. Hadhrat Umar رضي الله تعالى عنه proceeded immediately to Hadhrat Abu Bakr رضي الله تعالى عنه and complained to him about this. When Hadhrat Abu Bakr رضي الله تعالى عنه asked Hadhrat Uthmaan رضي الله تعالى عنه why he did not reply to the greeting, Hadhrat Uthmaan رضي الله تعالى عنه explained, "By Allaah! I did not even hear him because I was so deep in thought." "What was it that you were deliberating upon?" enquired Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Uthmaan رضي الله تعالى عنه replied, "About opposing Shaytaan. He was plaguing my mind with thoughts that I do not even wish to express for all the wealth of the world. When he cast these thoughts in my heart, I said to myself, 'If only I had asked Rasulullaah ﷺ about how we could save ourselves from these thoughts of Shaytaan!'"

Hadhrat Abu Bakr رضي الله تعالى عنه then said, "I expressed the very concern and question to Rasulullaah ﷺ saying, 'How can we save ourselves from the thoughts that Shaytaan casts within us?' Rasulullaah ﷺ replied, 'The very same thing that I told my uncle (Abu Taalib) to say on his deathbed will save you if you say the same words. He however, did not say them.'"(1)

"O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan رضي الله تعالى عنه and greeted him, he did not even reply."

In a more lengthy narration, Hadhrat Uthmaan رضي الله تعالى عنه says, "When Umar رضي الله تعالى عنه went to Abu Bakr رضي الله تعالى عنه, he said, 'O Khalifah of Rasulullaah ﷺ! I have some shocking news for you! When I passed by Uthmaan رضي الله تعالى عنه and greeted him, he did not even reply.' Taking Umar رضي الله تعالى عنه by the hand, Abu Bakr رضي الله تعالى عنه came to me and asked, 'O Uthmaan! Your brother Umar رضي الله تعالى عنه has come to me saying that when he passed you and greeted you, you did not reply. What is the reason for this?' 'But I did no such thing, O Khalifah of Rasulullaah ﷺ!' I defended. 'You certainly did,' Umar رضي الله تعالى عنه asserted, 'By Allaah! This pride is an old tradition of you Banu Umayyah!' 'By Allaah!' I protested, 'I have no idea that you even passed by me or that you greeted me with Salaam.'

Abu Bakr رضي الله تعالى عنه then bore me out saying, 'You have spoken the truth. It appears to me that something on your mind had distracted you from realising what had happened.' 'That is indeed so,' I confirmed. When Abu Bakr رضي الله تعالى عنه asked me what it was, I replied, 'Rasulullaah ﷺ passed away without me asking him what it was in which the salvation of this Ummah lay. I was engrossed in this thought, startled at my negligence at this.' Abu Bakr رضي الله تعالى عنه said, 'I have asked Rasulullaah ﷺ about this and he informed me what it is.' 'What is it?' I begged to know. He replied, I posed the question to him, saying, 'O Rasulullaah ﷺ! In what does the salvation of this Ummah lay?' Rasulullaah ﷺ replied, 'Whoever accepts from me the words that I offered to my uncle but which he refused, those words shall be his salvation.' The words that Rasulullaah ﷺ offered to his uncle was to testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the Rasul sent by Allaah (i.e. the Kalimah 'Laa Ilaaha Illallaah Muhammadur Rasulullaah ﷺ')."(2)

(1) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).
(2) Ibn Sa'd (Vol.2 Pg.312).

The Incident of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "I once passed by Uthmaan bin Affaan رضي الله تعالى عنه in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab رضي الله تعالى عنه and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan رضي الله تعالى عنه in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar رضي الله تعالى عنه then sent for Uthmaan رضي الله تعالى عنه and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan رضي الله تعالى عنه denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan رضي الله تعالى عنه exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah ﷺ once said. By Allaah! Whenever I remember these words, my eyes and heart are engulfed by a veil.'"

Hadhrat Uthmaan رضي الله تعالى عنه then said, "Let me tell you what it was. Rasulullaah ﷺ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah ﷺ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah ﷺ asked, 'Who is that? Is that Abu Is'haa?Q' 'Yes, it is I, O Rasulullaah ﷺ,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,' Rasulullaah ﷺ said, 'it is the du'aa of the man of the fish (Hadhrat Yunus عليه السلام) when he was in the belly of the fish, (the words are):

"لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ"

'There is no Ilaah but You *(O Allaah)*. You are Pure. I have certainly been from among the wrongdoers.'

Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa.'"[1]

Conveying Salaams

The Incident of Hadhrat Salmaan رضي الله تعالى عنه with Hadhrat Ash'ath bin Qais رضي الله تعالى عنه and Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه

Hadhrat Abul Bakhtari narrates that Hadhrat Ash'ath bin Qais رضي الله تعالى عنه and

(1) Ahmad. Haythami (Vol.7 Pg.68) has commented on the chain of narrators. Tirmidhi has reported a portion of the end, while Abu Ya'la and Tabraani have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).

Hadhrat Jareer bin Abdullaah Bajali رضي الله تعالى عنه once went to see Hadhrat Salmaan Faarsi رضي الله تعالى عنه. When they came to him in a fortress in a corner of Madaa'in, they greeted him with the words " اَلسَّلَامُ عَلَيْكَ" and "حَيَّاكَ اللّٰهُ " ("May Allaah keep you alive"). They then asked, "Are you Salmaan Faarsi?" When he replied that he was, they asked further, "Are you the companion of Rasulullaah صلى الله عليه وسلم?" "I am not sure," he replied. This put them in doubt and they said, "Perhaps you are not the person we want." Hadhrat Salmaan رضي الله تعالى عنه put them at ease saying, "I am the person you want. I have seen Rasulullaah صلى الله عليه وسلم and have been in his company. (He then said out of humility) As for the companions of Rasulullaah صلى الله عليه وسلم, they are those who have entered Jannah with him (and I am not sure whether I shall be amongst them). What do you two want?"

The two Sahabah رضي الله تعالى عنهم explained, "We have come to you from one of your **brothers in Shaam.**" "Who is he?" Hadhrat Salmaan رضي الله تعالى عنه enquired. When they informed him that it was Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه asked, **"Then where is my gift that he has sent with you?"** "He has not sent any gift with us," they averred. Hadhrat Salmaan رضي الله تعالى عنه warned them saying, "Fear Allaah and hand over the trust that has been given to you! None has come to me from him without a gift for me." The two reasoned with him saying, "Please do not file a case against us for this. We have much wealth with us and you may choose whatever you want from it." "But I do not want your wealth," Hadhrat Salmaan رضي الله تعالى عنه said, "All I want is the gift that he has sent with you."

"By Allaah!" they swore, "He has sent us with nothing but these words: 'Amongst you is a certain man. Whenever Rasulullaah صلى الله عليه وسلم was alone with him, Rasulullaah صلى الله عليه وسلم wanted no one else. When you go to him, **do convey my Salaams to him.**'" Hadhrat Salmaan رضي الله تعالى عنه then said, **"This was the only gift that I wanted from you.** What gift can be better than Salaam, which is a blessed and pure greeting from Allaah?" (1)

Shaking Hands and Embracing

Narrations of Hadhrat Jundub رضي الله تعالى عنه, Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه Concerning the Practice of Rasulullaah صلى الله عليه وسلم With Regard to Shaking Hands

Hadhrat Jundub رضي الله تعالى عنه says, "When meeting his companions, Rasulullaah صلى الله عليه وسلم never shook their hands until he had first greeted them with Salaam." (2)

Someone once asked Hadhrat Abu Dharr رضي الله تعالى عنه, "I want to ask you about a Hadith of Rasulullaah صلى الله عليه وسلم." Hadhrat Abu Dharr رضي الله تعالى عنه said, "I shall then narrate it to you unless it is a secret." The person then asked, "Was Rasulullaah صلى الله عليه وسلم in the habit of shaking your hands when you met him?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, **"There was never a time that I met him without him shaking my**

(1) Tabraani. Haythami (Vol.8 Pg.40) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.201).

(2) Tabraani. Haythami (Vol.8 Pg.36) has commented on the chain of narrators.

hand."[1]

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once met Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه and was going to shake his hand, Hadhrat Hudhayfah رضي الله تعالى عنه turned away saying, "I am in a state of impurity." Rasulullaah ﷺ said to him, **"When a Muslim meets his brother Muslim and shakes his hand, their sins are shed off just as leaves are shed off a tree."** [2]

Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Aa'isha رضي الله تعالى عنها Concerning the Practice of Rasulullaah ﷺ With Regard to Embracing and his Prohibition from Bowing

Hadhrat Anas رضي الله تعالى عنه reports that the Sahabah رضي الله تعالى عنهم once asked, "O Rasulullaah ﷺ! **Can we bow to each other (when greeting)?" "No," came the reply.** They then asked, "Can we then embrace each other?" When Rasulullaah ﷺ again said "No", they asked, "Can we then shake each other's hands?" This time, Rasulullaah ﷺ's reply was "Yes".[3]

Hadhrat Anas رضي الله تعالى عنه narrates that someone once asked, "O Rasulullaah ﷺ! When any of us meets his brother or his friend, can he bow to him?" "No," replied Rasulullaah ﷺ. "Can he then embrace him and kiss him?" the Sahabi رضي الله تعالى عنه asked further. Again, Rasulullaah ﷺ said, "No." He then asked, **"Can he then take his hand and shake it?" "This he may do," replied Rasulullaah ﷺ.**[4]

Another narration adds that when the Sahabi رضي الله تعالى عنه asked, "Can he then embrace him and kiss him?" Rasulullaah ﷺ said, "No, unless he has returned from a journey." [5]

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "Rasulullaah ﷺ was in my house when Zaid bin Haaritha رضي الله تعالى عنه arrived in Madinah. When Zaid رضي الله تعالى عنه came to meet Rasulullaah ﷺ and knocked at the door, Rasulullaah ﷺ stood up (in great excitement), dragging his clothing along with him but without wearing anything (over his upper body). By Allaah! I have never before or ever after seen Rasulullaah ﷺ like this. Rasulullaah ﷺ then embraced Zaid رضي الله تعالى عنه and kissed him." [6]

The Practice of the Sahabah رضي الله تعالى عنهم With Regard to Shaking Hands and Embracing

Hadhrat Anas رضي الله تعالى عنه says, "It was the practice of the Sahabah رضي الله تعالى عنهم to shake hands when meeting each other and embracing when returning from a journey."[7]

(1) Ahmad and Rooyaani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
(2) Bazzaar. Haythami (Vol.8 Pg.37) has commented on the chain of narrators.
(3) Daar Qutni and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
(4) Tirmidhi (Vol.2 Pg.97).
(5) Razeen, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.142).
(6) Tirmidhi (Vol.2 Pg.97).
(7) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.36).

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Hadhrat Hasan narrates that when Hadhrat Umar رضي الله تعالى عنه thought of one of his companions during the night, he would sigh, "Oh how long is the night!" Then after performing the Fajr salaah, he would hurry to the person and embrace him as soon as he met him.(1)

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, the common people as well as the leaders came to meet him. "Where is my brother?" Hadhrat Umar رضي الله تعالى عنه asked. "Who is he?" the people enquired. "Abu Ubaydah," replied Hadhrat Umar رضي الله تعالى عنه. The people said, "Here he comes." When Hadhrat Abu Ubaydah رضي الله تعالى عنه came, Hadhrat Umar رضي الله تعالى عنه descended from his animal and embraced him. The narration continues and will soon be quoted.(2)

Kissing the Hand, Foot and Head of a Muslim

Rasulullaah صلى الله عليه وسلم Kisses Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه

Hadhrat Sha'bi reports that Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه met Rasulullaah صلى الله عليه وسلم as he was returning from Khaybar. Rasulullaah صلى الله عليه وسلم embraced him and kissed him between the eyes saying, **"I don't know whether it is the arrival of Ja'far or the conquest of Khaybar that makes me happier."** Another narration states that Rasulullaah صلى الله عليه وسلم pulled Hadhrat Ja'far رضي الله تعالى عنه towards him and embraced him. (3)

The Sahabah رضي الله تعالى عنهم Kiss the Hands and Feet of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdur Rahmaan bin Razeen reports that Hadhrat Salamah bin Akwa رضي الله تعالى عنه said, "It is with these hands of mine that I pledged allegiance to Rasulullaah صلى الله عليه وسلم." Hadhrat Abdur Rahmaan says further that when **they then kissed Hadhrat Salamah رضي الله تعالى عنه's hands, he did not stop them.** (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that he kissed Rasulullaah صلى الله عليه وسلم's hands. (5) Hadhrat Umar رضي الله تعالى عنه also reports that he kissed Rasulullaah صلى الله عليه وسلم's hands.(6)

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that when the verses of the Qur'aan were revealed to confirm his forgiveness (for failing to participate in the expedition to Tabook), he went to Rasulullaah صلى الله عليه وسلم and kissed his hands. (7)

Hadhrat Zaari bin Aamir رضي الله تعالى عنه reports that when they arrived in Madinah and

(1) Muhaamili, as quoted in *Kanzul Ummaal* (Vol.5 Pg.42).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.101).
(3) Ibn Sa'd (Vol.4 Pg.34).
(4) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.42).
(5) Abu Ya'la, Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Dawood has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).
(6) Jam'ul Fawaa'id (Vol.2 Pg.143).
(7) Tabraani. Haythami (Vol.8 Pg.42) has commented on the chain of narrators. Abu Bakr bin Muqri has reported a similar narration, as quoted by Iraaqi (Vol.2 Pg.181).

Rasulullaah ﷺ was pointed out to them, they started kissing his hands and feet.(1)

Hadhrat Mazeedah Abdi رضي الله تعالى عنه reports that Hadhrat Ashaj رضي الله تعالى عنه walked up to Rasulullaah ﷺ and started kissing his hands. Rasulullaah ﷺ said to him, "Remember! You have two qualities that Allaah and His Rasool ﷺ love." He asked, "Are these natural qualities within me or have they been developed afterwards?" "No," replied Rasulullaah ﷺ, "They have been naturally instilled within you." Hadhrat Ashaj رضي الله تعالى عنه then said, "All praise is for Allaah Who has instilled within me such qualities that Allaah and His Rasool ﷺ love." (2)

Hadhrat Umar رضي الله تعالى عنه Kisses the Head of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abu Ubaydah رضي الله تعالى عنه Kisses the Hand of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Rajaa Utaaridi says, "When I arrived in Madinah, I beheld a gathering at the centre of which a man was kissing the head of another man saying, 'We would have been destroyed had it not been for you.' When I enquired who the man kissing was, I was informed that he was Hadhrat Umar bin Khattaab رضي الله تعالى عنه who was kissing the head of Hadhrat Abu Bakr رضي الله تعالى عنه for fighting the renegades who had refused to pay zakaah." (Hadhrat Abu Bakr رضي الله تعالى عنه was the only one who saw the need for this when all the other Sahabah رضي الله تعالى عنهم did not see its necessity.) (3)

Hadhrat Tameem bin Salamah reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه welcomed him, shook his hand and kissed it. The two men then sat by themselves and wept. Hadhrat Tameem always maintained that kissing the hand of pious people is Sunnah. (4)

Kissing the Hand of Hadhrat Waathilah bin Asqa رضي الله تعالى عنه to Attain Blessings of the pledge of allegiance it took With Rasulullaah ﷺ

Hadhrat Yahya bin Haarith Dhimaari says, "When I met Hadhrat Waathilah bin Asqa رضي الله تعالى عنه, I asked, 'Was it with these hands that you pledged allegiance to Rasulullaah ﷺ?' When he confirmed that it was, I said, 'Bring them here so that I may kiss them.' He then gave me his hand and I kissed it." (5)

Hadhrat Yunus bin Maysarah narrates that they once went to visit an ailing Yazeed bin Aswad when Hadhrat Waathilah bin Asqa رضي الله تعالى عنه also arrived there. When he saw him, Yazeed stretched out his hand and took the hand of Hadhrat Waathilah رضي الله تعالى عنه. He then passed Hadhrat Waathilah رضي الله تعالى عنه's hand over his face and chest because it was with that hand that Hadhrat Waathilah رضي الله تعالى عنه

(1) Bukhaari in his Adab (Pg.144).
(2) Bukhaari in his Adab (Pg.86).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.350).
(4) Abdur Razzaaq, Kharaa'iti in his Makaarimul Akhlaaq, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.54).
(5) Tabraani. Haythami (Vol.8 Pg.42) has commented on the chain of narrators.

had pledged allegiance to Rasulullaah ﷺ. Hadhrat Waathilah رضي الله تعالى عنه asked, "O Yazeed! How are your expectations of your Rabb?" "Good," replied Yazeed. Hadhrat Waathilah رضي الله تعالى عنه then said, "Glad tidings for you! I have heard Rasulullaah ﷺ say, **'Allaah says, 'I treat my slaves according to their expectations of Me. If their expectations are good, I treat them well and if it is bad, I shall treat them badly.'"**(1)

Kissing the Hands of Hadhrat Salamah bin Akwa رضي الله تعالى عنه, Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Razeen says, "As we were passing Rabdha, Hadhrat Salamah bin Akwa رضي الله تعالى عنه was pointed out to us. I approached him and when we greeted him, he showed us his hands saying, 'It is with these hands that I pledged allegiance to Rasulullaah ﷺ.' The palm he extended was as large as the foreleg of a camel. We then stood up and started kissing his hand." (2)

Hadhrat Abu Jad'aan narrates that Hadhrat Thaabit once asked Hadhrat Anas رضي الله تعالى عنه, "Did you ever touch Nabi ﷺ with your hand?" When Hadhrat Anas رضي الله تعالى عنه said that he did, Hadhrat Thaabit kissed his hand. (3)

Hadhrat Suhayb رضي الله تعالى عنه says that he saw Hadhrat Ali رضي الله تعالى عنه kiss the hand and feet of Hadhrat Abbaas رضي الله تعالى عنه. (4)

Standing Out of Respect for a Muslim

Rasulullaah ﷺ Welcomes his Daughter Hadhrat Faatima رضي الله تعالى عنها and She Welcomes him

Hadhrat Aa'isha رضي الله تعالى عنها narrates that she had not seen anyone who resembled Rasulullaah ﷺ more in his speech and mannerisms than (his daughter) Hadhrat Faatima رضي الله تعالى عنها. **Whenever Rasulullaah ﷺ saw her arrive, he would welcome her, stand up and kiss her.** He would then take her by her hand and take her with him to sit where he had been sitting. In a like manner, whenever he went to her, she would also welcome him, stand up and kiss him. When she came to see him during his final illness, he welcomed her and kissed her. He then whispered something to her and she started weeping. Thereafter, he again whispered something to her and she started to laugh.

Hadhrat Aa'isha رضي الله تعالى عنها narrates further, "I then said to some other women, 'I had always believed that this lady was superior to other women, but it appears that she is just like other women because while weeping, she suddenly started to laugh.' When I asked her what it was that Rasulullaah ﷺ said to her, she replied, '(If I told you) I would then be disclosing a secret.' However, after Rasulullaah ﷺ passed away, she said, 'I started to weep when Rasulullaah

(1) Abu Nu'aym in his *Hilya* (Vol.9 Pg.306).
(2) Bukhaari in his Adabul Mufrid (Pg.144). Ibn Sa'd (Vol.4 Pg.39) has reported a similar narration.
(3) Bukhaari in his Adab (Pg.144).
(4) Bukhaari in his Adab (Pg.144).

ﷺ whispered to me that he was going to pass away. I then became happy when he informed me that I would be the first of his family to meet him.'"(1)

The Sahabah ﷺ Stand up for Rasulullaah ﷺ

Hadhrat Hilaal ﷺ (narrates from Hadhrat Abu Hurayrah ﷺ who) says that whenever Rasulullaah ﷺ left **(their gathering), they stood up for him** and would not sit until he entered his room. (2)

Rasulullaah ﷺ Prohibits the Sahabah ﷺ from Standing up for him

Hadhrat Abu Umaamah ﷺ says, "When Rasulullaah ﷺ once came out to us taking support from his staff, we stood up for him. He then said, **"Do not stand up as the non-Arabs stand up in honour of each other."** (3)

Hadhrat Ubaadah bin Saamit ﷺ narrates that when Rasulullaah ﷺ once came out to them, Hadhrat Abu Bakr ﷺ (may Allaah shower His mercy upon him) said, "Stand up and seek help from Rasulullaah ﷺ in your case against the hypocrite." However, Rasulullaah ﷺ said, **"None should stand! Allaah is the only One for Whom people ought to stand up."** (4)

The Practice of the Sahabah ﷺ in this regard

Hadhrat Anas ﷺ says, "There was none whom the Sahabah ﷺ loved to see more than Rasulullaah ﷺ. Despite this, they would not stand up for him when they saw him because they knew that he disliked it." (5)

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar ﷺ that Rasulullaah ﷺ forbade a person from making another stand up from his place and then sitting in the same place. Therefore, whenever someone stood up from his place for Hadhrat Abdullaah bin Umar ﷺ, he would not sit there. (6)

Hadhrat Abu Khaalid Waalibi says that when Hadhrat Ali ﷺ once came out to them, they stood waiting for him to go ahead. Hadhrat Ali ﷺ reprimanded them saying, "Why do I see you people standing with your chests out (like soldiers)?" (7)

Hadhrat Abu Mijlaz reports that when Hadhrat Mu'aawiya ﷺ once came out while Hadhrat Abdullaah bin Aamir ﷺ and Hadhrat Abdullaah bin Zubayr ﷺ were seated. Hadhrat Abdullaah bin Aamir ﷺ stood up while Hadhrat Abdullaah bin Zubayr ﷺ who was the larger of the two remained sitting. Hadhrat Mu'aawiya ﷺ remarked, "I have heard Rasulullaah ﷺ **say that the person who likes Allaah's servants to stand up for him should prepare**

(1) Bukhaari in his Adab (Pg.138).
(2) Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.40).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55). Abu Dawood has also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).
(4) Ahmad. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.
(5) Bukhaari in his Adab (Pg.138). Tirmidhi, Ahmad and Abu Dawood have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.57).
(6) Bukhaari in his Adab (Pg.169). Ibn Sa'd (Vol.4 Pg.120) has reported a similar narration.
(7) Ibn Sa'd (Vol.6 Pg.28).

for himself a house in Jahannam." (1)

Shifting Oneself for Another Muslim

Rasulullaah ﷺ shifts for a Person who Entered the Masjid

Hadhrat Waathila bin Khattaab Qurashi رضي الله تعالى عنه reports that a person once entered the Masjid when Rasulullaah ﷺ was there by himself. Rasulullaah ﷺ shifted from his place for the man. When someone commented that there was enough space for the man (and Rasulullaah ﷺ did not need to move), Rasulullaah ﷺ said, **"It is the right of a Mu'min that his brother should shift from his place when he sees him arrive."** (2)

Hadhrat Waathila bin Asqa رضي الله تعالى عنه narrates that Rasulullaah ﷺ was all alone in the Masjid when a man entered. When Rasulullaah ﷺ shifted for the man, someone asked, "O Rasulullaah ﷺ! But there is plenty of space (for him to sit. Why did you need to move)?" Rasulullaah ﷺ replied, "It is the right of a Muslim."(3)

The narration has already passed(4) in which Hadhrat Abu Bakr رضي الله تعالى عنه moved from his place for Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه, saying, "Come here, O Abul Hasan." Hadhrat Ali رضي الله تعالى عنه then sat between Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه.

Honouring the Person Sitting with One

Statements of the Sahabah رضي الله تعالى عنهم in this Regard

Hadhrat Katheer bin Murra says, "I once entered the Masjid on a Friday where I found Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه sitting in a gathering with his legs stretched out before him. When he saw me arrive, he folded his legs in and said, "Do you know why I had stretched out my legs? I did it so that some pious person should come and sit here." (5)

Hadhrat Muhammad bin Abbaad bin Ja'far narrates that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "The person I have the most respect for is the one with whom I am sitting." Hadhrat Ibn Abi Mulaykah reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "The person I have the most respect for is the one with whom I am sitting, even though he steps over people's shoulders to sit with me."(6)

Accepting the Hospitality of a Muslim

The Incident of Hadhrat Ali رضي الله تعالى عنه with Two Men

Hadhrat Abu Ja'far narrates that when two men went to see Hadhrat Ali رضي الله تعالى عنه, he threw a cushion to each of them. While the one man sat on the cushion, the

(1) Bukhaari in his Adab (Pg.144).
(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).
(3) Tabraani. Haythami (Vol.8 Pg.40) has commented on the chain of narrators.
(4) Under the heading "Honouring the Household Members of Rasulullaah r's Family" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Honours Hadhrat Ali رضي الله تعالى عنه and Vacates his Place for him".
(5) Bukhaari in his Adab (Pg.167).
(6) Bukhaari in his Adab (Pg.167).

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other sat on the ground. Addressing the man sitting on the ground, Hadhrat Ali رضي الله تعالى عنه said, **"Get up and sit on the cushion because it is only a donkey who refuses hospitality."** (1)

Concealing the Secret of a Muslim

Hadhrat Abu Bakr رضي الله تعالى عنه Conceals Rasulullaah ﷺ's Secret Concerning Marrying Hadhrat Hafsah رضي الله تعالى عنها

Hadhrat Umar رضي الله تعالى عنه narrates, "My daughter Hafsah was widowed when her husband Khunays bin Hudhaafah Sahmi رضي الله تعالى عنه passed away in Madinah. He was a companion of Rasulullaah ﷺ who participated in the Battle of Badr. When I met Abu Bakr رضي الله تعالى عنه, I said, 'If you agree, I would like to get you married to Hafsah the daughter of Umar.' He however gave me no reply. It was only a few days later that Rasulullaah ﷺ proposed for her and I married her to Rasulullaah ﷺ. Abu Bakr رضي الله تعالى عنه met me thereafter and said, **'You may have been angry with me when you proposed that I marry Hafsah and I gave no reply?'** When I confirmed that I was, he explained, 'The only thing that prevented me from giving you a reply was that I had heard Rasulullaah ﷺ make mention of (proposing for) her and I did not wish to reveal Rasulullaah ﷺ's secret. Had he not married her, I certainly would have.'"(2)

Hadhrat Anas رضي الله تعالى عنه Conceals Rasulullaah ﷺ's Secret

Hadhrat Anas رضي الله تعالى عنه relates, "I was in Rasulullaah ﷺ's service one day and when I had completed, I thought to myself that since Nabi ﷺ is having his siesta, I may as well leave. I then saw some children playing and stood there watching them play. Rasulullaah ﷺ then came where the children were, greeted them and then called for me. He then sent me on an errand that remains in my mouth (because it was a secret). By the time I eventually reported back to Rasulullaah ﷺ (after completing the errand), I was late in returning to my mother. "What kept you up?" she enquired. When I informed her that Rasulullaah ﷺ had sent me on an errand and she asked what it was, I replied, 'It is Rasulullaah ﷺ's secret.' She then said, 'Then conceal the secret of Rasulullaah ﷺ.' I have therefore not informed a soul about the errand. (Then addressing his student Hadhrat Thaabit Banaani, Hadhrat Anas رضي الله تعالى عنه said,) If there was anyone I would tell, it would be you." (3)

Honouring Orphans

The Advice Rasulullaah ﷺ gave To Soften a hard Heart

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that when a man once complained to

(1) Ibn Abi Shaybah and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.55).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.361). Ahmad, Ibn Sa'd, Bukhaari, Nasa'ee, Bayhaqi, Abu Ya'la and Ibn Hibbaan have also reported the narration with additions, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

(3) Bukhaari in his Adab (Pg.169). Bukhaari has reported a similar narration in his Saheeh as has Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.148).

Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ said, "**Pass your hand over the head of an orphan and feed a poor person.**" (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that when a man once complained to Rasulullaah ﷺ about his hard heartedness, Rasulullaah ﷺ asked, "Do you want your heart to be softened and your needs to be fulfilled? Have mercy on the orphan, pass your hand over his head and feed him from your food. Your heart will then be softened and your needs will be fulfilled." (2)

The Incident of Hadhrat Basheer bin Aqrabah رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Basheer bin Aqrabah Juhani رضي الله تعالى عنه relates, "On the day the Battle of Uhud was fought, I asked Rasulullaah ﷺ, 'What has happened to my father?' Rasulullaah ﷺ replied, 'He has been martyred. May Allaah shower His mercy on him.' When I started to weep, Rasulullaah ﷺ picked me up, passed his hand over my head and put me with him on his animal saying, 'Will you not like me to be your father and Aa'isha to be your mother?'"(3)

Honouring The Friends of One's Father

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Honours a Bedouin whose Father was a Friend of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had a donkey that he took along with him when travelling to Makkah. He would use the donkey to rest on when the camels grew tired. He also had with him a turban that he tied on his head (on the journey). As he was riding the donkey one day, a Bedouin happened to pass by. "Are you not so-and-so?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked. When the man confirmed that he was the person, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه gave him the donkey saying, "Ride this away." He also handed him the turban saying, "Tie this to your head." One of his companions remarked, "May Allah forgive you! You have given him the donkey you rest upon as well as the turban you tie on your head?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "I have heard Rasulullaah ﷺ say, '**Indeed the best act of virtue is for a man to maintain good ties with those who were close to his father after his father's death.**' This man's father was a close friend of (my father) Umar رضي الله تعالى عنه."(4)

Another narration adds that someone asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "Would (giving him) two Dirhams not suffice?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Nabi ﷺ said, '**Care for your father's associates and do not**

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.160).

(2) Tabraani. Haythami (Vol.8 Pg.160) has commented on the chain of narrators.

(3) Bazzaar. Haythami (Vol.8 Pg.161) has commented on the chain of narrators. Bukhaari has reported a similar narration in his Taareekh, as quoted in *Isaabah* (Vol.1 Pg.153). Ibn Mandah and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.146).

(4) Abu Dawood, Tirmidhi, Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.169).

severe ties with them, otherwise Allaah shall extinguish your Noor." (1)

Treating Parents well after their Demise

Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه narrates that someone once asked, "Rasulullaah ﷺ! Is there any good treatment that I may give to my parents after their demise?" Rasulullaah ﷺ replied, **"Certainly. Make du'aa for them, seek Allaah's forgiveness for them, fulfil their promises, maintain the ties you have through them and honour their friends."** (2)

Accepting the Invitation of a Muslim

The Incident of Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه and Other Soldiers at Sea

Hadhrat Ziyaad bin An'am Afriqi reports that they were once at sea as soldiers during the Khilaafah of Hadhrat Mu'aawiya رضي الله تعالى عنه when their vessel joined up with that of Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه. When their lunch was served, they invited Hadhrat Abu Ayyoob رضي الله تعالى عنه, who said, "You are inviting me when I am fasting. It is however, imperative for me to accept your invitation because I heard Rasulullaah ﷺ say, '**Six rights** are incumbent for a Muslim to fulfil towards his fellow Muslim brother. Should he neglect one of them, he has neglected an compulsory right due to his brother. (These are) He should greet him when he meets him, he should accept his invitation, he should respond to his sneeze (by saying 'Yarhamu Kallaah'), he should visit him when he falls ill, he should attend his funeral and he should give him good advice when he asks for it.'" The narration continues further. (3)

Some Statements of the Sahabah رضي الله تعالى عنهم in this Regard

Hadhrat Humayd bin Nu'aym narrates that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه and Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه were once invited to a meal, they both accepted the invitation. As they were leaving, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Uthmaan رضي الله تعالى عنه, "Although I attended the meal, I wish that I had not." "Why is that?" Hadhrat Uthmaan رضي الله تعالى عنه asked. Hadhrat Umar رضي الله تعالى عنه replied, **"Because I fear that it was hosted for show."** (4)

When he was the Ameerul Mu'mineen, Hadhrat Uthmaan رضي الله تعالى عنه was invited when Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه got married. When Hadhrat Uthmaan رضي الله تعالى عنه arrived, he said, "Although I am fasting, I wished to accept the invitation and to pray for blessings." (5)

Hadhrat Salmaan Faarsi رضي الله تعالى عنه once said, "When your friend, neighbour or relative who works for the state gives you a gift or invites you for a meal, you should accept (even though you doubt the legality of his earnings). (If the earnings are actually illegal) This is something you will attain without any effort

(1) Bukhaari in his Adab (Pg.9).
(2) Abu Dawood.
(3) Bukhaari in his Adab (Pg.134).
(4) Ibn Mubaarak and Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).
(5) Ahmad in his *Zuhd*, as *Kanzul Ummaal* (Vol.5 Pg.66).

while the sin (of the unlawful earnings) will be his." (1)

Removing an Obstacle from the Path of a Muslim

The Incident of Hadhrat Ma'qal Muzani رضي الله تعالى عنه and Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه says, "I was once with Ma'qal Muzani رضي الله تعالى عنه when he removed an obstacle from the road. When I later saw something else (on the road), I beat him to removing it. 'What made you do that, O son of my brother?' he enquired. I replied, 'I did something that I had seen you do.' He then remarked, 'You have done well, O son of my brother! I have heard Rasulullaah ﷺ say, 'Whoever removes an obstacle from the path of the Muslims shall have the rewards of a good deed recorded in his favour and whoever has even a single good deed accepted (by Allaah) shall enter Jannah." (2)

Responding to a Sneeze

The Guidance Rasulullaah ﷺ gave in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that they were once sitting with Rasulullaah ﷺ when he sneezed. When the Sahabah رضي الله تعالى عنهم responded by saying:(يَرْحَمُكَ اللّٰه) ('Yar-Hamu Kallaah'), Rasulullaah ﷺ said:

"يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ"

"May Allaah guide you and set all your affairs right." (3)

Hadhrat Aa'isha رضي الله تعالى عنها reports that someone once sneezed in the presence of Rasulullaah ﷺ and then asked, "What should I say, O Rasulullaah ﷺ?" Rasulullaah ﷺ answered, "Say (اَلْحَمْدُ لِلّٰه)('Alhamdu Lillaah')." The other Sahabah رضي الله تعالى عنهم then asked, "What should we then say in response, O Rasulullaah ﷺ?" "You should say (يَرْحَمُكَ اللّٰه) ('Yar-hamu Kallaah')," Rasulullaah ﷺ replied. The man then enquired further, "How should I then respond to them, O Rasulullaah ﷺ?" Rasulullaah ﷺ then told him that he should say:

"يَهْدِيْكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ"

"May Allaah guide you and set all your affairs right." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "Rasulullaah ﷺ taught us to respond whenever someone sneezed." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also mentioned, "Rasulullaah ﷺ taught us that whenever anyone sneezed, he should say: (اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ) ('Alhamdu

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.66).

(2) Bukhaari in his Adab (Pg.87).

(3) Tabraani. Haythami (Vol.8 Pg.57) has commented on the chain of narrators.

(4) Ahmad and Abu Ya'la. Haythami (Vol.8 Pg.57) has commented on the chain of narrators. Ibn Jareer and Bayhaqi have reported a similar narration from Hadhrat Aa'isha رضي الله تعالى عنها, as quoted in *Kanzul Ummaal* (Vol.5 Pg.56).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.57).

Lillaahi Rabbil Aalameen'). When he says this, those with him should say,: (يَرْحَمُكَ اللّٰهُ)('Yar-Hamu Kallaah'). When they then say this, he (the one who sneezed) should reply by saying: (يَغْفِرُاللّٰهُ لِي لَكُمْ)('Yagh Firullaahu Li wa Lakum')."[1]

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that a person once sneezed next to Rasulullaah ﷺ's room and then said, (اَلْحَمْدُ لِلّٰهِ)" ('Alhamdu Lillaah')". To this, Rasulullaah ﷺ said, (يَرْحَمُكَ اللّٰهُ)" ('Yar-Hamu Kallaah')". Thereafter, another person also sneezed next to Rasulullaah ﷺ's room. This person said, (اَلْحَمْدُ لِلّٰهِ كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ)" ('Alhamdu Lillaah Katheeran Tayyiban Mubaarakan Fee')". To this, Rasulullaah ﷺ responded by saying, "This man has superceded the other by nineteen stages." [2]

Rasulullaah ﷺ Prohibits Replying to the Sneeze of Someone who does not say(اَلْحَمْدُلِلّٰهِ) "('Alhamdu Lillaah')"

Hadhrat Anas رضي الله تعالى عنه reports that when two persons sneezed in the presence of Rasulullaah ﷺ, he replied to the one and not to the other. When he was asked about this, he replied, "Whereas the one said (اَلْحَمْدُلِلّٰهِ) " ('Alhamdu Lillaah'), the other did not." [3]

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that two persons once sneezed in front of Rasulullaah ﷺ, the one person belonging to a nobler social class than the other. When the nobler person sneezed, he failed to say (اَلْحَمْدُلِلّٰهِ)" ('Alhamdu Lillaah')", because of which Rasulullaah ﷺ did not reply to his sneeze. When the other person sneezed, he said (اَلْحَمْدُلِلّٰهِ) " ('Alhamdu Lillaah')" and Rasulullaah ﷺ therefore replied to his sneeze. The nobleman then asked, "You did not reply when I sneezed before you, but replied when he sneezed?" Rasulullaah ﷺ replied, "He thought of Allaah when he sneezed so I thought of him. On the other hand, you forgot Allaah so I forgot you." [4]

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه with his Son and Wife

Hadhrat Abu Burdah رضي الله تعالى عنه narrates, "I once went to (my father) Abu Moosa رضي الله تعالى عنه when he was at the home of Ummu Fadhl bin Abbaas رضي الله تعالى عنها. [5] When I happened to sneeze, he did not reply to my sneeze but when she sneezed, he replied to her sneeze. I informed my mother about this and when he came to her, she took him to task saying, 'When my son sneezed, you did not reply to his sneeze but when that lady sneezed, you replied to her sneeze?!' Abu Moosa رضي الله تعالى عنه replied, 'I have heard Rasulullaah ﷺ say, 'When any of you sneezes and

(1) Tabraani. Haythami (Vol.8 Pg.57) has commented on the chain of narrators.
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.56).
(3) Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.145).
(4) Ahmad and Tabraani. Haythami (Vol.8 Pg.58) has commented on Ahmad's chain of narrators. Bukhaari has also reported the narration in his Adab (Pg.136), as has Bayhaqi, Ibn Shaaheen and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.57).
(5) The lady was most probably Bint Fadhl bin Abaas رضي الله تعالى عنهما, one of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه's wives.

then says (اَلْحَمْدُلِلّٰهِ) ' ('Alhamdu Lillaah'), you should reply to his sneeze. You should however not reply to his sneeze, when he does not say (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah').' Therefore, when my son sneezed and did not say (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah'), I did not reply to his sneeze. On the other hand, when the lady sneezed, she said (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah') and replied to her sneeze.' 'You have done well,' my mother nodded in approval.

The Practices of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Makhool Azdi reports that he was once with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in the Masjid when someone sneezed in the corner of the Masjid. To this, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, (يَرْحَمُكَ اللّٰه)" ('Yar-Hamu Kallaah') to you if you have said (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah')." (1)

Hadhrat Naafi narrates that whenever anyone replied to the sneeze of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه by saying ' ('Yar-Hamu Kallaah')', he would say:

"يَرْحَمُنَا اللّٰهُ وَاِيَّاكُمْ وَغَفَرَلَنَا وَلَكُمْ"

"May Allaah shower us and you with His mercy and may He forgive us and you."(2)

Hadhrat Naafi also reports that when a man once sneezed in front of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah'), Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, "You have acted in a very miserly fashion! Why did you not also sent salutations on Rasulullaah ﷺ (recite Durood) when you said (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah')?" (3)

Hadhrat Dahhaak bin Qais Yashkari says, "When a man once sneezed in front of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and said (اَلْحَمْدُلِلّٰهِ) ('Alhamdu Lillaah'), Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, 'Why did you not complete it by sending salutations to Rasulullaah ﷺ (by reciting Durood and Salaam)?" (4)

Hadhrat Abu Jamara narrates that he once heard Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reply to someone's sneeze by saying:

"عَافَانَا اللّٰهُ وَاِيَّاكُمْ مِنَ النَّارِ يَرْحَمُكُمُ اللّٰه"

"May Allaah shower us and you with His mercy and may He forgive us and you."(5)

Visiting the Ill and What to say to them

Rasulullaah ﷺ Visits Hadhrat Zaid bin Arqam رضي الله تعالى عنه and Hadhrat Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Zaid bin Arqam رضي الله تعالى عنه says, "Rasulullaah ﷺ once visited me when I

(1) Bukhaari in his Adab (Pg.136).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.57). Bukhaari has reported a similar narration in his Adab (Pg.136).
(3) Bayhaqi.
(4) *Kanzul Ummaal* (Vol.5 Pg.57).
(5) Bukhaari in his Adab (Pg.135).

was suffering from an eye infection." (1)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه says, "During the year in which the farewell Hajj was performed, Rasulullaah ﷺ visited me when I fell extremely ill. I then said to him, 'My illness has become extremely severe and I being a wealthy man have none besides my daughter to inherit from me. (Since a third will be sufficient for her) May I then donate two thirds of my wealth towards Sadaqah?' 'No,' replied Rasulullaah ﷺ. 'May I then donate half?' I asked. When Rasulullaah ﷺ again replied in the negative, I asked, 'Then how much?' Rasulullaah ﷺ replied, 'A third. And a third is also plenty. **It is better for you to leave your heirs wealthy than to leave them destitute and stretching their arms out to people.** Whenever you spend anything for the pleasure of Allaah, you will be rewarded for it, even for that (morsel of food) which you place in your wife's mouth.' I then said, 'O Rasulullaah ﷺ! Will I be left behind with my companions (to die here in Makkah while they return to Madinah)?' Rasulullaah ﷺ said, 'You will not be left behind. Every good deed you do will increase your status and your honour and while many nations will be greatly benefited by you, there will be others (the enemies of the Muslims) who will suffer at your hands.' (Rasulullaah ﷺ then prayed,) O Allaah! Allow the Hijrah of my companions to be completed and never let them turn back on their heels. (This du'aa I am making) especially for Sa'd bin Khowlah (Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه).' Rasulullaah ﷺ felt pity for me that I should die in Makkah." (2)

Rasulullaah ﷺ Visits Hadhrat Jaabir رضي الله تعالى عنه

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه says, "When I once fell ill, Rasulullaah ﷺ came with Hadhrat Abu Bakr رضي الله تعالى عنه to visit me. They both arrived on foot but found me unconscious. Rasulullaah ﷺ then performed wudhu and sprinkled the wudhu water on me. I then recovered consciousness and when I saw Rasulullaah ﷺ there, I asked, 'O Rasulullaah ﷺ! What should I do with my wealth? How should I wrap up my estate?' Rasulullaah ﷺ gave no reply until the verses of inheritance were revealed." (3)

Rasulullaah ﷺ Visits Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Usaama bin Zaid رضي الله تعالى عنه reports that Rasulullaah ﷺ once mounted a donkey saddled with a carriage that was covered in shawl made in Fidak. Rasulullaah ﷺ then mounted Hadhrat Usaama رضي الله تعالى عنه behind him and rode off to visit Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه. Rasulullaah ﷺ then rode by a gathering in which Abdullaah bin Ubay bin Salool was present. Since this was before the Battle of Badr, Abdullaah bin Ubay had not yet expressed his (false) conversion to Islaam. The gathering included mostly of Muslims, Mushrikeen, idol-worshippers and Jews. Amongst them was also Hadhrat Abdullaah bin

(1) Jam'ul Fawaa'id (Vol.1 Pg.124).
(2) Bukhaari (Vol.1 Pg.173) and Muslim (Vol.2 Pg.39).
(3) Bukhaari in his Saheeh (Vol.2 Pg.843) and his Adab (Pg.75).

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Rawaaha ﷺ. When the dust kicked up by the animal engulfed the gathering, Abdullaah bin Ubay covered his nose with his shawl saying, "Do not kick dust on us!"

Rasulullaah ﷺ then greeted, stopped and dismounted. He invited them towards Allaah and also recited the Qur'aan to them. Abdullaah bin Ubay responded by sneering, "Dear man! If what you say is the truth, there can be nothing better than it. However, do not disturb us with it in our gatherings. **Rather return to your home and address those of us who come to you."**

Hadhrat Abdullaah bin Rawaaha ﷺ then said, "Do carry on, O Rasulullaah ﷺ! **Continue coming to us in our gatherings because we enjoy it."** The Muslims, Mushrikeen and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still. Rasulullaah ﷺ then mounted his animal and when he entered the home of Hadhrat Sa'd bin Ubaadah ﷺ, he asked, "O Sa'd! Did you hear what Abu Hubaab just said?" Here Rasulullaah ﷺ was referring to Abdullah bin Ubay. Hadhrat Sa'd ﷺ said, "Forgive him, Rasulullaah ﷺ, and overlook what he said. Allaah has given you (the status and honour) He has granted you whereas (just before you arrived) the people of this city had unanimously decided to crown him and to make him their chief. This was however put off by the truth that Allaah sent with you and this has stuck in his throat. It is because of this (jealousy for you) that he is doing what you see." (1)

Rasulullaah ﷺ Visits a Bedouin

Hadhrat Abdullaah bin Abbaas ﷺ reports that Rasulullaah ﷺ once visited a villager. Whenever Rasulullaah ﷺ visited a sick person, he would say:

"لَا بَأْسَ طَهُوْرٌ اِنْ شَاءَ اللّٰهُ"

"Do not worry, this is a means of cleansing sins if Allaah wills"

Rasulullaah ﷺ therefore said this to the villager, who in turn said, "A means of cleansing sins?! Never! This fever has attacked an old man very viciously and will leave him only when he reaches the grave." Rasulullaah ﷺ said, "It will then be as you say."(The man then died of the condition). (2)

Hadhrat Abu Bakr ﷺ and Hadhrat Bilaal ﷺ Fall Ill Upon Arrival in Madinah

Hadhrat Aa'isha ﷺ reports that when Rasulullaah ﷺ arrived in Madinah, both Hadhrat Abu Bakr ﷺ and Hadhrat Bilaal ﷺ suffered extreme fever. She went to them both and asked, "Dear father! How are you? **O Bilaal! How are you?"** When Hadhrat Abu Bakr ﷺ's fever rose, he recited some couplets which meant:

"Every person is given greetings of good morning to you

(1) Bukhaari (Vol.2 Pg.845).
(2) Bukhaari (Vol.2 Pg.855).

whereas death is closer than the straps of his shoe"

Whenever Hadhrat Bilaal رضي الله تعالى عنه's fever came down, he would think of Makkah and say the following couplet which meant:

"If only I knew whether a single night I could pass
in a valley (in Makkah) surrounded by Idhkhir and Jaleel grass
If only the waters of Majinna (1) *I could one day attain*
Or would I ever see Shaama and Tufayl (2) *ever again"*

Hadhrat Aa'isha رضي الله تعالى عنها says that when she reported the condition to Rasulullaah ﷺ, he made the following du'aa: **"O Allaah! Make Madinah even more beloved to us than Makkah. O Allaah! Make Madinah a place of good health, bless us in its Mudd and Saa**(3) **and transfer its epidemic to Juhfa."** (4)

A Collection of Good Traits in Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ once asked which of them had started the day by **fasting.** When Hadhrat Abu Bakr رضي الله تعالى عنه replied that he had, Rasulullaah ﷺ asked which of them had **visited a sick** person that day. When Hadhrat Abu Bakr رضي الله تعالى عنه again replied that he had done so, Rasulullaah ﷺ asked which of them had **followed a funeral procession** that day. Again it was Hadhrat Abu Bakr رضي الله تعالى عنه who replied that he had done so. Rasulullaah ﷺ then asked who had **fed a poor person** that day. This time again it was Hadhrat Abu Bakr رضي الله تعالى عنه who replied that he had done so. Rasulullaah ﷺ then said that the person who carries out all these deeds on one day will certainly enter Jannah. (5)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Visits Hadhrat Hasan bin Ali رضي الله تعالى عنه

Hadhrat Abdullaah bin Naafi narrates that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once visited an ailing Hadhrat Hasan bin Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "Take note that when a Muslim visits his ailing Muslim brother in the morning, seventy thousand angels visit with him, all the time praying for his forgiveness until the evening. In addition to this, a garden is prepared for him in Jannah. When a Muslim visits his ailing Muslim brother in the evening, seventy thousand angels accompany him, praying for his forgiveness until the following morning and in addition to this, a garden is prepared for him in Jannah." (6)

Another narration states that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه visited Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه asked, "Have you come to visit him

(1) A place near Makkah where water was plentiful and good.
(2) Two mountains near Makkah.
(3) These were units of weight and measurement used during those times.
(4) Bukhari (Vol.2 Pg.844).
(5) Bukhaari in his Adab (Pg.75).
(6) Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50). Abu Dawood has reported a similar narration. Several others have reported the narration with Hadhrat Ali رضي الله تعالى عنه quoting directly from Rasulullaah ﷺ.

because he is ill or for another reason?" When Hadhrat Abu Moosa رضي الله تعالى عنه confirmed that it was because he was ill, Hadhrat Ali رضي الله تعالى عنه said, " Take note that when a Muslim visits his ailing Muslim brother..." The rest of the narration is as it appears above. (1)

Hadhrat Abu Faakhita narrates that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه visited Hadhrat Hasan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه came in and asked, "Have you come to visit him because he is ill or for another reason?" "O Ameerul Mu'mineen!" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "It is not for another reason. I have come to visit him because he is ill." Hadhrat Ali رضي الله تعالى عنه then said, "I have heard Rasulullaah ﷺ say, 'When a Muslim visits his ailing Muslim brother, seventy thousand angels pray from the morning until the evening for Allaah's mercy to be showered on him. In addition to this, a 'Khareef' is prepared for him in Jannah." When the narrators asked him what a 'Khareef' was, Hadhrat Ali رضي الله تعالى عنه replied that it was a stream by which date palms are irrigated. (2)

Hadhrat Amr bin Hurayth رضي الله تعالى عنه Visits Hadhrat Hasan bin Ali رضي الله تعالى عنه

Hadhrat Abdullaah bin Yasaar reports that when Hadhrat Amr bin Hurayth رضي الله تعالى عنه visited an ailing Hadhrat Hasan bin Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه asked, "You are visiting (my son) Hasan when your heart harbours what is does (an opinion that opposes mine)?" Hadhrat Amr رضي الله تعالى عنه replied, "You are not my Rabb to turn my heart in the direction you desire (it is Allaah Who has placed in my heart an opinion that opposes yours)." Hadhrat Ali رضي الله تعالى عنه then said, **"Remember that this (difference of opinion) does not prevent us from telling you what would benefit you.** I have heard Rasulullaah ﷺ say, 'When a Muslim visits his ailing Muslim brother Allaah deputes seventy thousand angels to pray for Allaah's mercy to be showered on him from whichever hour of the morning it may be until the evening or whichever hour of the evening it may be until the morning.'"(3)

What Hadhrat Salmaan رضي الله تعالى عنه Said to a Sick Man in Kindah

Hadhrat Sa'eed reports that he was once with Hadhrat Salmaan رضي الله تعالى عنه when he visited a sick man in the Kindah district (of Kufa). When he entered the house, Hadhrat Salmaan رضي الله تعالى عنه said to him, "Glad tidings to you because Allaah has made the illness of a Mu'min a means for him to attain Allaah's forgiveness and pleasure. As for the illness of a sinner, it is like a camel whose owner had tied it up and then released it without it knowing why it was tied up nor why it was released." (4)

(1) Ahmad (Vol.1 Pg.121).
(2) Ahmad (Vol.1 Pg.91).
(3) Ahmad (Vol.1 Pg.97), reporting from reliable sources as confirmed by Haythami (Vol.3 Pg.31). Bazzaar has reported a similar narration.
(4) Bukhaari in his Adab (Pg.72).

Hadhrat Sa'eed bin Wahab reports that he once accompanied Hadhrat Salmaan رضي الله تعالى عنه on a visit to a sick friend of his from the Kindah tribe. when they entered the house, Hadhrat Salmaan رضي الله تعالى عنه said to the man, "Allaah sometimes tries His Mu'min servant with illness and then cures him, thereby making the illness a means of forgiveness for his past and a means of attaining His pleasure in future. At the same time, Allaah Whose name is so exalted, also tries His sinful servant with illness and then cures him. In this case however, he is merely like a camel whose owner had tied him up and then released him. When they tie him up, he has no idea why he is being tied up and when they release him, he has no idea why he is being released." (1)

What Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to a Sick Person and what Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to Someone who was with a Sick Person

Hadhrat Naafi reports that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came to a sick person, he would ask how the person was and whenever he left, he would say, **"May Allaah give you the best." He would say nothing more than this.** (2)

Hadhrat Abdullaah bin Abu Hudhayl reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once visited a sick person along with several other men. There happened to be a lady in the house and when one of the men started looking at her, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه remarked, **"It would be better for you if your eye had to burst!"** (3)

What Rasulullaah صلى الله عليه وسلم Would Say to a Sick Person and do For him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم visited a sick person, he would sit by the person's head and recite the following du'aa seven times:

"اَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ اَنْ يَّشْفِيَكَ"

"I implore the Majestic Allaah, Rabb of the Majestic Throne to cure you"

Thereafter, the person would be cured if it was not yet the time for his death.(4)

Hadhrat Ali رضي الله تعالى عنه narrates that whenever Rasulullaah صلى الله عليه وسلم visited a sick person, he would say:

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَا شَافِيَ اِلَّا اَنْتَ"

"O Rabb of mankind, remove the difficulty. You grant a cure for only

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.206).
(2) Bukhaari in his Adab (Pg.78).
(3) Bukhaari in his Adab (Pg.78).
(4) Bukhaari in his Adab (Pg.79).

You can cure. There is none who can cure but You." (1)

Another narration adds the words:

"لَا شِفَاءَ اِلَّا شِفَائُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"There is no cure like Your cure. Grant a cure that does not leave out any illness." (2)

Hadhrat Ali رضي الله تعالى عنه also reports that whenever Rasulullaah ﷺ visited a sick person, **he would place his right hand on the person's right cheek and say:**

"لَابَأْسَ اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ اشْفِ اَنْتَ الشَّافِيْ لَا يَكْشِفُ الضُّرَّ اِلَّا اَنْتَ"

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none but You who can remove ailments." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ visited a sick person, he would say:

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشَافِيَ اِلَّا اَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is none who can cure but You. Grant a cure that does not leave out any illness." (4)

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ visited a sick person, **he would place his hand on the part of the person's body that was in pain and then say:** (5)

"بِسْمِ اللّٰهِ لَا بَأْسَ"

Hadhrat Salmaan رضي الله تعالى عنه says that Rasulullaah ﷺ one visited him when he was ill. As Rasulullaah ﷺ prepared to leave, he addressed Hadhrat Salmaan رضي الله تعالى عنه saying:

"كَشَفَ اللّٰهُ ضُرَّكَ وَغَفَرَ ذَنْبَكَ وَعَافَاكَ فِيْ دِيْنِكَ وَجَسَدِكَ اِلَى اَجَلِكَ"

"May Allaah alleviate your difficulty, forgive your sins and grant you well being in your Deen and your body until the day you die." (6)

Hadhrat Aa'isha رضي الله تعالى عنها reports that whenever Rasulullaah ﷺ went to see a sick person or whenever a sick person was brought to him, he would say:

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ اَنْتَ الشَّافِيْ لَاشَافِيَ اِلَّا اَنْتَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"O Rabb of mankind, remove the difficulty. You grant a cure for only You can cure. There is no cure like Your cure. Grant a cure that does not leave out any illness." (7)

Hadhrat Aa'isha رضي الله تعالى عنها also says that Rasulullaah ﷺ used these words when making du'aa for Allaah's protection. She further narrates that when Rasulullaah

(1) Ibn Abi Shaybah, Ahmad, Tirmidhi and Dowraqi.
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.50).
(3) Ibn Mardway and Abu Ali Haddaad in his Mu'jam.
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(5) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.299).
(6) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg 299) has commented on the chain of narrators.
(7) Bukhaari (Vol.2 Pg.847).

ﷺ's illness became severe when he was on his deathbed, she took his hand and passed it over his body while reciting these same words to secure Allaah's protection. Rasulullaah ﷺ then pulled his hand away and said:

"اَللّٰهُمَّ اغْفِرْلِيْ وَاَلْحِقْنِيْ بِالرَّفِيْقِ"

"O Allaah, forgive me and let me meet the (Highest) Friend (Allaah)"

These were the last words that Hadhrat Aa'isha رضي الله تعالى عنها heard Rasulullaah ﷺ say.[1]

Requesting Permission to Enter

The Narration of Hadhrat Anas رضي الله تعالى عنه About Rasulullaah ﷺ Greeting Thrice

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ greeted with Salaam (to seek permission to enter a home), he did so thrice[2] and when he spoke (something of great importance), he would repeat it thrice. [3]

The Incident of Rasulullaah ﷺ with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Qais bin Sa'd رضي الله تعالى عنه narrates, 'Rasulullaah ﷺ once visited us at our home and greeted with the words: 'اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ '. Although my father (Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه) replied by saying, 'وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللّٰهِ ', he did so in a voice that was not audible to Rasulullaah ﷺ. 'Are you not going to allow Rasulullaah ﷺ in?' I asked. My father replied, 'Allow Rasulullaah ﷺ to make Salaam to us many times (so that it may be a prayer for us).' When Rasulullaah ﷺ again greeted with the words: 'اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ ', my father again replied in a voice that was inaudible to Rasulullaah ﷺ. Thereafter, Rasulullaah ﷺ repeated the greeting and then turned to leave (thinking that no one was at home). My father ran after him saying, 'I heard you each time you greeted and I had replied in a voice that you could not hear so that I could get more of your Salaams (because Salaam is a du'aa for peace and blessings).' Rasulullaah ﷺ then accompanied my father home where he had some water brought for Rasulullaah ﷺ. After Rasulullaah ﷺ had taken a bath, Hadhrat Sa'd رضي الله تعالى عنه gave him a shawl to wear that was dyed in saffron or in Waras (a fragrant grass). Rasulullaah ﷺ then raised his hands and made du'aa saying, 'O Allaah! Shower Your special mercy and compassion on the family of Sa'd.' Rasulullaah ﷺ then partook of the food. When Rasulullaah ﷺ intended to leave, Hadhrat Sa'd رضي الله تعالى عنه gave him a donkey that was prepared with a fine shawl draped over it. 'O Qais,' Hadhrat Sa'd رضي الله تعالى عنه called out, 'Go with Rasulullaah ﷺ.' I then accompanied Rasulullaah ﷺ. When Rasulullaah ﷺ beckoned me to ride with him, I declined the offer (out of respect for him).

(1) Ibn Sa'd (Vol.2 Pg.14).

(2) This could also mean that Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.

(3) Bukhaari (Vol.2 Pg.923).

Rasulullaah ﷺ then said, 'You may either ride with me or go back.' I therefore went back." (1)

The Incident of a man Who Sought Permission to Enter without first Greeting

Hadhrat Rib'ee bin Hiraash رضي الله تعالى عنه narrates from a man from the Banu Aamir tribe who once came to Rasulullaah ﷺ and asked, "May I come in?" Rasulullaah ﷺ said to a slave girl, "Go outside and tell him that he should say, 'اَلسَّلَامُ عَلَيْكُمْ' (As Salaamu Alaykum). May I come in?' he has certainly not done well in his asking permission to enter." The man however overheard this before the girl could some to him and said, 'اَلسَّلَامُ عَلَيْكُمْ' (As Salaamu Alaykum). May I come in?" Rasulullaah ﷺ responded by saying, "وَعَلَيْكَ (Wa Alayk). You may now come in." The Hadith continues further. (2)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Seek Permission to see Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once came to see Rasulullaah ﷺ in his upper storey room saying, "اَلسَّلَامُ عَلَيْكَ (As Salaamu Alayka) O Rasulullaah ﷺ! اَلسَّلَامُ عَلَيْكُمْ(As Salaamu Alaykum). May Umar come in?" (3)

Another narration(4) from Hadhrat Umar رضي الله تعالى عنه states that he said:

"اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ"

He then continued saying, "اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). Can Umar come in?" In another narration(5), Hadhrat Umar رضي الله تعالى عنه says that Rasulullaah ﷺ granted him permission to enter after he had asked thrice.

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when they once came to Rasulullaah ﷺ after ne had sent for them, they first sought permission to enter. (6)

Hadhrat Safeenah رضي الله تعالى عنه narrates that he was once with Rasulullaah ﷺ when Hadhrat Ali رضي الله تعالى عنه arrived, wanting to enter the room. As he knocked very lightly at the door, Rasulullaah ﷺ gave the instruction for the door to be opened for him. (7)

Rasulullaah ﷺ Forbids Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه from Seeking Permission to Enter while Standing Directly in Front of the Door

Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه reports that he once sought permission to

(1) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).
(2) Bukhaari in his Adab (Pg.158) and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.143).
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).
(4) Abu Dawood, Nasa'ee, Khateeb and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(6) Abu Ya'la. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.
(7) Tabraani. Haythami (Vol.8 Pg.45) has commented on the chain of narrators.

enter while standing directly in front of the door. Rasulullaah ﷺ advised him saying, **"Never seek permission to enter while standing directly in front of the door."** In another narration, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه says, "I once came to Rasulullaah ﷺ while he was in his room. I then sought permission to enter while standing directly in front of the door. Rasulullaah ﷺ then gestured to me to move to the side. (I then did so and again) I Sought permission to enter and (after being granted permission) Rasulullaah ﷺ said, "Seeking permission to enter is done only for (the purpose of safeguarding) the sight (from seeing what one ought not to see. This objective will therefore be defeated if one stands directly in front of the door in a manner that one can see inside the house)." (1)

Rasulullaah ﷺ Rebukes a Man who Looked Inside his Room

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports, "A man was once peeping inside one of Rasulullaah ﷺ's rooms when (seeing him) Rasulullaah ﷺ stood up and headed towards him with an arrowhead in his hand. I can still picture Rasulullaah ﷺ appearing as if he **was looking for an opportunity to thrust the arrowhead at the man."** (2)

Hadhrat Sahl bin Sa'd Saa'idi رضي الله تعالى عنه narrates that a man was once peeping through a hole in the door of Rasulullaah ﷺ's room while Rasulullaah ﷺ was scratching his head with a comb. When Rasulullaah ﷺ saw him, Rasulullaah ﷺ said, "Had I known that you had been looking at me, I would thrust this comb into your eyes. Seeking permission to enter is done only for (the purpose of safeguarding) the sight (from seeing what one ought not to see. This objective will therefore be defeated by peeping into a person's room)." (3)

The Incident of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when Hadhrat Umar رضي الله تعالى عنه did not Granted him Permission to Enter after Thrice Seeking Permission

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports, "I was once sitting in a gathering of the Ansaar when Abu Moosa رضي الله تعالى عنه came looking extremely flustered. He explained, 'I thrice sought permission to see Umar رضي الله تعالى عنه without being granted permission. When I therefore left, he (called for me and) asked me what prevented me from entering. I said, 'When I received no reply after thrice seeking permission, I left because Rasulullaah ﷺ said, **'When any of you receives no reply after thrice seeking permission, he should leave.'** Umar رضي الله تعالى عنه then demanded, 'By Allaah! You will have to produce a witness to this. Did any of you hear this from Rasulullaah ﷺ?'"

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "By Allaah! (Because we have all heard it) It

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.44).
(2) Bukhaari (Vol.2 Pg.922).
(3) Bukhaari (Vol.2 Pg.1020).

shall be the youngest amongst us who will go with you (to attest to this Hadith)." Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه continues, "Since I was the youngest, I went with him and informed Umar رضي الله تعالى عنه that Nabi ﷺ had stated these words." (1) Another narration(2) adds that Hadhrat Umar رضي الله تعالى عنه then said, "This instruction of Rasulullaah ﷺ was unknown to me. Trade in the marketplace had distracted me (from spending more time with Rasulullaah ﷺ to learn more)."

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "It once occurred that I thrice sought permission to see Umar رضي الله تعالى عنه without being granted permission. When I therefore left, he called me back and asked, 'O servant of Allaah! Were you so much in a hurry that you could not stand waiting at my door? Remember that in a like manner, people will also be too much in hurry to remain standing at your door.' I replied, 'But I went away only because you did not grant me permission to enter after I had thrice asked permission to enter.' He then asked, 'Did you or did you not hear this from Rasulullaah ﷺ? If you do not produce a witness to this, I shall make you an example for others to learn from.'

'I then left and approached a group of Ansaar sitting in the Masjid. When I asked them about this Hadith, they asked, 'Can anyone have any doubts about this?' I then informed them about what Hadhrat Umar رضي الله تعالى عنه had demanded. To this, they said, 'By Allaah! (Because we have all heard it) It shall be the youngest amongst us who will go with you (to attest to this Hadith).' Abu Sa'eed Khudri رضي الله تعالى عنه or Abu Mas'ood then accompanied me to Hadhrat Umar رضي الله تعالى عنه and said to him, 'We once went with Rasulullaah ﷺ to see Sa'd bin Ubaadah رضي الله تعالى عنه. When we reached the house, Rasulullaah ﷺ greeted but received no reply. He then greeted a second and a third time again without any reply. Rasulullaah ﷺ then returned saying, 'We have fulfilled our duty.' Sa'd رضي الله تعالى عنه then (came running behind and) caught up with Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that I heard you each time you greeted and I had replied in a voice that you could not hear because I wished to get more of your Salaams (du'aas for peace) for myself and my family.'" (Hadhrat Umar رضي الله تعالى عنه was satisfied with this testimony to which) Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه asked, "By Allaah! I have been totally trustworthy in my narration of the Ahadeeth of Rasulullaah ﷺ." "Indeed," confirmed Hadhrat Umar رضي الله تعالى عنه, "(I did not think that you would be untruthful) however, I only wished to have the matter corroborated." (3)

Some Incidents of the Sahabah رضي الله تعالى عنهم Concerning Seeking Permission

Hadhrat Aamir bin Abdullaah reports that a slave girl of his once accompanied the daughter of Hadhrat Zubayr رضي الله تعالى عنه to see Hadhrat Umar رضي الله تعالى عنه. "May I come in?" she asked (at the door). When Hadhrat Umar رضي الله تعالى عنه refused permission, she went back. Hadhrat Umar رضي الله تعالى عنه then sent someone after her

(1) Bukhaari (Vol.2 Pg.923).
(2) Bukhaari (Vol.2 Pg.1092).
(3) Bukhaari in his Adab (Pg.157).

with the message that she ought to say, "اَلسَّلَامُ عَلَيْكُمْ (As Salaamu Alaykum). May I come in?" (1)

Hadhrat Aslam reports, "Hadhrat Umar رضي الله تعالى عنه's instructions to me were, 'O Aslam! Stand guard at my door but never accept anything from anyone.' When he one day saw me wearing new clothing, he enquired where I had gotten it from. '(Your son) Ubaydullaah bin Umar رضي الله تعالى عنه gave it to me,' I replied. To this, he said, 'You may take from Ubaydullaah but from no one else.' Standing at the door one day, Hadhrat Zubayr رضي الله تعالى عنه came and asked permission to enter. When I told him that the Ameerul Mu'mineen was busy at that moment, he lifted his hand and hit me so hard behind my head that I let out a scream. I then went in to Hadhrat Umar رضي الله تعالى عنه who asked me what the matter was. I informed him that Hadhrat Zubayr رضي الله تعالى عنه had hit me and narrated the entire episode to him. 'By Allaah!' Hadhrat Umar رضي الله تعالى عنه exclaimed, 'I shall see to Zubayr. Send him in.'

When I let Hadhrat Zubayr رضي الله تعالى عنه in, Hadhrat Umar رضي الله تعالى عنه asked, 'Why did you hit the slave?' Hadhrat Zubayr رضي الله تعالى عنه replied by saying, 'He was going to prevent us from seeing you.' 'Has he ever before refused you permission to enter my door?' Hadhrat Umar رضي الله تعالى عنه enquired. When Hadhrat Zubayr رضي الله تعالى عنه replied in the negative, Hadhrat Umar رضي الله تعالى عنه said, 'Then when he tells you to be patient because the Ameerul Mu'mineen is busy at the moment, then do so and excuse me. By Allaah! When an animal is mauled (by one), all the other animals eat him up (if you start hitting him, so will others).'" (2)

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once sought permission to see him at a time when his head happened to be in the hands of his slave girl who was busy combing his hair. He granted Hadhrat Umar رضي الله تعالى عنه permission to enter and then quickly pulled his head away from her. Hadhrat Umar رضي الله تعالى عنه said, "Leave her to comb your hair." Hadhrat Zaid رضي الله تعالى عنه said, "O Ameerul Mu'mineen! Had you sent for me, I would have come to you." Hadhrat Umar رضي الله تعالى عنه's reply was, "It was I who is in need (and I shall therefore have to come to you)." (3)

Another narration states that when some people requested permission to see Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه after the Fajr salaah, he allowed them in. **He then veiled his wife with a shawl saying,** "I did not want to keep you waiting (any longer by taking more time in sending her out)." (4)

Hadhrat Moosa bin Talha رضي الله تعالى عنه says, "I once went with my father to my mother. When he entered the room and I followed him in, he struck me so forcefully on the chest that I fell on my buttocks. He then said, 'Do you enter without permission?!'" (5)

Hadhrat Muslim bin Nadheer narrates that a man was already peeping in (the house) when he asked Hadhrat Hudhayfah رضي الله تعالى عنه permission to enter. Hadhrat

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.51).
(3) Bukhaari in his Adab (Pg.189).
(4) Tabraani. Haythami (Vol.8 Pg.46) has commented on the chain of narrators.
(5) Bukhaari in his Adab (Pg.155), reporting from reliable sources as confirmed by Haafidh in his Fat'hul Baari (Vol.11 Pg.20).

Hudhayfah رضي الله تعالى عنه remarked, "Well! Your eyes have already entered and all that remains now is your buttocks!" The man then asked, **"Should I seek permission to enter even from my mother?"** Hadhrat Hudhayfah رضي الله تعالى عنه **replied, "If you do not, you would see something that you would not at all like to see."** (1)

Hadhrat Suwayd Abdi says, "We once sat at the door of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, waiting for permission to enter. When he delayed in granting us permission, I went up to the door of one of his rooms and peeped inside. He noticed this and when he did grant us permission to enter and we were seated, he asked, 'Which of you was peeping into my room just now?' When I admitted that it was I, he asked, 'For what reason did you deem it acceptable to peep into my room?' 'When you delayed in calling us,' I explained, 'I happened to look in without the express intention of doing so.' The others then questioned him about several things, after which I asked, 'O Abu Abdur Rahmaan! What do you say about Jihaad?' He replied, **"Whoever wages Jihaad does so for his own benefit."**(2)

Loving a Muslim for the Pleasure of Allaah

Rasulullaah صلى الله عليه وسلم Asks About the Strongest Link of Islaam

Hadhrat Baraa bin Aazib رضي الله تعالى عنه reports that they were once sitting with Rasulullaah صلى الله عليه وسلم when Rasulullaah صلى الله عليه وسلم posed the question, "Which is the strongest link of Islaam?" When the Sahabah رضي الله تعالى عنهم replied that it was salaah, Rasulullaah صلى الله عليه وسلم remarked, "Salaah is most excellent, but it is not this." "Then the fasts of Ramadhaan," said the Sahabah رضي الله تعالى عنهم. "They are most excellent," replied Rasulullaah صلى الله عليه وسلم, "but it is not this." Jihaad was the next choice of the Sahabah رضي الله تعالى عنهم. However, Rasulullaah صلى الله عليه وسلم responded by saying, "Jihaad is most excellent, but it is not this. **Indeed the strongest link of Imaan is to love for Allaah and to hate for Allaah."** (3)

Another narration from Hadhrat Abu Dharr رضي الله تعالى عنه states that Rasulullaah صلى الله عليه وسلم once came to the Sahabah رضي الله تعالى عنهم and asked, "Do you know which deeds Allaah loves most?" Whereas someone mentioned that they were salaah and zakaah, another stated that it must be Jihaad. Rasulullaah صلى الله عليه وسلم however stated, "Verily the deeds that Allaah loves most is to love for Allaah and to hate for Allaah." (4)

Rasulullaah صلى الله عليه وسلم has Love for People of Taqwa and for Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah صلى الله عليه وسلم loved people who possessed Taqwa." (5)

(1) Bukhaari in his Adab (Pg.159).
(2) Ahmad. Haythami (Vol.8 Pg.44) has commented on the chain of narrators.
(3) Ahmad.
(4) Ahmad and Abu Dawood, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.90).
(5) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.274).

Hadhrat Uthmaan bin Abil Aas رضي الله تعالى عنه says, "There were two men whom Rasulullaah ﷺ liked very much until the day he passed away. They were **Abdullaah bin Mas'ood رضي الله تعالى عنه and Ammaar bin Yaasir رضي الله تعالى عنه.**"(1)

Hadhrat Hasan narrates that Rasulullaah ﷺ dispatched expeditions of Sahabah رضي الله تعالى عنهم under the command of Hadhrat Amr bin Al Aas رضي الله تعالى عنه. Someone therefore said to him, "Rasulullaah ﷺ used to appoint you as commander, kept you close to him and liked you very much." To this, Hadhrat Amr bin Al Aas رضي الله تعالى عنه remarked, "Although Rasulullaah ﷺ used to appoint me as commander, I do not know whether it was because he was merely pacifying my heart or because he really liked me. I can however show you two men whom Rasulullaah ﷺ liked very much until the day he passed away. They were Abdullaah bin Mas'ood رضي الله تعالى عنه and Ammaar bin Yaasir رضي الله تعالى عنه."(2) Another narration adds that the people then remarked, "By Allaah! That (Hadhrat Ammaar رضي الله تعالى عنه) was the very man whom you people killed during the Battle of Siffeen!" "True," Hadhrat Amr bin Al Aas رضي الله تعالى عنه admitted, "By Allaah! We were responsible for killing him." (3)

Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abbaas رضي الله تعالى عنه Ask Rasulullaah ﷺ Which of His Family he Liked Most

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه narrates, "I was once sitting (at Rasulullaah ﷺ's door) when Ali رضي الله تعالى عنه and Abbaas رضي الله تعالى عنه arrived to see Rasulullaah ﷺ. 'O Usaamah!' they called out, 'Do request permission from Rasulullaah ﷺ to see us.' I said, 'O Rasulullaah ﷺ! Ali and Abbaas are requesting permission to see you.' 'Do you know what brings them?' Rasulullaah ﷺ asked. When I replied that I did not know, Rasulullaah ﷺ said, 'But I know. Let them in.' The two men then entered and asked, 'O Rasulullaah ﷺ! We have come to ask you which of your family members you like best. 'My daughter Faatimah,' was the reply. 'But we are not asking you about your immediate family," they entreated. Rasulullaah ﷺ therefore said, 'Then the one I like most is he one on whom Allaah had bestowed His grace and on whom I had bestowed my grace, Usaamah bin Zaid.'(4) 'Who then after him?" they enquired further. Rasulullaah ﷺ replied, 'Then it is Ali bin Abi Taalib.' 'O Rasulullaah ﷺ!' Abbaas رضي الله تعالى عنه exclaimed, 'You have placed (me) your uncle in the last position.' To this Rasulullaah ﷺ remarked, 'Ali beat you to making Hijrah.'"(5)

(1) Ibn Asaakir.

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.238).

(3) Ibn Sa'd (Vol.3 Pg.188).

(4) Here Rasulullaah ﷺ was most probably referring to Hadhrat Zaid bin Haaritha رضي الله تعالى عنه, the father of Hadhrat Usaama رضي الله تعالى عنه because the description fits him according a verse of the Qur'aan in which Allaah says, "When you (O Rasulullaah ﷺ) said to the one on whom Allaah had bestowed His grace (by guiding him to Islaam), and on whom you had bestowed your grace (by teaching and raising him, referring to Zaid bin Haaritha رضي الله تعالى عنه) ..." {Surah Ahzaab, verse 37}

(5) Tayalisi, Tirmidhi, Rooyaani, Baghawi, Tabraani and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).

Rasulullaah ﷺ's Love for Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Amr bin Al Aas رضي الله تعالى عنه reports that Rasulullaah ﷺ was once asked, "O Rasulullaah ﷺ! Whom do you love most?" "Aa'isha," came the reply. "And from amongst the men?" the question came. Rasulullaah ﷺ said, "Abu Bakr." "Whom then?" was the next question. "Then it is Abu Ubaydah," said Rasulullaah ﷺ.(1)

Hadhrat Amr رضي الله تعالى عنه narrates that he once asked, "O Rasulullaah ﷺ! Which person do you love most?" When Rasulullaah ﷺ replied that it was Hadhrat Aa'isha رضي الله تعالى عنها that he loved most, Hadhrat Amr رضي الله تعالى عنه said, "I am asking about men." "Her father (Hadhrat Abu Bakr رضي الله تعالى عنه)," was the reply.(2)

Rasulullaah ﷺ Tells the Sahabah رضي الله تعالى عنهم to Inform the Person they Liked Solely for the Pleasure of Allaah that they Liked him

Hadhrat Anas رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه was once sitting with Rasulullaah ﷺ when another passed by. "O Rasulullaah ﷺ!" the Sahabi رضي الله تعالى عنه said, "I really like that man." "Have you informed him about it?" Rasulullaah ﷺ enquired. When the Sahabi رضي الله تعالى عنه replied that he had not, Rasulullaah ﷺ told him to do so. The Sahabi رضي الله تعالى عنه then met the man and said to him, "I like you for the pleasure of Allaah." The other responded by saying:

"اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَهٗ"

"May the One (Allaah) for Whose pleasure you like me, also like you."(3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I was once sitting with Rasulullaah ﷺ when a man arrived. He greeted Rasulullaah ﷺ and then left. I then said to Rasulullaah ﷺ, 'O Rasulullaah ﷺ! I really like that man.' 'Have you informed him about it?' Rasulullaah ﷺ enquired. When I replied that I had not, Rasulullaah ﷺ said, 'Then inform your brother about it.' I then went up to him, greeted him and holding his shoulder, I said, 'By Allaah! I like you only for the pleasure of Allaah.' He responded by echoing, 'I too like you for the pleasure of Allaah.' I then said, 'Had Rasulullaah ﷺ not instructed me to do this, I would never have done so.'"(4)

Miscellaneous Incidents of the Sahabah رضي الله تعالى عنهم Concerning their Love for Each Other

Hadhrat Abdullaah bin Sarjas رضي الله تعالى عنه reports that he once said to Rasulullaah ﷺ, "O Rasulullaah ﷺ! I really like Abu Dharr." "Have you informed him about it?" Rasulullaah ﷺ enquired. When Hadhrat Abdullaah رضي الله تعالى عنه replied

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.351).
(2) Ibn Sa'd (Vol.8 Pg.67).
(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.147). Ibn Asaakir, Ibn Najjaar and Abu Nu'aym have also reported a similar narration.
(4) Tabraani in his *Kabeer* and Awsat. Haythami (Vol.10 Pg.282) has commented on the chain of narrators.

that he had not, Rasulullaah ﷺ told him to do so. He then met Hadhrat Abu Dharr رضي الله تعالى عنه and said to him, "I like you for the pleasure of Allaah." Hadhrat Abu Dharr رضي الله تعالى عنه responded by saying:

"اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَهٗ"

"May the One (Allaah) for Whose pleasure you like me, also like you."

When Hadhrat Abdullaah رضي الله تعالى عنه reported back to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Remember that even in mentioning this lies tremendous rewards." (1)

Hadhrat Mujaahid narrates that when a man passed by him, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه remarked, "That man likes me a lot." "How do you know that, O Ibn Abbaas رضي الله تعالى عنه?" the people enquired. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Because I like him very much." (2)

Hadhrat Mujaahid also reports that a Sahabi رضي الله تعالى عنه once held him by his shoulders from the back and said, "You should know that I like you a lot." To this, Hadhrat Mujaahid replied:

"اَحَبَّكَ الَّذِىْ اَحْبَبْتَنِىْ لَهٗ"

"May the One (Allaah) for Whose pleasure you like me, also like you."

The Sahabi رضي الله تعالى عنه then continued, "Rasulullaah ﷺ said, 'When someone likes another person, he should inform him about it.' Had Rasulullaah ﷺ not said this, I would have never informed you." He then proceeded to propose a marriage to Hadhrat Mujaahid saying, "I have a daughter (I wish you would marry. **She is blessed with the most excellent qualities but I have to make matters plain to you and (inform you that) She is blind in one eye.**" (3)

Hadhrat Mujaahid reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "Love for Allaah's pleasure, hate for Allaah's pleasure, make friends for Allaah's pleasure and make enemies for Allaah's pleasure because it is only by this that a person attains *Wilaayah* (friendship with Allaah). Even though a person may perform salaah in abundance and fast very often, he will never taste true Imaan until he does this. However, (it is sad to note that) bonds between people are now being forged only for worldly motives." (4)

Severing Ties with a Muslim

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Auf who was the son of Hadhrat Aa'isha رضي الله تعالى عنها's uterine brother Hadhrat Tufayl reports that Hadhrat Aa'isha رضي الله تعالى عنها was once informed that when she gave away or sold something, (her nephew) Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه remarked, "By Allaah! Aa'isha رضي الله تعالى عنها will have to stop (being so open-handed) or I shall have to restrict her (allowance)." "Did he really say this?"

(1) Tabraani. Haythami (Vol.10 Pg.282) has commented on the chain of narrators.
(2) Abu Ya'la. Haythami (Vol.10 Pg.275) has commented on the chain of narrators.
(3) Bukhaari in his Adab (Pg.80).
(4) Tabraani. Haythami (Vol.1 Pg.90) has commented on the chain of narrators.

Hadhrat Aa'isha رضي الله تعالى عنها enquired. When the people confirmed that he did, Hadhrat Aa'isha رضي الله تعالى عنها took an oath saying, "It is to Allaah that I vow never to speak to Ibn Zubayr ever again!"

When the separation became too long for Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, he sent people to intercede on his behalf, but Hadhrat Aa'isha رضي الله تعالى عنها said, "By Allaah! I shall never accept the intercession of anyone on his behalf and I shall never break my vow." When it became too much for Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه to bear, he spoke to Hadhrat Miswar bin Makhramah رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Aswad bin Abd Yaghooth رضي الله تعالى عنه who both belonged to the Banu Zuhrah tribe. He pleaded with them saying, "I beseech you in the name of Allaah to get me into the house of Aa'isha رضي الله تعالى عنها because it is not permissible for her to take a vow to severe ties with me.

Consequently, Hadhrat Miswar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan رضي الله تعالى عنه hid Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه in their shawls and sought permission to enter from Hadhrat Aa'isha رضي الله تعالى عنها saying:

"اَلسَّلَامُ عَلَيْكِ وَ رَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ"

"May we come in." When Hadhrat Aa'isha رضي الله تعالى عنها gave them permission to enter, they asked, "Can we all come in?" "Of course," replied Hadhrat Aa'isha رضي الله تعالى عنها not knowing that Hadhrat Abdullaah bin Zubayr t was with them, "you may all come in." as soon as they entered, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه rushed behind the veil and embracing Hadhrat Aa'isha رضي الله تعالى عنها, he started weeping and pleading with her in the name of Allaah.

Hadhrat Miswar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan رضي الله تعالى عنه also pleaded with her in the name of Allaah that she should speak to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and accept his apology. They also said to her, "As you know, Rasulullaah صلى الله عليه وسلم forbade severing of ties and that it is not permissible for a Muslim to severe ties with a Muslim brother for more than three days." When they took pains to remind her and were persistent, she started to weep as she addressed the two men saying, "I have taken and oath and an oath is a serious matter."

They however continued convincing her until she started speaking to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه. As expiation for her broken vow, she then freed forty slaves and whenever she thought about the vow, she wept so much that her tears would wet her scarf. (1)

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه narrates that after Rasulullaah صلى الله عليه وسلم and (her father) Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها loved Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه the most and he always treated her most kindly. Whenever she received anything, she would never keep it with her and always gave it away in charity. Concerning this, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه once remarked, "Her hands ought to be held back." (When she heard about this remark) Hadhrat Aa'isha رضي الله تعالى عنها said, "Should my hands be held back?! It is to Allaah that I vow never to speak to him (Ibn Zubayr) ever again!" Even though men of the Quraysh and particularly the maternal uncles of Rasulullaah صلى الله عليه وسلم

(1) Bukhaari (Vol.2 Pg.897). Bukhaari has also reported a similar narration in his Adab (Pg.59)

interceded on his behalf, Hadhrat Aa'isha رضي الله تعالى عنها refused to break her vow.

It was some members of the Banu Zuhra family (Rasulullaah ﷺ's mother's family) including Hadhrat Miswar bin Makhramah رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Aswad bin Abd Yaghooth رضي الله تعالى عنه who one day said to Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه, "After we have secured permission to enter, you should rush behind the veil (and plead with Hadhrat Aa'isha رضي الله تعالى عنها)." Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه did as they suggested (as reported in the narration above) and he then sent to Hadhrat Aa'isha رضي الله تعالى عنها ten slaves to set free (as expiation for breaking the oath). She however continued freeing slave after slave until she had eventually set free forty slaves. She then said, "I wish that I had specified an act to carry out when I took the oath (e.g. saying that I would set two slaves free if I spoke to him) so that I would now be finished (and at ease, knowing for certain that I had fulfilled my duty)." (1)

Reconciling Between People

Rasulullaah ﷺ Resolves The Dispute Between the people of Quba

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that the people of Quba once fell into such a dispute that they started throwing stones at each other. When he heard about the matter, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "Come. Let us go and settle the affair." (2)

Another narration states that when some people from the Banu Amr bin Auf tribe fell into a dispute, Rasulullaah ﷺ took some of the Sahabah رضي الله تعالى عنهم along with him and went to settle the dispute. The Hadith continues further. (3)

Rasulullaah ﷺ settles a dispute when he went to Visit Abdullaah bin Ubay

Hadhrat Anas رضي الله تعالى عنه reports that a request was once made to Rasulullaah ﷺ to visit Abdullaah bin Ubay (the leader of the Munaafiqeen). Rasulullaah ﷺ therefore proceeded on his donkey while the Muslims walked along with him on the rocky ground. When Rasulullaah ﷺ reached him, Abdullaah bin Ubay exclaimed, "Get away from me because the stench of your donkey disgusts me!" One of the Ansaar responded to this by remarking, **"By Allaah! The donkey of Rasulullaah ﷺ smells better than you!"** When a person from Abdullaah bin Ubay's tribe became incensed on his behalf, the two men started insulting each other. Eventually the men from both sides grew angry and they started fighting with sticks, fists and shoes. Hadhrat Anas رضي الله تعالى عنه says that they had been informed that it was with reference to this incident that Allaah revealed the verse:

﴿وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ﴾ (سورة حجرات آيت ٩)

(1) Bukhaari (Vol.1 Pg.497).
(2) Bukhaari (Vol.1 Pg.371).
(3) Bukhaari (Vol.1 Pg.370).

If two groups of Mu'mineen fight each other, then reconcile between them. {Surah Hujuraat, verse 9}[1]

The Hadith of Hadhrat Usaamah رضي الله تعالى عنه from Bukhaari has already been quoted in the chapter concerning visiting the ill. The narration mentions that the Muslims, Mushrikeen and Jews then started hurling abuse at each other until matters reached such a head that they almost came to blows. All the time, Rasulullaah ﷺ continued calming them until they all fell still.

Rasulullaah ﷺ Reconciles Between the Aws and the Khazraj Tribes

Hadhrat Anas رضي الله تعالى عنه says that the Aws and the Khazraj tribes were two tribes of the Ansaar between whom was enmity during the Period of Ignorance. When Rasulullaah ﷺ came to them, all enmity disappeared and Allaah created great love between their hearts. However, it once occurred that when they were once sitting in a gathering, someone from the Aws recited a couplet that ridiculed the Khazraj. In response, someone from Khazraj then recited a couplet that ridiculed the Aws. In this manner, the two continued reciting poetry mocking the other until some of them sprang up to attack others. They then grabbed hold of their weapons and were prepared to fight each other. When the news reached Rasulullaah ﷺ, he had already received revelation to the effect. He hurried to them so quickly that (his lower garment lifted and) even his shins became exposed. When he saw them, Rasulullaah ﷺ called out to them:

﴿يَاأَيُّهَا الَّذِيْنَ آمَنُوْا اتَّقُوْاللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُسْلِمُوْنَ۝ وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْكُنْتُمْ اَعْدَاءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖ اِخْوَانًا وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِنَ النَّارِ فَاَنْقَذَكُمْ مِنْهَا كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيَاتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ۝﴾ (سورة آل عمران آيت ١٠٢، ١٠٣)

O you who have Imaan! Fear Allaah as He should be feared *(by obeying all His commands)* and do not die except as Muslims. Hold fast to the rope of Allaah, all of you together, and do not separate *(because Allaah's mercy lies in unity)*. Recall Allaah's favour to you when you were enemies and He *(Allaah)* created love between your hearts. Then you became brothers by His grace. You were on the edge of an abyss (pit) of fire *(of Jahannam because you were steeped in kufr and disobedience)* and He rescued you from it *(by making you Muslims)*. In this way, does Allaah explain His Aayaat to you so that you may be guided. {Surah Aal Imraan, verses 102,103}

The Ansaar then immediately threw down their weapons and embraced each other.[2]

(1) Bukhaari (Vol.1 Pg.370).

(2) Tabraani. Haythami (Vol.8 Pg.80) has commented on the chain of narrators.

Making True Promises to Muslims

The Parting Words of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه About a Man to Whom he had Promised to Marry his Daughter

Hadhrat Haaroon bin Rabaab reports that when Hadhrat Abdullaah bin Amr رضي الله تعالى عنه was on his deathbed, he instructed the people to look for a certain man saying, "I had mentioned to him something of a promise concerning my daughter (that I would marry her to him). Because I would not like to meet Allaah with one of the three traits of a hypocrite (breaking of promises), I make all of you witness to the fact that I am marrying her off to him." (1)

Abstaining from Harbouring Ill thoughts Against a Fellow Muslim

The Incident of Two Sahabah رضي الله تعالى عنهم who took their Case before Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه narrates that a man once passed by a gathering during the time of Rasulullaah صلى الله عليه وسلم and greeted them. After they had greeted him and he had passed by, one of them remarked, "I do not like him at all!" The others rebuked him saying, "Be quiet! By Allaah! We are certainly going to inform him about this!" They then sent someone to inform the person about what had been said. (After the messenger had informed the Sahabi رضي الله تعالى عنه) The Sahabi رضي الله تعالى عنه went to Rasulullaah صلى الله عليه وسلم and informed him about what had happened and about what the person had said. "O Rasulullaah صلى الله عليه وسلم!" the Sahabi رضي الله تعالى عنه said, "Send for him and ask him why he dislikes me so."

Rasulullaah صلى الله عليه وسلم (sent for the man) and asked, "Why do you dislike him?" The other responded by saying, "O Rasulullaah صلى الله عليه وسلم! I am his neighbour and know him well. I have never seen him perform any (Nafl) salaah besides the salaah that the pious and the sinful ones all perform (the Fardh salaah)." The Sahabi رضي الله تعالى عنه defended himself by saying, "O Rasulullaah صلى الله عليه وسلم! Ask him whether I have ever made an improper wudhu for my salaah or every delayed it until after its time had expired?" The other replied in the negative but then continued, "O Rasulullaah صلى الله عليه وسلم! I am his neighbour and know him well. I have never seen him feed a single poor person besides giving the zakaah that the pious and the sinful ones all give."

The other said in defence, "O Rasulullaah صلى الله عليه وسلم! Ask him whether he has ever seen me refuse anyone asking for charity?" Again the man was forced to say no, but then spoke further saying, "O Rasulullaah صلى الله عليه وسلم! I am his neighbour and know him well. I have never seen him observe any (Nafl) fasts besides the fasts of the month in which the pious and the sinful ones all observe (the Fardh fasts during

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

Ramadhaan)." In response to this, the Sahabi رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Ask him whether he has ever seen me miss a single fast when I was not ill or not in a journey?" When the neighbour was again forced to say no, Rasulullaah ﷺ said to him, "It seems to me like he is a better man than you." (1)

Praising a Muslim and the Type of Praise that is Detestable

The Incident Between Rasulullaah ﷺ and a Man from the Banu Layth Tribe

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that a man from the Banu Layth tribe thrice asked Rasulullaah ﷺ permission to recite a poem. Upon the fourth request (Rasulullaah ﷺ granted permission and) he recited a poem in praise of Rasulullaah ﷺ. Rasulullaah ﷺ then said appreciatively, "If any poet had spoken well, it must surely be you." (2)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه Praises Hadhrat Khallaad bin Saa'ib رضي الله تعالى عنه

Hadhrat Khallaad bin Saa'ib رضي الله تعالى عنه narrates that he once visited Hadhrat Usaamah bin Zaid رضي الله تعالى عنه, who praised him on his face. Hadhrat Usaamah رضي الله تعالى عنه then said, "The only thing that made me praise you on your face is the fact that Rasulullaah ﷺ said, **'When a Mu'min is praised on his face, the Imaan in his heart grows** (far from becoming proud, he develops conviction in his good deeds when people show their appreciation for it).'"(3)

What Rasulullaah ﷺ Said to the Person who Overstated His Words of Praise

The father of Hadhrat Mutarrif says, "I accompanied the delegation from the Banu Aamir tribe that went to Rasulullaah ﷺ. 'You are our leader,' we said. 'Allaah is the leader,' Rasulullaah ﷺ responded. We then said, 'You are the highest of us in status and the most magnanimous.' To this Rasulullaah ﷺ said, 'These common words you may say, but rather state even less than this because Shaytaan should never gain control over you (and urge you to transgress the limits of praise).'"(4) Another narration states that Rasulullaah ﷺ also added, **"I do not want you to place me on a pedestal higher than that upon which Allaah has placed me. I am Muhammad the son of Allaah's servant and am myself the servant of Allaah and His Rasul."** (5)

Hadhrat Anas رضي الله تعالى عنه reports that someone once addressed Rasulullaah ﷺ saying, "O the best of us and the son of the best of us! Our leader and the son of our

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.170).
(2) Tabraani. Haythami (Vol.8 Pg.119) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.8 Pg.119) has commented on the chain of narrators.
(4) Abu Dawood.
(5) Razeen, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.150).

leader!" Rasulullaah ﷺ corrected him saying, "Say only that which I tell you to say and never allow Shaytaan to mislead you (into transgressing the limits of praise). Place me only upon that pedestal upon which Allaah has placed me (and no higher). I am the servant of Allaah and His Rasul." (1)

What Rasulullaah ﷺ Said to a Man who Praised Another in his Face and Rasulullaah ﷺ Guidance in this Regard

Hadhrat Abu Bakrah رضي الله تعالى عنه reports that when a man once praised another in front of Rasulullaah ﷺ, Rasulullaah ﷺ remarked, "Shame on you! You have cut off your companion's neck! You have cut off your companion's neck!" Rasulullaah ﷺ repeated this thrice and then added, "When any of you wishes to praise his brother for something he has certain knowledge of, he should say, **'I think that he is like this'** because only Allaah knows him for sure and a person cannot declare the righteousness of another before Allaah. If he therefore knows a person to be such, he should merely state, **'I believe that he is like that.'"**(2)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ once overheard a person overstating his praise for another. To this, Rasulullaah ﷺ remarked, **"You have broken the man's back (by exaggerating your praise for him)."** (3)

The Incident of Hadhrat Mihjin Aslami رضي الله تعالى عنه

Hadhrat Rajaa says, "I once accompanied Hadhrat Mihjin رضي الله تعالى عنه to the Masjid of Basrah. There we found Hadhrat Buraydah Aslami رضي الله تعالى عنه sitting at one of the doors while a man called Sabkah was inside the Masjid performing a lengthy salaah. Hadhrat Buraydah رضي الله تعالى عنه was a man who liked making jokes and as Hadhrat Mihjin رضي الله تعالى عنه approached wearing his shawl, Hadhrat Buraydah رضي الله تعالى عنه quipped, 'O Mihjin! Can you perform salaah as Sabkah does?' Hadhrat Mihjin رضي الله تعالى عنه did not reply and went back. He then said, 'Rasulullaah ﷺ once led me by my hand and when we had climbed Mount Uhud, he looked over Madinah and said, 'Woe be the time when the inhabitants of the city will have to forsake it at a time when it will be most populous! When Dajjaal will approach Madinah, he will find an angel at every one of its gates and will be unable to enter it.'

Rasulullaah ﷺ then climbed down and when we reached the Masjid, Rasulullaah ﷺ saw a man performing salaah, engrossed in Ruku and Sajdah. 'Who is that?' Rasulullaah ﷺ asked me. I then started heaping praises upon the man as I informed Rasulullaah ﷺ who he was. Rasulullaah ﷺ then bade me, 'Stop! Let him not hear you for you will then be destroying him.' Rasulullaah ﷺ then continued walking and when he reached his room, he dusted off his hands and thrice repeated, **'The best deed of your Deen is that which is easiest. The**

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182). Ahmad has reported a similar narration from Hadhrat Anas رضي الله تعالى عنه, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.44).

(2) Bukhaari, Muslim and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.150).

(3) Bukhaari and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).

best deed of your Deen is that which is easiest."[1]

Another narration from Hadhrat Rajaa also states that when he started heaping praises upon the man as he informed Rasulullaah ﷺ who the man was, Rasulullaah ﷺ bade him, **"Stop! Let him not hear you for you will then be destroying him.'** Rasulullaah ﷺ then continued walking and when he reached his room, he let go of Hadhrat Mihjin رضي الله تعالى عنه's hand and said, "The best deed of your Deen is that which is easiest. The best deed of your Deen is that which is easiest. The best deed of your Deen is that which is easiest." [2]

Yet another narration states that after informing Rasulullaah ﷺ who the man was, Hadhrat Mihjin رضي الله تعالى عنه continued to add that of all the people of Madinah, the man was the best or was the one who performed the most salaah. To this Rasulullaah ﷺ twice or thrice remarked, "Let him not hear you for you will then be destroying him." Rasulullaah ﷺ then added, "You are a nation for whom Allaah wants ease." [3]

Praising a Muslim angers Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ibraheem Taymi reports from his father that they were once sitting with Hadhrat Umar رضي الله تعالى عنه when a man came to him and greeted with Salaam. Another person then started heaping praises on the man in front of him. To this, Hadhrat Umar رضي الله تعالى عنه said, **"You have slaughtered him. May Allaah slaughter you! How can you praise a man for his Deen on his face?!"** [4]

Hadhrat Hasan narrates that when someone once praised Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه exclaimed, **"You are destroying me as well as yourself."**[5]

The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Jaarood رضي الله تعالى عنه

Hadhrat Hasan reports that Hadhrat Umar رضي الله تعالى عنه was once sitting in the company of others with a whip in his hand when Hadhrat Jaarood رضي الله تعالى عنه arrived. Someone commented, "Here is the leader of the Rabee'ah tribe!" This remark was heard by Hadhrat Umar رضي الله تعالى عنه, the people around him and by Hadhrat Jaarood رضي الله تعالى عنه himself. When Hadhrat Jaarood رضي الله تعالى عنه came close to Hadhrat Umar رضي الله تعالى عنه, the Khalifah struck him with the whip. "What has happened between us, O Ameerul Mu'mineen?" asked a startled Hadhrat Jaarood رضي الله تعالى عنه. "What has happened between us?!" Hadhrat Umar رضي الله تعالى عنه echoed, "You had definitely heard the comment." Hadhrat Jaarood رضي الله تعالى عنه replied, "I heard it, so what about it?" Hadhrat Umar رضي الله تعالى عنه explained, "I feared that some of it may penetrate your heart (creating some pride in you) and I therefore wished to remove the effect from you."[6]

(1) Bukhaari in his Adab (Pg.51).
(2) Ahmad (Vol.5 Pg.32).
(3) Ahmad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).
(4) Ibn Abi Shaybah and Bukhaari in his Adab, as quoted in *Kanzul Ummaal* (Vol.2 Pg.182).
(5) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).
(6) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.167).

Hadhrat Miqdaad رضي الله تعالى عنه Throws Sand in the Faces of People who Praised him

Hadhrat Hammaam bin Haarith reports that when someone started praising Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Miqdaad رضي الله تعالى عنه who was a large man, went towards the man and kneeling down, he started throwing pebbles in the man's face. "What is the matter?" Hadhrat Uthmaan رضي الله تعالى عنه asked. Hadhrat Miqdaad رضي الله تعالى عنه replied, "Rasulullaah ﷺ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces[1].'"[2]

Another narration states that when someone started heaping praises on one of the Khalifahs, Hadhrat Miqdaad رضي الله تعالى عنه started throwing sand on the man's face saying, "Rasulullaah ﷺ has commanded us to throw sand into the faces of those who heap praises (for ulterior motives)." [3]

The Statement and Practice of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in this Regard

Hadhrat Ataa bin Abi Rabaah narrates that when someone started heaping praises on another person in the presence of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه started throwing sand at the man's mouth saying, "Rasulullaah ﷺ said, 'When you see the people who heap praises (for ulterior motives), then throw sand in their faces." [4]

Hadhrat Ataa bin Abi Rabaah narrates that when someone started heaping praises on Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه started throwing sand at the man's mouth saying, "I heard Rasulullaah ﷺ say, 'When you see the people who heap praises, then throw sand in their faces."[5]

Hadhrat Naafi and other reports that a person once addressed Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "O the best of people!" or he said, "O the son of the best of people!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "I am neither the best of people nor the son of the best of people. I am merely a servant from amongst the servants of Allaah who aspires for His mercy and fears (His punishment). By Allaah! You people keep at a man (keep heaping praise on him) until you eventually destroy him (by creating pride and vanity in him)." [6]

Hadhrat Taariq bin Shihaab reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "A man may leave home with his Deen intact and then return without any trace of it. (This because) He would approach a man who can neither harm nor benefit himself nor another and then swear in the name of Allaah that he is so-and-so (heap praises on him). He then returns without having his need fulfilled (because

(1) While Hadhrat Miqdaad رضي الله تعالى عنه practised the literal meaning of the Hadith to teach the lesson, the figurative meaning is that nothing should be given to the person.
(2) Muslim (Vol.2 Pg.414) and Abu Dawood (Vol.5 Pg.241).
(3) Muslim, Tirmidhi (Vol.2 Pg.62) and Bukhaari in his Adab (Pg.50).
(4) Bukhaari in his Adab (Pg.51).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.117).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).

the man gave him nothing or nothing that would last) but after incurring the wrath of Allaah." (1)

Fostering and Severing Family Ties

The Incident of Rasulullaah ﷺ and Abu Taalib

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that (before Rasulullaah ﷺ proclaimed his Nabuwaat) the Quraysh suffered severe drought. Conditions were so hard that they were forced to eat even dried bones. During those times, there were none in better stead than Rasulullaah ﷺ and (his uncle) Hadhrat Abbaas bin Abdil Muttalib رضي الله تعالى عنه. Rasulullaah ﷺ therefore said to Hadhrat Abbaas رضي الله تعالى عنه, "Dear uncle! Your brother Abu Taalib has many children and because the Quraysh has been afflicted with the condition as you know, let us go to him and take some of his children in our care."

The two then went to Abu Taalib and said, "O Abu Taalib! Your people have been afflicted with the drought and we know that you are one of them (suffering as much as the rest). We have come to take some of your children in our care." Abu Taalib replied, "Do as you please but please leave Aqeel for me. Rasulullaah ﷺ then took Hadhrat Ali رضي الله تعالى عنه in his care while Hadhrat Abbaas رضي الله تعالى عنه took Hadhrat Ja'far رضي الله تعالى عنه in his care. The two then stayed with their custodians until they became independent. In fact, Hadhrat Sulaymaan bin Dawood states that Hadhrat Ja'far رضي الله تعالى عنه remained with Hadhrat Abbaas رضي الله تعالى عنه until the time he migrated to Abyssinia. (2)

The Incident of Rasulullaah ﷺ with Hadhrat Juwayriyyah رضي الله تعالى عنها and Hadhrat Faatimah رضي الله تعالى عنها

Hadhrat Jaabir رضي الله تعالى عنه reports that when Hadhrat Juwayriyyah رضي الله تعالى عنها informed Rasulullaah ﷺ that she intended setting free one of her slaves, Rasulullaah ﷺ advised her saying, "Rather give the slave to your uncle who lives amongst the Bedouins so that the slave may graze the animals for him. This will earn you a greater reward." (3)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that when Allaah revealed the verse: "وَاٰتِ ذَاالْقُرْبٰى حَقَّهٗ" {"Give the relative his right"(4) }, Rasulullaah ﷺ said to Hadhrat Faatimah رضي الله تعالى عنها, "O Faatimah! You may have my land in Fidak." (5)

Rasulullaah ﷺ's Advice to the Person who Complained About the Ill Treatment he received from his Relatives

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ

(1) Tabraani. Haythami (Vol.8 Pg.118) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.8 Pg.153) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.153).
(4) Surah Bani Israaeel, verse 26.
(5) Haakim in his Taareekh. Haakim has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).

complaining, "I have relatives who sever ties with me when I foster them, who behave ill towards me when I am good to them and who behave foolishly with me when I behave tolerantly with them." Rasulullaah ﷺ's advice to him was, "If you are as you claim, then it is as if you are filling their mouth with burning ashes (they are harming themselves by behaving as they do). As long as you behave as you are doing, there shall remain with you an assistant (angel) from Allaah." (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I have relatives who severe ties with me when I attempt to foster them, who oppress me when I forgive them and who are bad to me when I am good to them. Should I do to them as they do to me?" Rasulullaah ﷺ's response was, "In that case, you would all be partners (in evil). You should rather adopt the better stance and **continue bonding ties because as long as you behave as you are doing, there shall remain with you an assistant (angel) from Allaah.**" (2)

The Incident of Hadhrat Abu Hurayrah رضي الله تعالى عنه with a Man who Severed Family Ties

Hadhrat Abu Ayyoob Sulaymaan who was the freed slave of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says, "Hadhrat Abu Hurayrah رضي الله تعالى عنه once came to us on the night between Thursday and Friday and said, 'I am stating with great emphasis that anyone who severs family ties should leave this gathering." However, no one left until he had repeated the announcement three times. A youngster then stood up and went to an aunt of his with whom he had severed ties for two years. Surprised, she asked, "Dear nephew! What brings you here?" when he informed her about what Hadhrat Abu Hurayrah رضي الله تعالى عنه had mentioned, she said, "Go back to him and ask him why he had stated what he did." (When the young man made the enquiry) Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "I have heard Rasulullaah ﷺ say, **'The deeds of mankind are presented to Allaah on every night between Thursday and Friday and (while the deeds of all are accepted) the deeds of the one who severs family ties are not accepted.**" (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Requests people who severe Family ties to leave when he Intended Making Du'aa

Hadhrat A'mash narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was sitting in a gathering after the Fajr salaah when he said, "In the name of Allaah do I ask those who severe family ties to leave us because we intend making du'aa to our Rabb and the doors of the heavens are locked to those who sever family ties." (4)

(1) Muslim (Vol.2 Pg.315). Bukhaari has also reported the narration in his Adab (Pg.11).
(2) Ahmad. Haythami (Vol.8 Pg.154) has commented on the chain of narrators.
(3) Bukhaari in his Adab (Pg.12).
(4) Tabraani. Haythami (Vol.8 Pg.151) has commented on the chain of narrators.

Chapter Ten

The Chapter Concerning the Character of the Sahabah رضي الله تعالى عنهم and their Noble Traits

This chapter highlights the character and traits of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم and how they interacted with each other

The Noble Character of Rasulullaah ﷺ

The Statements of Hadhrat Aa'isha رضي الله تعالى عنها Concerning the Character of Rasulullaah ﷺ

Hadhrat Sa'd bin Hishaam reports that he once asked Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها, "Tell me about the character of Rasulullaah ﷺ." "Have you not read the Qur'aan?" she asked. "Of course, I have," he replied. Hadhrat Aa'isha رضي الله تعالى عنها then said, **"Rasulullaah ﷺ's character was the Qur'aan** (every noble character trait mentioned in the Qur'aan was to be found in the life of Rasulullaah ﷺ)."(1)

Another narration mentions that Hadhrat Qataadah رضي الله تعالى عنه said, "Indeed the Qur'aan brought every noble trait of good character." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه reports that when he asked Hadhrat Aa'isha رضي الله تعالى عنها about the character of Rasulullaah ﷺ, she replied, "His character was the Qur'aan. **He was pleased with what Allaah is pleased and disliked what Allaah dislikes."** (3) Another narration from Hadhrat Zaid bin Baabnoos states that Hadhrat Aa'isha رضي الله تعالى عنها gave a similar reply when they asked her about the character of Rasulullaah ﷺ. This narration however states that Hadhrat Aa'isha رضي الله تعالى عنها asked, **"Have you read Surah Mu'minoon?" She then told them to read from the beginning of the Surah (from:) قَدْ اَفْلَحَ الْمُؤْمِنُوْن and then ten verses thereafter.** Thereafter she said, "Such was the character of Rasulullaah ﷺ."(4)

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Aa'isha رضي الله تعالى عنها stated, "There was none with better character than Rasulullaah ﷺ. Whenever any of his

(1) Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.35).
(2) Ibn Sa'd (Vol.1 Pg.90). Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.56) as has Ibn Sa'd (Vol.1 Pg.90) narrating from Hadhrat Masrooq.
(3) Ya'qoob bin Sufyaan
(4) Bayhaqi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.35).

companions or family called for him, he always responded by saying, 'At your service.' It was for this reason that Allaah revealed the verse:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝﴾ (سورة قلم: آيت ٤)

Verily, you *(O Rasulullaah ﷺ)* are *(firmly stationed)* upon an exalted *(flawless)* character. {Surah Qalam, verse 4}[1]

Hadhrat Qais bin Wahab reports from a man from the Banu Suraat tribe that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "Tell me about the character of Rasulullaah ﷺ." Hadhrat Aa'isha رضي الله تعالى عنها replied, "Have you not read in the Qur'aan where Allaah says:?" She then continued, "Rasulullaah ﷺ was once with his companions when I and Hafsah رضي الله تعالى عنها both prepared some food for him. When she beat me to sending the food, I sent my slave girl with instructions to overturn the platter. Consequently, when Hafsah رضي الله تعالى عنها was serving the food to Rasulullaah ﷺ, the slave girl overturned it and the food was all scattered about. Rasulullaah ﷺ gathered the food that had fallen on the ground and the Sahabah رضي الله تعالى عنهم ate it. When I sent my platter, Rasulullaah ﷺ handed it over to Hafsah رضي الله تعالى عنها saying, 'Take this platter in place of yours and eat whatever is in it.' I did not notice even a hint of displeasure on the face of Rasulullaah ﷺ."[2]

The statement of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه in this Regard

Hadhrat Khaarijah bin Zaid narrates that a group of people once came to his father Hadhrat Zaid bin Thaabit رضي الله تعالى عنه with the request, "Tell us something about the character of Rasulullaah ﷺ." Hadhrat Zaid bin Thaabit رضي الله تعالى عنه said, "I was Rasulullaah ﷺ's neighbour. When revelation would come to him, he would send for me and I would come to him to write it down. Whenever we spoke of worldly matters, he also spoke about it, whenever we spoke of the Aakhirah, he also spoke about it and whenever we spoke of food, he also spoke of the same (he was never aloof from us). I am narrating all this to you on behalf of Rasulullaah ﷺ."[3]

A Narration of Hadhrat Safiyya رضي الله تعالى عنها

Hadhrat Safiyya bint Huyay رضي الله تعالى عنها (Rasulullaah ﷺ's wife) says, "I have never seen anyone with better character than Rasulullaah ﷺ. I was riding on the back of his camel with him as we returned from Khaybar. It was at night and as I began to fall asleep, my head hit the back of the carriage. Rasulullaah ﷺ touched me gently as he said, 'Take it easy, dear lady. Take it easy, O daughter of Huyay (this is not the place to sleep).' When we reached a place called Sahbaa, he said to me,

(1) Abu Nu'aym in his Dalaa'il (Pg.57).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).

(3) Abu Nu'aym in his Dalaa'il (Pg.57). Tirmidhi and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.42) as has Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.17). Ibn Abu Dawood in his Masaahif, Abu Ya'la, Rooyaani and Ibn Asaakir have also reported a similar narration, as quoted in Muntakhab Kanzul Ummaal (Vol.5 Pg.185). Ibn Sa'd (Vol.1 Pg.90) has reported a similar narration as well.

'Do excuse me for what I had to do with your people (the Jews of Khaybar).' He then explained to me what they had said (and done) to him (because of which he was forced to act against them)." (1)

Narrations of Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was one of the most compassionate people. I swear by Allaah that he never refused even a slave or a child who brought water to him on a freezing morning (to wash with it and then give it back to them for blessings). (Despite the intense cold) He would wash his face and arms with the water. Whenever anyone came to him with a request, he would listen attentively to the person and not move away until the person moved away. Whenever anyone took him by the hand, he would give his hand and not pull it away until the person himself let go." (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "After Rasulullaah ﷺ performed the Fajr salaah, the slaves of Madinah would come to him with their utensils of water. Rasulullaah ﷺ **would then dip his hands into every utensil brought** (so that the people may have the blessings of his blessed limbs). At times, people would come to him on **an extremely cold morning, but he would still dip his hands into the water."** (3)

Hadhrat Anas رضي الله تعالى عنه also reports, "Whenever Rasulullaah ﷺ shook hands with anyone or whenever anyone shook his hands, he would never pull his hand away until the person pulled his own hand away first. He would also not turn away from a person he was facing (when speaking) until the person himself turned away first. He was also never to be seen stretching out his feet towards a person sitting before him." (4)

Hadhrat Anas رضي الله تعالى عنه narrates, "I have never seen Rasulullaah ﷺ move his head away from anyone whispering into his ear until the person himself moved away. I have also never seen Rasulullaah ﷺ pull his hand away from anyone holding his hand until the person himself let go of Rasulullaah ﷺ's hand."(5)

Narrations of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه Concerning Rasulullaah ﷺ's Shaking Hands with the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "Whenever anyone took Rasulullaah ﷺ's hand (to shake it), he never pulled it away until the person himself let go. Rasulullaah ﷺ's feet were also never to be seen stretched out towards a person sitting in front of him. When someone shook his hand, Rasulullaah ﷺ always turned his full attention towards the person and would not turn away

(1) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.15) has commented on the chain of narrators.
(2) Abu Nu'aym in his Dalaa'il (Pg.57).
(3) Muslim (Vol.2 Pg.256).
(4) Ya'qoob bin Sufyaan, Tirmidhi and Ibn Maajah, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.39). Ibn Sa'd (Vol.1 Pg.99) has reported a similar narration.
(5) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.39).

until the person had finished what he had to say." (1)

Hadhrat Anas رضي الله تعالى عنه says, "Even if it were a child from amongst the common children of Madinah who took Rasulullaah ﷺ by the hand, he would not pull his hand away from hers so that she could take him wherever she wanted to." (2)

Another narration states that even the slaves girls of Madinah could take Rasulullaah ﷺ by the hand and take him wherever she needed him to go." (3)

Hadhrat Anas رضي الله تعالى عنه reports that a lady who was mentally deranged once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I need you to do something for me." Addressing her by her title, Rasulullaah ﷺ said, "Choose any of the streets (to explain it to me) so that I may address your problem (Rasulullaah ﷺ chose to speak to her privately in a place where people could see them so that no suspicions would be aroused). Rasulullaah ﷺ then stepped aside with her in one of the streets where she explained her problem to him." (4)

Hadhrat Muhammad bin Maslamah رضي الله تعالى عنه says, "When I once returned from a journey, Rasulullaah ﷺ took me by the hand and did not leave it until I let go of his hand." (5)

Rasulullaah ﷺ Always Chose the Easier of Two Options and only Took Revenge for the Sake of Allaah

Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever Rasulullaah ﷺ was faced with two options, he always chose the easier of the two (so that it would be easy for the Ummah to emulate) on condition that it did not entail sin. If it entailed sin, he was then the most abstinent of people. He also never took revenge for personal reasons. He had people punished only when anything forbidden by Allaah was violated, in which case he had the punishment meted for the sake of Allaah." (6)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ never hit any servant or woman. In fact, he never hit anything unless he was fighting in Jihaad in the path of Allaah. Whenever faced with two options, he always chose the easier of the two on condition that it did not entail sin. If it entailed sin, he was then the most abstinent of people. He also never took revenge for anything done against him. He had people punished only when anything forbidden by Allaah was violated, in which case he had the punishment meted for the sake of Allaah تبارك وتعالى." (7)

Hadhrat Aa'isha رضي الله تعالى عنها says, "**I never saw Rasulullaah ﷺ take revenge for any injustice done to himself.** He had people punished only when anything

(1) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.15).
(2) Ahmad and Ibn Maajah.
(3) Ahmad and Bukhaari in his Adab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.49).
(4) Muslim (Vol.2 Pg.256). Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.57).
(5) Tabraani. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.
(6) Maalik, Abu Dawood, Nasa'ee and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47). Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.57).
(7) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Muslim (Vol.2 Pg.256), Abu Nu'aym in his Dalaa'il, Abdur Razzaaq, Abd bin Humayd and Haakim have also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

forbidden by Allaah was violated, in which case he was amongst the most infuriated of people. Whenever faced with two options, he always chose the easier of the two on condition that it did not entail sin." (1)

Rasulullaah ﷺ was Never Rude, Noisy, Vulgar or one who Cursed

Hadhrat Abu Abdullaah Jadali says that when Hadhrat Aa'isha رضي الله تعالى عنها was questioned about the character of Rasulullaah ﷺ, he heard her reply, **"Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He was never noisy in the marketplaces and never fought evil with evil. In fact, he always forgave and overlooked."** (2)

Hadhrat Saalih narrates that when describing Rasulullaah ﷺ, Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "When he turned towards someone, he turned completely and when he turned away from someone, he also turned completely. May my parents be sacrificed for him! Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He was never noisy in the marketplaces." Another narration states that Hadhrat Abu Hurayrah رضي الله تعالى عنه added, "Never have I seen any like him before and never after." (3)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was never vulgar, never cursed people and never rude. The most he would tell someone when scolding him was, "What is the matter with him? May sand fall on his forehead!" (4)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports, "Rasulullaah ﷺ was never rude and vulgar and never even pretended to be so. He always said, **'The best of you is the one with the best character.'"**(5)

Rasulullaah ﷺ's Sterling Character with his Servant Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates, "When Rasulullaah ﷺ arrived in Madinah, Abu Talha رضي الله تعالى عنه led me by my hand to Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Anas is an intelligent lad. Do let him serve you.' I therefore remained Rasulullaah ﷺ's servant at home and on journey. I swear by Allaah that for anything I did, he never said, 'Why did you do that in that way?' and when I failed to do something, he never once asked, 'Why did you not do that like this?'"(6)

In another narration, Hadhrat Anas رضي الله تعالى عنه reports, "Rasulullaah ﷺ had the very best of character. He once sent me to do something one day to which I blurted, 'By Allaah! I shall never do it!' In my heart however, I had resolved that I

(1) Tirmidhi in his Shamaa'il (Pg.25) as well as Abu Ya'la and Haakim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

(2) Abu Dawood Tayaalisi and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Ibn Sa'd (Vol.1 Pg.90), Ahmad and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.47).

(3) Ya'qoob bin Sufyaan.

(4) Ahmad and Bukhaari.

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36).

(6) Muslim (Vol.2 Pg.253).

would definitely carry out his instructions. After leaving, I passed by some children playing in the marketplace. (As I stood there watching them) Rasulullaah ﷺ suddenly grabbed hold of my neck from behind. As I looked at him, he was laughing as he said, 'Dear little Anas! Have you been to where I sent you?' 'Yes,' I replied, 'I am presently on my way there, O Rasulullaah ﷺ.'"

Hadhrat Anas رضي الله تعالى عنه reports further. He says, "By Allaah! Although I was in Rasulullaah ﷺ's service for nine years, he never said to anything I did, 'Why did you do that?' and when I failed to do something, he never once asked, 'Why did you not do that?'"

Another narration states that Hadhrat Anas رضي الله تعالى عنه said, "**I served Rasulullaah ﷺ for ten years. I swear by Allaah that he never once told me 'Oof!'** (synonymous to "Oh no!" or any other expression of displeasure). Not once did he ever ask me, **'Why did you do that?' or 'Why did you not do that?'**"(1)

Hadhrat Anas رضي الله تعالى عنه also narrates, "Although I served Rasulullaah ﷺ for ten years, he never once scolded me for something that I had delayed in carrying out or that I had bungled. Even when any member of his household scolded me, he would tell them, 'Leave him alone. **When something had been destined to happen, it will happen.**'"(2)

Hadhrat Anas رضي الله تعالى عنه says, "Although I served Rasulullaah ﷺ for ten years, **not once did he ever swear at me, hit me, scold me or even frown at me.** He never once scolded me for something that I had delayed in carrying out or that I had bungled and when any member of his household scolded me, he would tell them, 'Leave him alone. When something had been destined to happen, it will happen.'"(3)

Hadhrat Anas رضي الله تعالى عنه says, "When Rasulullaah ﷺ arrived in Madinah, I was a boy of eight. My mother took me to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Except for me, all the men and women of the Ansaar have given you a gift. I have nothing to offer you as a gift save for this son of mine. Please accept him from me to serve you as you see fit.' I **then served Rasulullaah ﷺ for ten years, during which time he never once hit me, never insulted me and never even frowned at me."** (4)

The Noble Character of the Sahabah رضي الله تعالى عنهم

The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Regarding, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Ubaydah رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "**There are three men** from the Quraysh who are the most handsome, have the best character and have the most

(1) Muslim (Vol.2 Pg.253). Bukhaari has also reported the narration in similar words.
(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37). Ibn Sa'd (Vol.7 Pg.11) has reported a similar narration.
(3) Abu Nu'aym in his Dalaa'il (Pg.57).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).

resolute sense of modesty. When they speak to you, they can never be lying and when you speak to them, they will never regard you as a liar. They are Abu Bakr Siddeeq رضي الله تعالى عنه, Uthmaan bin Affaan رضي الله تعالى عنه and Abu Ubaydah bin Jarraah رضي الله تعالى عنه."(1)

Another narration states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "There are three men from the Quraysh who are the most handsome, have the best character and have the strongest sense of modesty. They are Abu Bakr رضي الله تعالى عنه, Uthmaan رضي الله تعالى عنه and Abu Ubaydah رضي الله تعالى عنه."(2)

Rasulullaah ﷺ Testifies to the Excellent Character of Hadhrat Abu Ubaydah رضي الله تعالى عنه

Hadhrat Hasan reports that Rasulullaah ﷺ once said, "If I chose to do so, I could take each of my companions to task for aspects of their character except for Abu Ubaydah bin Jarraah رضي الله تعالى عنه."(3)

Rasulullaah ﷺ says that the Character of Hadhrat Uthmaan رضي الله تعالى عنه is Closest to his Own

Hadhrat Abdur Rahmaan bin Uthmaan Qurashi رضي الله تعالى عنه that Rasulullaah ﷺ once visited his daughter **as she was washing the head of (her husband) Hadhrat Uthmaan** رضي الله تعالى عنه. Addressing her, Rasulullaah ﷺ said, "Beloved daughter! Treat Abu Abdullaah (**Hadhrat Uthmaan** رضي الله تعالى عنه) well because from all my companions, **his character is closest to my own.**" (4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that he once happened to go to Hadhrat Ruqayya رضي الله تعالى عنها who was the daughter of Rasulullaah ﷺ and the wife of Hadhrat Uthmaan رضي الله تعالى عنه..She had a comb in her hand and she said, "Rasulullaah ﷺ just left me after I had combed his hair. 'How do you find Abu Abdullaah (Hadhrat Uthmaan رضي الله تعالى عنه)?' he asked. When I replied that he was an excellent person, Rasulullaah ﷺ said, 'Look after him well because from all my companions, his character is closest to my own.'"(5)

Rasulullaah ﷺ's Comments about the Character of Hadhrat Ja'far رضي الله تعالى عنه, Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه

Hadhrat Abdullaah رضي الله تعالى عنه who was the son of Rasulullaah ﷺ's freed slave Aslam رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to **Hadhrat Ja'far** رضي الله تعالى عنه, **"You resemble me both in looks and in personality."** (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
(2) Tabraani, as quoted in *Isaabah* (Vol.2 Pg.253).
(3) Ya'qoob bin Sufyaan, as quoted in *Isaabah* (Vol.2 Pg.253). Haakim (Vol.2 Pg.266) has reported a similar narration.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.81).
(5) Tabraani. Haythami (Vol.9 Pg.81) has commented on the chain of narrators. Haakim and Ibn Asaakir have reported similar narrations, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.4).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.272).

Hadhrat Ali رضي الله تعالى عنه narrates, "Ja'far رضي الله تعالى عنه, Zaid رضي الله تعالى عنه and I once came to Rasulullaah ﷺ. Rasulullaah ﷺ said to Zaid رضي الله تعالى عنه, 'You are our brother and friend.' Zaid رضي الله تعالى عنه skipped with joy. Rasulullaah ﷺ then said to Ja'far رضي الله تعالى عنه, 'You resemble me both in looks and in personality'. Ja'far رضي الله تعالى عنه then skipped about even more than Zaid رضي الله تعالى عنه. Thereafter, Rasulullaah ﷺ said to me, 'You are from me and I from you.' I therefore skipped about more than Zaid رضي الله تعالى عنه and Ja'far رضي الله تعالى عنه."(1)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to Hadhrat Ja'far رضي الله تعالى عنه, "Your personality is like mine and your physical appearance also resembles my own. You are therefore from me. And you, O Ali. You are also from me and the father of my grandsons." (2)

Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Ja'far رضي الله تعالى عنه said, "I heard from Rasulullaah ﷺ such words that I would not trade even for red camels. I heard Rasulullaah ﷺ say, 'Ja'far most resembles my looks and my personality. As for you, O Abdullaah! From all of Allaah's creation, you most resemble your father (Ja'far رضي الله تعالى عنه)."(3)

The Excellent Character of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Bahriyyah reports, "When my uncle Khidaash رضي الله تعالى عنه saw Rasulullaah ﷺ eating from a particular plate, he asked Rasulullaah ﷺ to give it to him. The plate then remained with us afterwards. Whenever Hadhrat Umar رضي الله تعالى عنه used to ask for it to be taken out, we would fill it with Zamzam water and give it to him. He would then drink from it and pour it over his head and face. However, it once occurred that a thief did us a grave injustice when he stole the plate along with other possessions of ours. Hadhrat Umar رضي الله تعالى عنه then came to us one day after the theft and asked us to take the plate out. 'O Ameerul Mu'mineen!' we submitted, 'It was stolen along with some other goods of ours.' Hadhrat Umar رضي الله تعالى عنه exclaimed, 'A pretty clever thief to steal Rasulullaah ﷺ's plate!' By Allaah! Hadhrat Umar رضي الله تعالى عنه neither swore the thief nor cursed him." (4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Uyaynah bin Hisn (bin Hudhayfah) bin Badr رضي الله تعالى عنه arrived (in Madinah), he stayed with his nephew Hadhrat Hurr bin Qais رضي الله تعالى عنه who happened to be amongst those that Hadhrat Umar رضي الله تعالى عنه kept close to him. **It was only the learned ones whom Hadhrat Umar رضي الله تعالى عنه kept in his company and with whom he consulted, regardless of whether they were young or old.** Hadhrat Uyaynah رضي الله تعالى عنه said to his nephew, "Dear nephew! Since you have some status in the eyes of the Ameer, please secure permission for me to see him." When Hadhrat Umar رضي الله تعالى عنه granted permission, Hadhrat Uyaynah رضي الله تعالى عنه called out, "Hey son of Khattaab! By Allaah! Neither do you give us much nor do you rule us with justice!" This outburst made Hadhrat Umar رضي الله تعالى عنه so angry that he was close to assaulting Hadhrat Uyaynah

(1) Ibn Abi Shaybah, Abu Ya'la and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.130).
(2) Tabraani. Haythami (Vol.9 Pg.272) has commented on the chain of narrators.
(3) Uqayli and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.222).
(4) Ibn Sa'd (Vol.7 Pg.57). Bushraan has also reported the narration in his Amaali, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

رضي الله تعالى عنه. Hadhrat Hurr رضي الله تعالى عنه then intervened saying, "O Ameerul Mu'mineen! Allaah had mentioned to His Nabi ﷺ:

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ۝﴾ (سورة اعراف آيت ١٩٩)

Adopt forgiveness, instruct *(others to do)* what is right and ignore the ignorant ones *(because it is futile to argue with them)*. {Surah A'raaf, verse 199}

This man is certainly from amongst the ignorant ones."

The narrator says, "By Allaah! When this verse was recited to him, Hadhrat Umar رضي الله تعالى عنه did not do a thing. It was his noble trait to immediately forsake anything for the instruction of the Qur'aan." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I have never seen a time when Hadhrat Umar رضي الله تعالى عنه became angry and was not dissuaded from taking action (against the perpetrator) by the mention of Allaah, mention of fear for Allaah or by someone reciting a verse of the Qur'aan to him." (2)

Hadhrat Bilaal رضي الله تعالى عنه once asked Hadhrat Aslam, "How do you find Hadhrat Umar رضي الله تعالى عنه?" Hadhrat Aslam replied, "He is an excellent man. However, matters are grave when he becomes angry." Hadhrat Bilaal رضي الله تعالى عنه advised him saying, **"If you are with him at a time when he becomes angry, just recite the Qur'aan until his anger vanishes."**

Hadhrat Maalik Daar (one of Hadhrat Umar رضي الله تعالى عنه's slaves) says, "Hadhrat Umar رضي الله تعالى عنه once shouted at me and was about to strike me with his whip when I said, 'I urge you to remember Allaah!' He immediately threw down his whip saying, 'You have reminded me of a Great Being.'"(3)

The Excellent Character of Hadhrat Mus'ab رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه says, "Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه was a friend of mine from the time he accepted Islaam up to the time that he was martyred at Uhud. May Allaah shower His mercy on him. He accompanied us on both migrations to Abyssinia and was my travelling companion. I must say that I have never seen a person with better character than him nor one who had fewer differences with people than he." (4)

Hadhrat Habba bin Juwayn reports that they were once with Hadhrat Ali رضي الله تعالى عنه when they started to mention some of the statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. Praising him, someone said (to Hadhrat Ali رضي الله تعالى عنه), "O Ameerul Mu'mineen! We have never seen a man with better character, nor anyone who teaches as compassionately, nor anyone who is better company nor anyone more pious than Abdullaah bin Mas'ood رضي الله تعالى عنه." Hadhrat Ali رضي الله تعالى عنه asked, "I ask you to say in the name of Allaah whether this is the truth in your hearts." When they

(1) Bukhaari, Ibn Mundhir, Ibn Abi Haatim, Ibn Mardway and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).

(2) Ibn Sa'd.

(3) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.413).

(4) Ibn Sa'd (Vol.3 Pg.82).

expressed that it was, Hadhrat Ali رضي الله تعالى عنه remarked, "O Allaah! I make You the Witness that my opinion of him (Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه) is as these people have expressed or even better." Another narration states that in praise for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, the person even added, **"He reads the Qur'aan, regarding what it makes lawful as lawful and what it forbids as forbidden. He has a deep understanding of the Deen and has immense knowledge of the Sunnah."** (1)

The Noble Character of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Saalim says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه never cursed a single slave save for one whom he then set free (as compensation)." Hadhrat Zuhri says that as he was about to curse a slave, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "O Allaah! May Your cur..." He then did not complete the word (curse) and said, "That is a word that I hate to mention." (2)

The narration has already passed in the chapter entitled "The fervour that Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم had to Spend in the Path of Allaah"(3), in which Hadhrat Jaabir رضي الله تعالى عنه says, "Mu'aadh bin Jabal رضي الله تعالى عنه was amongst the most handsome of people, amongst those with the best character and the most open-handed."

Tolerance and Overlooking

The Tolerance of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم's Tolerance with the Person who Criticised the Manner in which he Distributed the Booty of the Battle of Hunayn

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports, "After the Battle of Hunayn Rasulullaah صلى الله عليه وسلم gave extra (booty) to some people. He gave Aqra bin Haabis رضي الله تعالى عنه and Uyaynah bin Hisn رضي الله تعالى عنه a hundred camels each and gave a lot to certain other people as well. Someone remarked, 'Allaah's pleasure was certainly not intended in this distribution.' I said, 'I am definitely going to report this to Rasulullaah صلى الله عليه وسلم!' When I reported it to Rasulullaah صلى الله عليه وسلم, he said, 'May Allaah shower His mercy on Moosa عليه السلام. Greater abuse than this was hurled at him but he exercised patience.'"

Another narration states: "Someone said, 'By Allaah! There is no justice in this distribution and Allaah's pleasure was certainly not intended.' I said, 'I am definitely going to report this to Rasulullaah صلى الله عليه وسلم!' When I reported it to Rasulullaah صلى الله عليه وسلم, he said, 'Who will exercise justice when Allaah and Rasool

(1) Ibn Sa'd (Vol.3 Pg.110).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).
(3) Under the subheading "The Narration of Hadhrat Jaabir رضي الله تعالى عنه Concerning the Generosity of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه".

ﷺ do not? May Allaah shower His mercy on Moosa ﷺ. Greater abuse than this was hurled at him but he exercised patience." (1)

Rasulullaah ﷺ is Tolerant towards Dhu Khuwaysarah

Hadhrat Abu Sa'eed Khudri ﷺ narrates that when they were with Rasulullaah ﷺ while he was distribution the spoils of war, Dhu Khuwaysarah who belonged to the Banu Tameem tribe came to him. Dhu Khuwaysarah said, "O Rasulullaah ﷺ! Be just!" Rasulullaah ﷺ said, "Shame on you! Who will be just if I am not? May I be a failure and at a loss (if I do not exercise justice)! Who can possibly be just if I am not?" Hadhrat Umar bin Khattaab ﷺ then asked, "O Rasulullaah ﷺ! Permit me to behead him!" "Leave him," Rasulullaah ﷺ replied, "because he has some friends before whose salaah you would look down on your own salaah and before whose fasts you would look down on your own fasts. Although they recite the Qur'aan, it does not pass even their collarbones. They pass through Islaam just as an arrow passes through prey and you find no trace of it on the arrow's head when you examine it closely. Even when you examine the thread (that fixes the head to the shaft), you find no trace (of the prey). Similarly, you find no trace of it even after examining the shaft and the feathers of the arrow although the arrow passed through the gut and blood of the prey. The outstanding feature of these people will be a dark-skinned man whose one arm will be hanging loose and will appear like a woman's breast or like a loose piece of flesh. They will make their appearance at a time when there will be disunity amongst the people."

Hadhrat Abu Sa'eed Khudri ﷺ says further, "I testify that I had certainly heard these words from Rasulullaah ﷺ and I also testify that I was with Ali bin Abi Taalib ﷺ when he fought against these people. Upon the instruction of Ali ﷺ, a search was carried out for this man. When he was brought, I saw him to be exactly as Rasulullaah ﷺ had described him." (2)

Rasulullaah ﷺ is Tolerant with Hadhrat Umar ﷺ at the Death of Abdullaah bin Ubay

Hadhrat Abdullaah bin Umar ﷺ says that when Abdullaah bin Ubay died, his son approached Rasulullaah ﷺ with the request, "Give me your upper garment so that I may shroud my father in it. I also want you to lead the funeral prayer (Janaazah salaah) for my father and to seek Allaah's forgiveness for him." Rasulullaah ﷺ gave him the garment and told him, "Let me know when I should lead the prayer." When the son called for Rasulullaah ﷺ and he was about to go, Hadhrat Umar ﷺ pulled Rasulullaah ﷺ back saying, "Did Allaah not forbid you from praying for the Munaafiqeen?" Rasulullaah ﷺ replied, "I have two choices because Allaah says:

(1) Bukhaari.
(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.362).

﴿اِسْتَغْفِرْ لَهُمْ اَوْلَا تَسْتَغْفِرْلَهُمْ ط﴾ (سورة توبه آيت ٨٠)

'Seek forgiveness for them *(the Munaafiqeen)* or do not seek forgiveness for them.'" {Surah Taubah, verse 80}

Rasulullaah ﷺ then proceeded to lead the salaah, after which Allaah revealed the verse:

﴿وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا﴾ (سورة توبه آيت ٨٤)

Do not ever perform *(the funeral)* salaah for any of them who die. {Surah Taubah, verse 84}(1)

Hadhrat Umar رضي الله تعالى عنه says, "When Abdullaah bin Ubay died, Rasulullaah ﷺ was called for the Janaazah salaah and he proceeded. When Rasulullaah ﷺ stood before the corpse with the intention of leading the salaah, I turned around and stood in front of him saying, 'O Rasulullaah ﷺ! Will you perform the salaah for the enemy of Allaah, Abdullaah bin Ubay, the one who made all those (blasphemous) statements?' I then went on to recount the things he had said. Rasulullaah ﷺ continued smiling and it was only when I had gone too far that he said, 'Do move away from me, O Umar because I have been given a choice and have made mine. I have been told:

﴿اِسْتَغْفِرْ لَهُمْ اَوْلَا تَسْتَغْفِرْلَهُمْ ط اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَاللّٰهُ لَهُمْ ط ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ط وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝﴾

(سورة توبه آيت ٨٠)

'(O Muhammad ﷺ!) Seek forgiveness for them *(the Munaafiqeen)* or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allaah will never forgive them. This is because they disbelieved in Allaah and His Rasool ﷺ. Allaah does not guide the disobedient ones *(because they have no desire to be guided).*' {Surah Taubah, verse 80}

If I knew that he would be forgiven if I sought forgiveness for him more than seventy times, I would certainly exceed seventy.' Rasulullaah ﷺ then proceeded to lead the salaah and stood by the grave until the funeral was over. I was greatly perplexed by my audaciousness before Rasulullaah ﷺ for Allaah and His Rasool ﷺ know best (what is right and what not). By Allaah! it was hardly much longer afterwards that Allaah revealed the following two verses:

﴿وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ط اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ۝ وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ ط اِنَّمَا يُرِيْدُاللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِى الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ۝﴾ (سورة توبه آيت ٨٤، ٨٥)

Do not ever perform *(the funeral)* salaah for any of them who die and do not stand over their graves *(to bury them or to visit their graves).*

(1) Bukhaari and Muslim.

Undoubtedly they disbelieved in Allaah and His Rasool ﷺ and died as disobedient people *(as Kuffaar)*. Their wealth and their children should not impress you. Allaah intends to punish them with these in this worldly life and *(Allaah intends)* that their souls depart *(from this world)* while they are Kaafiroon. {Surah Taubah, verses 84,85}

After this and up to the day he passed away, Rasulullaah ﷺ never led the Janaazah salaah of any Munaafiq and never stood by any of their graves." (1)

Hadhrat Jaabir ﷺ reports that when Abdullaah bin Ubay died, his son came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! If you do not attend my father's funeral, people will always be insulting us." When Rasulullaah ﷺ arrived (at the funeral), he found that the body had already been placed into the grave. Rasulullaah ﷺ said, "Why did you not call me before you lowered him in the grave?" The body was then taken out and Rasulullaah ﷺ **blew on it from head to foot and also shrouded it with his own garment (primarily because Abdullaah bin Ubay gave his garment to Rasulullaah ﷺ's uncle Abbaas ﷺ after the Battle of Badr).** (2)

Another narration states that Rasulullaah ﷺ came to (the funeral) Abdullaah bin Ubay after he had been lowered into his grave. By the command of Rasulullaah ﷺ, the body was then taken out and placing the body on his knees, Rasulullaah ﷺ blew on the body and shrouded it with his own garment.(3)

Rasulullaah ﷺ Shows Tolerance Towards the Jew who Cast a Spell over him

Hadhrat Zaid bin Arqam ﷺ says that because a **Jew had cast a spell over Rasulullaah ﷺ**, Rasulullaah ﷺ was ill for several days. Hadhrat Jibra'eel ﷺ then came to Rasulullaah ﷺ saying, "One of the Jews has cast a spell over you. He has tied a few knots and placed them in a certain well. Send someone to fetch it." Rasulullaah ﷺ sent Hadhrat Ali ﷺ, who removed it from the well and brought it to Rasulullaah ﷺ. When Rasulullaah ﷺ untied the knots, it appeared as if he had been freed from bondage. **Until his death, Rasulullaah ﷺ never even mentioned this to the Jew** and no anger could even be noticed on Rasulullaah ﷺ's face. (4)

Hadhrat Aa'isha ﷺ narrates that a spell was cast on Rasulullaah ﷺ because of which he would think that he had been to his wives when in reality he had not. One of the narrators called Sufyaan says that this is the worst effect of witchcraft. Rasulullaah ﷺ one day said to Hadhrat Aa'isha ﷺ, "O Aa'isha! Allaah has given a reply to the question I posed to Him. Two (angels in the form of) men came to me. The one sat by my head and the other by my feet. The one by my head asked, 'What is the matter with this person?' 'He has been affected by

(1) Ahmad, Tirmidhi and Bukhaari.
(2) Ahmad and Nasa'ee.
(3) Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.378).
(4) Ahmad and Nasa'ee.

witchcraft,' replied the other. 'Who is responsible for the witchcraft?' the first one asked further. **'Labeed bin A'sam,'** came the reply. Labeed was a hypocrite belonging to the Banu Zurayq tribe and was an ally to the Jews. The angel enquired further, 'Upon what did he carry it out?' **'Upon a comb and the hairs it had removed,'** the other replied. 'Where is it now?' was the next question. The reply was, 'In the male spathe of a palm beneath a rock in the Dharwaan well.'"

Rasulullaah ﷺ then went to the well and had the thing removed. Rasulullaah ﷺ also said, "This was the very well I was shown with water appearing like that used to wash a henna-filled container and the palms of which appeared to be the heads of the Shayaateen." Hadhrat Aa'isha ﷺ asked, "Why did you not publicise the event?" Rasulullaah ﷺ replied, **"Allaah had cured me from it and I do not wish to start a scandal against someone."** (1)

Another narration adds that Hadhrat Aa'isha ﷺ said, **"It was for six months that Rasulullaah ﷺ** would think that he had been to his wives when in reality he had not. Two angels then came to him..." The rest of the Hadith continues (like the one above). (2)

Rasulullaah ﷺ Shows Tolerance Towards the Jewish Woman who Served him Poisoned Meat

Hadhrat Anas ﷺ **reports that a Jewish woman once gave Rasulullaah ﷺ a poisoned goat meat, which he ate from.** When the woman was later brought before Rasulullaah ﷺ (when he discovered what she had done), he questioned her about it. "I wanted to kill you," she admitted. Rasulullaah ﷺ responded by saying, "Allaah would never give the power to kill me." "Are you not going to have her executed?" the Sahabah ﷺ asked. "No," replied Rasulullaah ﷺ. Hadhrat Anas ﷺ says, "I could always notice the effect of the poison on Rasulullaah ﷺ's uvula." (3)

Hadhrat Abu Hurayrah ﷺ narrates that a Jewish woman once presented some goat meat to Rasulullaah ﷺ which was poisoned. "Hang on," Rasulullaah ﷺ cautioned the Sahabah ﷺ, "this is poisoned." Rasulullaah ﷺ then questioned the woman, "What made you do this?" Her response was, "I wanted to know that if you really are a Rasul, Allaah would inform you about it and if you are not, people could be rid of you." Rasulullaah ﷺ did not take any action against her. (4)

Another narration from Hadhrat Abdullaah bin Abbaas ﷺ adds that whenever Rasulullaah ﷺ **felt the effect of the poison, he would have his blood cupped.** In fact, when he was on a journey and about to enter the state of Ihraam on one occasion, he sensed its effect and had cupping done. (5)

Hadhrat Jaabir ﷺ reports that a Jewish woman from Khaybar once poisoned

(1) Bukhaari.
(2) Muslim and Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.574).
(3) Bukhaari and Muslim.
(4) Bayhaqi, Abu Dawood, Ahmad and Bukhaari.
(5) Ahmad.

some roasted goat meat and presented it to Rasulullaah ﷺ. Rasulullaah ﷺ took a foreleg of the goat and started eating it while a group of Sahabah رضي الله تعالى عنهم also joined him. Rasulullaah ﷺ then said, "Take your hands off (the food)!" Rasulullaah ﷺ then sent for the woman and when she arrived, her asked, "Did you poison this meat?" "Who told you about it?" she asked. Rasulullaah ﷺ replied, **"This (foreleg) here in my hand informed me."** When she admitted that she did poison the meat, Rasulullaah ﷺ asked her why she did it. She replied, "I said to myself that it would do you no harm if you really are a Rasul and if you are not, we would be rid of you." Rasulullaah ﷺ forgave her and did not punish her.

However, some of the Sahabah رضي الله تعالى عنهم **who had eaten from the meat passed away** and because he had also eaten from it, **Rasulullaah ﷺ had blood cupped from his shoulder.** Hadhrat Abu Hind رضي الله تعالى عنه who was a freed slave of the Ansaar Banu Bayaadha tribe did the cupping using a horn and a blade. Another narration from Hadhrat Abu Salamah رضي الله تعالى عنه states that **Hadhrat Bishr bin Baraa bin Ma'roor** رضي الله تعالى عنه passed away (from the poisoning). The narration further states that (because of this death) Rasulullaah ﷺ **then had the woman executed.** (1)

Hadhrat Marwaan bin Uthmaan bin Abu Sa'eed bin Mu'allaa رضي الله تعالى عنه narrates that when Rasulullaah ﷺ was on his deathbed, the sister of Hadhrat Bishr bin Baraa bin Ma'roor رضي الله تعالى عنه came to visit him. Rasulullaah ﷺ said to her, **"O Ummu Bishr! I can now feel my arteries shredding because of what I ate with your brother in Khaybar." (Because of this) Muslims believe that together with the mantle of Nabuwaat, Allaah also blessed Rasulullaah ﷺ with the mantle of martyrdom.** (2)

Rasulullaah ﷺ Expressed Tolerance towards a Man who Wished to Assassinate him

Hadhrat Ja'da bin Khaalid bin Simmah Jushami رضي الله تعالى عنه narrates that Rasulullaah ﷺ once saw a man with a large belly and pointed towards the man's belly. Hadhrat Ja'da رضي الله تعالى عنه then heard Rasulullaah ﷺ say, "It would have been better for you if that had been somewhere else (if you had spent on those without food rather than gorging yourself)." Thereafter, a man was brought and Rasulullaah ﷺ was informed that the man had intended to assassinate Rasulullaah ﷺ. "There is nothing to be feared," Rasulullaah ﷺ said, "Had you tried it, Allaah would have never given you power over me." (3)

Rasulullaah ﷺ Behaves Tolerantly Towards a Party of the Quraysh who Planned an Ambush

Hadhrat Anas رضي الله تعالى عنه narrates that during the time when the Treaty of Hudaybiyyah was being concluded, eighty armed men from Makkah approached

(1) Abu Dawood.
(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.208).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Khafaaji (Vol.2 Pg.25).

from Mount Tan'eem with the express purpose of ambushing Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم. However, they were captured when Rasulullaah ﷺ made a du'aa to Allaah. Rasulullaah ﷺ then forgave them, after which Allaah revealed the verse:

﴿وَهُوَ الَّذِىْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝﴾ (سورة الفتح آيت ٢٤)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}(1)

In a lengthy narration, Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه says, "As we remained there, thirty armed men left (Makkah) and attacked us by surprise. Rasulullaah ﷺ however prayed to Allaah and Allaah made them all deaf. (As they stood dumbstruck) We then got up and captured them. Rasulullaah ﷺ then asked them, "Have you men come under the protection of any treaty or has anyone granted you any amnesty?" When they replied in the negative, Rasulullaah ﷺ let them go. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِىْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝﴾ (سورة الفتح آيت ٢٤)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}(2)

Rasulullaah ﷺ's Tolerance with the Daus Tribe

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Tufayl bin Amr رضي الله تعالى عنه of the Daus tribe once came to Rasulullaah ﷺ and said, "The Daus tribe are disobedient and refuse to accept (Islaam). Please curse them." Rasulullaah ﷺ then turned to face the Qibla and raised his hands (to pray), to which the Sahabah رضي الله تعالى عنهم remarked, "Those people will certainly be destroyed." Rasulullaah ﷺ then prayed, "O Allaah! Guide the Daus tribe and bring them (to us as Muslims). O Allaah! Guide the Daus tribe and bring them. O Allaah! Guide the Daus tribe and bring them." (3)

The Tolerance of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Za'raa رضي الله تعالى عنه reports that Hadhrat Ali bin Abu Taalib رضي الله تعالى عنه used to say, "My pure wives, pious progeny and myself have been the most tolerant people in youth and the most learned as adults. It is us that Allaah uses to eradicate dishonesty, to shatter the teeth of rabid dogs, to deliver you from your

(1) Ahmad, Muslim, Abu Dawood, Tirmidhi and Nasa'ee.
(2) Ahmad and Nasa'ee., as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).
(3) Bukhaari and Muslim.

tyrants, to remove the shackles from your necks, to start off things and to terminate them." (1)

The narration has already passed(2) in which Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رضي الله تعالى عنه."

Compassion and Mercy

The Compassion of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم shortens the Salaah because of a Childs Cries and another Incident of his Compassionate Nature

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم once said, "I sometimes commence the salaah with the intention of lengthening it when I hear the cries of a child and then shorten the salaah because I know that the crying would pain the mother." (3)

Hadhrat Anas رضي الله تعالى عنه narrates that a man once asked Rasulullaah صلى الله عليه وسلم, "Where is my father (who died as a Mushrik)?" "In the fire (of Jahannam)," came the reply. When Rasulullaah صلى الله عليه وسلم saw the grief on the man's face, he consoled him by saying, "Both my father(4) as well as yours are in the fire." (5)

The Incident of Rasulullaah صلى الله عليه وسلم and a Bedouin who Addressed him Very Harshly

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a Bedouin once came to Rasulullaah صلى الله عليه وسلم to seek assistance in paying some blood money. After giving him a handsome sum, Rasulullaah صلى الله عليه وسلم asked "Have I done you justice?" "Not at all," the man replied, "You have not done me any good." This angered some Muslims so much tnat they wanted to get up and hit the man. Rasulullaah صلى الله عليه وسلم however motioned to them to restrain themselves. When Rasulullaah صلى الله عليه وسلم later stood up and went to his room, he called the Bedouin to his room saying, **"You came to us asking for something and we gave it to you. You then made the remark that you did."** Rasulullaah صلى الله عليه وسلم then gave him some more and asked, "Have I done you justice?" This time the Bedouin said, "You have indeed. May Allah reward you amply on behalf of all my family and relatives."

Rasulullaah صلى الله عليه وسلم then said to him, "You came to us asking for something and we

(1) Abdul Ghani bin Sa'eed in his Idaahul Askaal, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.50).

(2) In the chapter entitled " Hadhrat Umar رضي الله تعالى عنه Consults with Men of knowledge" and under the subheading "Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Consult with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and the Good Comments that Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه made about him".

(3) Bukhaari and Muslim, as quoted in Safwatus Safwa (Pg.66).

(4) Allaah knows best the condition of Rasulullaah صلى الله عليه وسلم's parents in the Aakhirah because certain narrations suggest that Allaah accepted Rasulullaah صلى الله عليه وسلم's intercession on their behalf.

(5) Muslim, as quoted in Safwatus Safwa (Pg.66).

gave it to you. You then made the remark that you did, thus causing hurt to the hearts of my companions. Now when you leave, tell them what you have just said before me so that the hurt may leave their hearts." The man agreed and when he again arrived (in the gathering), Rasulullaah ﷺ said, "Your friend here came to us asking for something and we gave it to him. He then made the remark that he did. We then called for him and again gave him something. He now believes that he is satisfied. Is that not true, dear Bedouin?" the Bedouin replied, "It certainly is. May Allah reward you amply on behalf of all my family and relatives."

Thereafter, Rasulullaah ﷺ said, "Indeed the example of this Bedouin and myself is like a person who had a camel. When the camel bolted from him and the people ran after it, all that they achieved was to make it run further away. The owner of the camel then said, "Leave me to my camel because I am more compassionate towards it and know it better. He then headed for the camel taking along with him some dates that had fallen to the ground. He then called for the camel and it responded and came to him. He then comfortably tied his carriage to it. Had I done as you wanted when he made the remark he did, he would certainly have been doomed for Jahannam." (1)

The Compassion of the Sahabah رضي الله تعالى عنهم

Hadhrat Asma'ee reports that (when Hadhrat Umar رضي الله تعالى عنه became the Ameerul Mu'mineen) the people requested Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه to speak to Hadhrat Umar رضي الله تعالى عنه to be gentle with the people because even young damsels in their secluded quarters were overawed by him. When Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه had spoken to Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen said, "That is the only way I see appropriate to treat the people. By Allaah! If the people knew the gentleness, the mercy and the compassion I have for them, they would actually take the clothes off my back." (2)

Modesty

The Modesty of Rasulullaah ﷺ

The Statement of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه Concerning the Modesty of Rasulullaah ﷺ

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "Rasulullaah ﷺ was more modest than a virgin in her own secluded quarters." Another narration adds that whenever Rasulullaah ﷺ disliked something, it would be noticed on his face. (3)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "**Modesty is goodness**

(1) Bazzaar, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.404). Ibn Hibbaan in his Saheeh, Abush Shaykh and Ibn Jowzi in his Wafaa have also reported the narration, as quoted by Khafaji (Vol.2 Pg.78).

(2) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.416).

(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.36). Tirmidhi has also reported the narration in his Shamaa'il (Pg.26) as has Ibn Sa'd (Vol.1 Pg.92) and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.17).

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through and through." (1)

Rasulullaah ﷺ Dislikes Telling People what would Displease them

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once displeased when he saw some Sufrah (a fragrance usually worn by women that stains the clothing yellow) on a person. After the person had left, Rasulullaah ﷺ said (to the other Sahabah رضي الله تعالى عنهم), "Why do you people not instruct him to wash the Sufrah off?" Hadhrat Anas رضي الله تعالى عنه says, "It was never the habit of Rasulullaah ﷺ to tell a person on his face something that would displease him." (2)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever the news reached Rasulullaah ﷺ that someone had said something, he would never say, 'What is the matter with that person to say...?' He would rather say, 'What is the matter with some people who say...?'

The Statement of Hadhrat Aa'isha رضي الله تعالى عنها Concerning His Modesty with his Wives

Hadhrat Aa'isha رضي الله تعالى عنها said, "I have never seen the private parts of Rasulullaah ﷺ." (3)

The Modesty of the Sahabah رضي الله تعالى عنهم

Rasulullaah ﷺ's Statement about the Modesty of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه narrates that Rasulullaah ﷺ's wife Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Uthmaan رضي الله تعالى عنه both reported to him that Hadhrat Abu Bakr رضي الله تعالى عنه once sought permission to see Rasulullaah ﷺ who was lying down on his bed wearing a shawl belonging to Hadhrat Aa'isha رضي الله تعالى عنها. Remaining as he was, Rasulullaah ﷺ permitted Hadhrat Abu Bakr رضي الله تعالى عنه in and he left after completing the work he had with Rasulullaah ﷺ. Rasulullaah ﷺ was still in the same condition when Hadhrat Umar رضي الله تعالى عنه then asked permission to enter. Rasulullaah ﷺ allowed him in and after completing his work with Rasulullaah ﷺ, Hadhrat Umar رضي الله تعالى عنه also left. However, when Hadhrat Uthmaan رضي الله تعالى عنه sought permission to enter, Rasulullaah ﷺ sat up and urgently asked Hadhrat Aa'isha رضي الله تعالى عنها to ensure that her clothes were covering her properly. After Hadhrat Uthmaan رضي الله تعالى عنه had completed the work he had with Rasulullaah ﷺ, he then also left.

Hadhrat Aa'isha رضي الله تعالى عنها then asked, "O Rasulullaah ﷺ! Why is it that you became more anxious at the arrival of Uthmaan رضي الله تعالى عنه than you did at the arrival of both Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه?" Rasulullaah ﷺ replied, "Uthmaan رضي الله تعالى عنه is extremely bashful and I feared that if I let him under the condition that prevailed, he would have been unable to fulfil the need he had

(1) Bazzaar. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.
(2) Ahmad. Nasa'ee in his "Yowm wal Layl" and Abu Dawood have also reported the narration.
(3) Tirmidhi in his Shamaa'il (Pg.26).

come for." Many narrators reports that Rasulullaah ﷺ also said to Hadhrat Aa'isha رضي الله تعالى عنها, "Why should I not be shy in front of that person in front of whom even the angels are shy?" (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ was once sitting with Hadhrat Aa'isha رضي الله تعالى عنها behind him when Hadhrat Abu Bakr رضي الله تعالى عنه sought permission to enter and then entered (after permission was granted). Thereafter, Hadhrat Umar رضي الله تعالى عنه sought permission to enter and he also entered. Next came Hadhrat Sa'd bin Maalik رضي الله تعالى عنه who entered after seeking permission to do so. Rasulullaah ﷺ was busy talking to the others with his knees exposed when Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه sought permission to enter. Rasulullaah ﷺ then immediately covered his knees and told Hadhrat Aa'isha رضي الله تعالى عنها to move away. After speaking for some time, the men left. Hadhrat Aa'isha رضي الله تعالى عنها then asked, "O Nabi of Allaah ﷺ! When my father and his companions entered, you did not place your clothes over your knees neither did you ask me to move away from you (why did you do so when Hadhrat Uthmaan رضي الله تعالى عنه came in?)."

Rasulullaah ﷺ replied, "Why should I not be shy in front of that person in front of whom even the angels are shy? I swear by the Being Who controls my life that the angels are shy for Uthmaan bin Affaan just as you are shy before Allaah and His Rasool ﷺ. Had he entered when you were close to me, he would neither speak nor raise his head until he left." (2)

A Narration of Hadhrat Hasan Concerning the Modesty of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه

Speaking about the extreme modesty of Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Hasan says, "Even though he was in a room behind a locked door, he would not remove his clothing to pour water over himself (when taking a bath). His modesty would prevent him from standing straight up (when bathing. He would therefore do so while sitting)." (3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Abu Bakr رضي الله تعالى عنه said, "Be modest in front of Allaah. I cover my head out of modesty before Allaah even when I enter the toilet." (4)

The Modesty of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه

Hadhrat Sa'd bin Mas'ood رضي الله تعالى عنه and Hadhrat Umaarah bin Ghuraab Yahsubi رضي الله تعالى عنه both narrate that Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه once came to

(1) Ahmad, Muslim and Abu Ya'la. Ahmad and Hasan bin Urfa have reported a similar narration from Hadhrat Hafsah رضي الله تعالى عنها.

(2) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.203,204). Abu Ya'la has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.82). Tabraani and Abu Ya'la have also reported a similar narration from Hadhrat Hafsah رضي الله تعالى عنها, as quoted by Haythami (Vol.9 Pg.82).

(3) Ahmad (Vol.1 Pg.74), reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.82). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.56).

(4) Sufyaan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I do not like my wife to see my private parts." "Why is that so?' asked Rasulullaah ﷺ. Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied, "Because I feel shy and I dislike it." Rasulullaah ﷺ said to him, "Allaah has made her your garment and made you hers. **At times my wives see my private parts and I see theirs.** "You do that, O Rasulullaah ﷺ!" Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه asked in surprise. When Rasulullaah ﷺ confirmed that this was indeed so, Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه said, "Who can there be after you (for me to follow)?" After he had left, Rasulullaah ﷺ said, "Verily Ibn Madh'oon رضي الله تعالى عنه is extremely bashful and one who always keeps his private area concealed." (1)

The Modesty of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abu Mijlaz reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "I bath in a dark room and do not stand up straight until I have picked up my clothes. This I do out of shyness for my Rabb." (2)

Hadhrat Abu Qataadah رضي الله تعالى عنه states that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه took a bath, he would do so in a dark room (sitting down) and bend over when getting his clothing without standing up straight. (3)

Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه always wore some clothing when sleeping for fear of his private area becoming exposed. (4)

Hadhrat Ubaadah bin Nusay reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once saw some people standing in water without their lower garments. To this, he exclaimed, "I prefer to die and be raised again, then to die and be raised again and again to die and be raised again rather than doing what these people are doing."(5)

The Modesty of Hadhrat Ashaj Abdul Qais رضي الله تعالى عنه

Hadhrat Ashaj Abdul Qais رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to him, **"You have two qualities that Allaah loves."** When he asked what they were, Rasulullaah ﷺ said, **"Tolerance and modesty."** Hadhrat Ashaj رضي الله تعالى عنه asked further, "Are these natural qualities within me or have they been developed afterwards?" "No," replied Rasulullaah ﷺ, "They have been naturally instilled within you." Hadhrat Ashaj رضي الله تعالى عنه then said, "All praise is for Allaah Who has instilled within me such qualities that He loves." (6)

Humility

The Humility of Rasulullaah ﷺ

The Incident of Rasulullaah ﷺ with Hadhrat Jibra'eel عليه السلام and Another Angel

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Jibra'eel عليه السلام was once

(1) Ibn Sa'd (Vol.3 Pg.287).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260). Ibn Sa'd (Vol.4 Pg.84) has reported a similar narration.
(3) Ibn Sa'd (Vol.4 Pg.84).
(4) Ibn Sa'd (Vol.4 Pg.82).
(5) Ibn Sa'd (Vol.4 Pg.84).
(6) Ibn Abi Shaybah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.5 Pg.140).

sitting with Rasulullaah ﷺ when he looked towards the sky. An angel suddenly descended to which Hadhrat Jibra'eel عليه السلام said, "Since he has been created, this angel has never descended until this moment." When the angel came down, he said, "O Muhammad ﷺ! Your Rabb has sent me to you. (Allaah asks whether) 'Is it a Nabi who is a king that I should make you or a Rasool that is a slave (of Allaah)?'" Advising Rasulullaah ﷺ, Hadhrat Jibra'eel عليه السلام said, "Adopt humility before your Rabb, O Muhammad ﷺ!" Rasulullaah ﷺ then replied, "I would rather be a Rasool who is a slave." (1)

Another narration from Hadhrat Aa'isha رضي الله تعالى عنها adds at the end, "After this, Rasulullaah ﷺ never ate in a reclining position and would say, **'I eat as a slave eats and sit as a slave sits."**

A similar narration(2) from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه has already passed.

A Narration of Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه

Hadhrat Abu Ghaalib says that he once asked Hadhrat Abu Umaamah رضي الله تعالى عنه to narrate to them a Hadith that he had heard from Rasulullaah ﷺ. Hadhrat Abu Umaamah رضي الله تعالى عنه replied, "Everything that Rasulullaah ﷺ said was (according to) the Qur'aan. **He made Dhikr in abundance, kept his lectures brief, lengthened his salaah and was never too stuck up, or proud to go with a poor or unimportant person to personally see to his needs."** (3)

A Narration of Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ made Dhikr in abundance, **never engaged in futilities,** rode a camel, wore woollen clothing and **even accepted the invitations of slaves.** If only you saw him (you would realise the extent of his humility) on the day the Battle of Khaybar was fought, he rode a donkey with reins made from the bark of a date palm." (4) Another narration(5) adds that Rasulullaah ﷺ also visited the ill and attended funerals.

The Narrations of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "Rasulullaah ﷺ used to ride a donkey, wear woollen clothes, **hold down a goat and milk it and personally serve guests."** (6)

(1) Ahmad, Bazzaar and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.19).

(2) In the chapter "Giving Back Wealth" and under the subheading "Rasulullaah ﷺ Refuses to Accept wealth given to him" followed by the subtitle "The Incident of Rasulullaah ﷺ With Hadhrat Jibra'eel عليه السلام and another Angel".

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.20). Bayhaqi and Nasa'ee have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45).

(4) Tayaalisi.

(5) Tirmidhi. Ibn Sa'd (Vol.1 Pg.95) has also reported the narration from Hadhrat Anas رضي الله تعالى عنه in more detail.

(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.20).

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "**Rasulullaah ﷺ would sit on the floor, eat on the floor,** hold down a goat himself while milking it and even accept the invitation of a slave to partake of barley bread." Another narration states that even in the middle of the night **Rasulullaah ﷺ would accept the invitation to eat barley bread extended by a person from the upper part of Madinah."** (1)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ would accept an invitation even if it were to eat barley bread and foul-smelling fat. Rasulullaah ﷺ also had a suit of armour that he pawned to a Jew and until the day he passed away, he did not have enough money to recover the armour from the man. (2)

A Narration of Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Umar رضي الله تعالى عنه says that when a man called for Rasulullaah ﷺ three times, Rasulullaah ﷺ replied with the word "Labbaik" ('At your service') each time. (3)

The Incident of Rasulullaah ﷺ with a Woman

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that (during the time of Rasulullaah ﷺ) there was an immoral woman who was flirtatious with the men. She once passed by Rasulullaah ﷺ when he was busy eating Thareed. She shouted out, "Look at this man, sitting like a slave and eating like a slave!" Rasulullaah ﷺ remarked, "Which slave can be more devoted in his servitude (to Allaah) than I?" She then said further, "He eats without giving me anything to eat." "Do eat," Rasulullaah ﷺ said. "Give me with your hand," she demanded. When Rasulullaah ﷺ gave her, she made a further demand saying, "Give me from what is in your mouth." When Rasulullaah ﷺ complied and she ate the food, (its blessings were so profound that) the woman was overcome with modesty and she never flirted with a man for the rest of her life. (4)

The Incident of Rasulullaah ﷺ with a Man who was Shivering before him

Hadhrat Jareer رضي الله تعالى عنه reports that when a man once came before Rasulullaah ﷺ, he started to shiver. Rasulullaah ﷺ put him at ease saying, "Take it easy. I am not a king but merely the son of a woman from the Quraysh who used to eat dried meat." (5)

Another narration(6) from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه states that it was on the day the Muslims conquered Makkah that a man started shivering while talking to Rasulullaah ﷺ. The rest of the narration is like the one above.

Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه says, "I was proceeding with Rasulullaah

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.20).
(2) Tirmidhi in his Shamaa'il (Pg.23).
(3) Abu Ya'la. Haythami (Vol.9 Pg.20) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.45).
(4) Tabraani. Haythami (Vol.9 Pg.21) has commented on the chain of narrators.
(5) Tabraani. Haythami (Vol.9 Pg.20) has commented on the chain of narrators.
(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.293).

ﷺ to the Masjid when one of his shoe straps broke. I immediately got hold of the shoe to fix it when Rasulullaah ﷺ took it from my hand saying, **"You are giving me preferential treatment and I dislike being given preferential treatment."** (1)

Rasulullaah ﷺ Dislikes being treated Differently from his Companions

Hadhrat Abdullaah bin Jubayr Khuzaa'ee رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once walking with his companions **when someone shaded him with a sheet.** When he saw the shadow, Rasulullaah ﷺ looked up and saw the sheet that was shading him. "What is this?" Rasulullaah ﷺ exclaimed as he took hold of the sheet and put it down. He then said, **"I am merely a human being like you (and therefore do not need preferential treatment)."** (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abbaas رضي الله تعالى عنه said, "I once said to myself, 'I wonder how long Rasulullaah ﷺ will still remain amongst us. (To ascertain this) I then proceeded to ask, 'O Rasulullaah ﷺ! Why do you not have a platform constructed for you?' Rasulullaah ﷺ replied, 'I prefer to remain amongst you (like one of you) with people trampling my heels and pulling at my shawl until the time when Allaah finally gives me comfort (and takes me away) from the people.'"(3)

In another narration from Hadhrat Ikramah رضي الله تعالى عنه, Hadhrat Abbaas رضي الله تعالى عنه says, "I shall definitely find out how long Rasulullaah ﷺ will still be staying amongst us. I then asked, 'O Rasulullaah ﷺ! I see that the people and the dust they kick up is causing you harm. Why do you not have a platform built for you from which you may address them? Rasulullaah ﷺ replied, 'I prefer to remain amongst you...' The reply is the same as above. Hadhrat Abbaas رضي الله تعالى عنه says further, "I then knew that Rasulullaah ﷺ would be with us for only a very short while." (4)

Narrations of Hadhrat Aa'isha رضي الله تعالى عنها Concerning what Rasulullaah ﷺ did at Home

Hadhrat Aswad reports that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "What would Rasulullaah ﷺ do when he entered the house?" Hadhrat Aa'isha رضي الله تعالى عنها replied, **"He would engage himself in some domestic chores** and would leave to perform salaah when the time for salaah arrived." (5)

Hadhrat Urwa رضي الله تعالى عنه narrates that someone once asked Hadhrat Aa'isha رضي الله تعالى عنها, "Would Rasulullaah ﷺ carry out domestic chores at home?" "Certainly," she replied, **"He would mend his shoes and stitch his clothes just as any of you does at home."** (6)

(1) Bazzaar. Haythami (Vol.9 Pg.21) has commented on the chain of narrators.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.21).
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.21).
(4) Daarmi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.180). Ibn Sa'd (Vol.2 Pg.193) has reported a similar narration.
(5) Ahmad. Bukhaari and Ibn Sa'd (Vol.1 Pg.91) have reported a similar narration.
(6) Bayhaqi.

Hadhrat Amrah reports that she once asked Hadhrat Aa'isha رضي الله تعالى عنها, "What would Rasulullaah ﷺ do at home?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Rasulullaah ﷺ was a human and would remove lice from his clothing, milk his goat and take care of himself." (1)

Narrations of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Jaabir رضي الله تعالى عنه concerning the Humility of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ never assigned to anyone the duty of making arrangements for his wudhu and also the duty of handing out the charity he gave. He would personally attend to these duties. (2)

Hadhrat Jaabir رضي الله تعالى عنه says, "When Rasulullaah ﷺ came to visit me, he was neither riding a mule nor a thoroughbred horse." (3)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ performed Hajj on an old carriage (atop his camel) which was covered in a sheet that was hardly worth four Dirhams. Despite this, he prayed, 'O Allaah! Make this a Hajj devoid of ostentation and boastfulness.'" (4)

The Humility of Rasulullaah ﷺ when he Victoriously Entered Makkah

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ entered Makkah (upon the Conquest of Makkah) and the people were crowding to have a look at him, he placed his head against his carriage out of humility. (5)

Hadhrat Anas رضي الله تعالى عنه says that when Rasulullaah ﷺ entered Makkah on the day Makkah was conquered, he had his chin on his carriage out of humility. (6)

Another narration states that when Rasulullaah ﷺ reached Dhu Tuwa, he stood on his carriage. He wore his reddish, striped Yemeni shawl around his head with its end hanging over his face. When Rasulullaah ﷺ saw the great victory that Allaah had blessed him with, he lowered his head so much in humility to Allaah that his beard touched the centre of the carriage. (7)

Rasulullaah ﷺ Stops Hadhrat Abu Hurayrah رضي الله تعالى عنه from Carrying his goods and from Kissing his hands when Selling

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "I once entered the marketplace with Rasulullaah ﷺ. Rasulullaah ﷺ sat with some cloth merchants and bought a

(1) Bayhaqi and Tirmidhi in his Shamaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.44).
(2) Qazweeni, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.180).
(3) Bukhaari, as quoted in Safwatus Safwah (Vol.1 Pg.25).
(4) Tirmidhi in his Shamaa'il (Pg.24).
(5) Abu Ya'la. Haythami (Vol.6 Pg.169) has commented on the chain of narrators.
(6) Bayhaqi.
(7) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.293).

trouser for four Dirhams. The cloth merchants had with them a person would took measurements. Addressing this person, Rasulullaah ﷺ said, 'Let the benefit be for the buyer when taking measurements (give rather more than less).' Rasulullaah ﷺ then took the trousers and when I attempted to carry them for him, he said 'The owner of an item has a greater right to carrying it unless he is too weak or unable to do so. In that case, his Muslim brother may lend him a hand.' I then said, 'O Rasulullaah ﷺ! Do you wear trousers?' He replied, 'Certainly. I wear them when on journey, when at home, during the night and during the day. I have been commanded to keep my private areas concealed and I find nothing more concealing than trousers.'"(1)

Another narration adds that Rasulullaah ﷺ said, "Let the benefit be for the buyer when taking measurements." To this, the person taking measurements said, "I have never heard these words from any person before this." Hadhrat Abu Hurayrah رضي الله تعالى عنه said to him, "It is sufficient evidence of your ignorance and foolishness in Deen that you do not recognise your Nabi ﷺ!" The man immediately threw aside his scale and leapt up to grab the hand of Rasulullaah ﷺ in an effort to kiss it. However, Rasulullaah ﷺ pulled his hand away from the man saying, "What is this?! It is only the non-Arabs who do this with their kings. I am not a king but a man from amongst you." The man then took the measurements and let the benefit go to Rasulullaah ﷺ. Rasulullaah ﷺ then took the cloth. The rest of the narration is like the one mentioned above. (2)

The humility of the Sahabah رضي الله تعالى عنهم

Hadhrat Umar رضي الله تعالى عنه rides a camel on his journey to Shaam

Hadhrat Aslam reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam riding a camel, the people started talking amongst themselves (that he should have rather chosen a good horse for the journey). To this, Hadhrat Umar رضي الله تعالى عنه remarked, "Their gazes are on the conveyances of people (the Kuffaar) who have no portion (in the Aakhirah. They had rather look to the conveyances used by Rasulullaah ﷺ and the Muslims)." (3)

Hadhrat Umar رضي الله تعالى عنه Teaches Women to make Flour

Hadhrat Hishaam narrates that he once saw Hadhrat Umar رضي الله تعالى عنه pass by a woman who was busy making Aseedah (a paste made from flour and clarified butter). "That is not how Aseedah is made," said Hadhrat Umar رضي الله تعالى عنه. He then took a wooden spoon and showed her how to make it saying, "This is how it is done." (4)

(1) Tabraani in his Awsat and Abu Ya'la. Ahmad has reported a similar narration, as quoted in Naseemur Riyaadh (Vol.2 Pg.105).

(2) *Majma'uz Zawaa'id* (Vol.5 Pg.121). Tabraani and Abu Ya'la have also reported the narration but Haythami has commented on the chain of narrators.

(3) Ibn Asaakir and Ibn Mubaarak, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(4) Ibn Sa'd.

Hadhrat Hishaam bin Khaalid says that he heard Hadhrat Umar bin Khattaab رضي الله تعالى عنه say (as he taught some women to make Aseedah), "You should never add the flour until the water is hot. When the water gets hot, you should then add the flour gradually as you stir with a spoon because it will then mix well without forming lumps." (1)

Hadhrat Umar رضي الله تعالى عنه Goes Barefoot to the Masjid and Ridicules Himself in his Sermon

Hadhrat Zirr says that he saw Hadhrat Umar رضي الله تعالى عنه proceed barefoot for the Eid salaah. (2)

Hadhrat Umar Makhzoomi reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once made an announcement for the people to gather in the Masjid. The people got together and when a large number had gathered, Hadhrat Umar رضي الله تعالى عنه mounted the pulpit. After duly praising Allaah and sending salutations on Rasulullaah ﷺ, he said, "O people! I have seen the time when I used to graze animals for my maternal aunts from the Banu Makhzoom tribe. (As wages) They would then give me a handful of dates and raisins. I would then spend the entire day doing this and what days they were?!"

When Hadhrat Umar رضي الله تعالى عنه descended from the pulpit, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "O Ameerul Mu'mineen! All you have done is ridicule yourself." "Shame on you, O Ibn Auf!" Hadhrat Umar رضي الله تعالى عنه exclaimed, "When I was alone by myself, the thought came to mind that since I am the Ameerul Mu'mineen, there must be none better than me. (By doing what I did) I wanted to teach myself who I really was." (3)

Another narration states that Hadhrat Umar رضي الله تعالى عنه added, "O people! I have seen the time when I had no source of livelihood apart from a few handfuls of raisins that my aunts from the Banu Makhzoom tribe would give me for bringing water for them." This narration ends with the words, "I found some pride in myself and therefore wished to humble myself (by telling the people what I did)." (4)

Hadhrat Umar رضي الله تعالى عنه Rides Behind a Young Boy on a Donkey

Hadhrat Hasan reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once left home on an extremely hot day with a shawl thrown over his head. When a young boy passed by riding a donkey, Hadhrat Umar رضي الله تعالى عنه asked, "Dear boy! Please give me a ride with you on the donkey." The boy immediately jumped off the donkey saying, "You may get on, O Ameerul Mu'mineen!" "No," said Hadhrat Umar رضي الله تعالى عنه, "you ride and I will ride behind you. You want me to have a comfortable place to ride when you are on a hard place (this cannot be)!" Hadhrat Umar رضي الله تعالى عنه then rode behind the boy. When they entered Madinah, the people stared

(1) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(2) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).
(3) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(4) Ibn Sa'd (Vol.3 Pg.293).

at them because Hadhrat Umar رضي الله تعالى عنه was still riding behind the boy. (1)

Hadhrat Umar رضي الله تعالى عنه Walks with a Boy to Protect him from other boys

Hadhrat Sinaan bin Salamah Hudhali says, "I once went out with some other boys to pick up dates (that had fallen to the ground). Hadhrat Umar رضي الله تعالى عنه suddenly appeared with a lash in his hand and when the boys saw him, they dispersed amongst the date palms. I stood where I was with the dates I had picked up collected in my lower garment. 'O Ameerul Mu'mineen,' I said, 'these are the dates that the wind has blown off.' He looked at what was in my garment but did not hit me. I then said further, 'O Ameerul Mu'mineen! The boys are now ahead of me and they take away all that I have.' 'Never,' Hadhrat Umar رضي الله تعالى عنه assured me, 'Walk ahead.' He then accompanied me to my home." (2)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه allow People to Ride with them on their Animals

The grandfather of Hadhrat Maalik say that he saw Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه when they arrived from Makkah and camped at a place called Mu'arras (Dhul Hulayfah). When the party rode again to enter Madinah, every one of them took a youngster to ride with him. In this manner, they entered Madinah. Even Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه had someone riding with them. One of the narrator's students asked, "Did they do this because of humility?" The reply was, "Certainly. In addition to this, they also wished to benefit others (so that the person need not walk) **and did not want to be like other rulers (who feel it below their dignity to allow a commoner to ride with them).**" The narrator then proceeded to criticise the new trend (of rulers) to make youngsters walk behind them as they rode. (3)

The Humility of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Maymoon bin Mahraan reports from a man from Hamdaan that he saw Hadhrat Uthmaan رضي الله تعالى عنه riding a mule with his slave Naa'il riding behind him on the same animal. This was during the time that Hadhrat Uthmaan رضي الله تعالى عنه was Khalifah. (4)

Hadhrat Abdullaah Roomi says that Hadhrat Uthmaan رضي الله تعالى عنه himself fetched the water he needed for performing wudhu during the night. When someone suggested that he get one of the servants to do it for him, he refused saying, **"The night is theirs to have a rest."** (5)

The grandmother of Hadhrat Zubayr bin Abdullaah had been a servant of Hadhrat

(1) Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).
(2) Ibn Sa'd (Vol.7 Pg.90).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).
(5) Ibn Sa'd, Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).

Uthmaan رضي الله تعالى عنه. She says, "Hadhrat Uthmaan رضي الله تعالى عنه never awakened any members of the household (at night when he awoke for Tahajjud). The only time he would ask any of them to get him water for wudhu was if he found them awake. He also fasted perpetually." (1)

Hadhrat Hasan says, "I saw Hadhrat Uthmaan رضي الله تعالى عنه sleeping in the Masjid covered in a shawl. Although he was then the Ameerul Mu'mineen, there was none around him." (2)

The Humility of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Unaysa says, "The little girls of the locality would take their goats to Hadhrat Abu Bakr رضي الله تعالى عنه (for milking). (Not only would he do it for them but) He would also ask, 'Would you like me to milk for you like Ibn Afraa (someone from the Ansaar) does?'" (3)

The narrations of Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Ibn Musayyab have already passed in the chapter entitled "The Lives of the Khulafaa and Leaders". It is stated there (4) that Hadhrat Abu Bakr رضي الله تعالى عنه was a businessman by trade and would proceed to the marketplace every morning to buy and sell. He also had a flock of goats that would come to him in the evenings. He sometimes took them out himself for grazing and sometimes had someone else graze them. He used to milk goats for the people of his locality so when he became the Khalifah, a little girl said, "Now there will be none to milk our animals." When he heard her saying this, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Why not! I swear by my life that I shall definitely still milk for you. I hope that what I have entered into will never change the personality I always had." He then continued milking for the people and would sometimes say to the little girl of the locality, "Dear girl! Would you like me to make the milk foamy or without foam?" At times she would ask for foamy milk while at times she asked for it to have no foam. He then did exactly as she asked.

Episodes of the Humility of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه

The blanket merchant Hadhrat Saalih reports from his grandfather who says, "I saw (Ameerul Mu'mineen) Hadhrat Ali رضي الله تعالى عنه purchase dates for a Dirham and then carry them in his bag. When I or another man offered to carry it for him, he refused the offer saying, 'The father of a family has a greater right to carry their goods.'" (5)

Hadhrat Zaadhaan reports that even as Ameerul Mu'mineen, Hadhrat Ali رضي الله تعالى عنه used to walk alone in the marketplace where he would guide lost people,

(1) Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.463).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

(3) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.361).

(4) Under the subheadings "The Life of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه" and "His Life Before Becoming the Khalifah and Afterwards".

(5) Bukhaari in his Adab (Pg.81). Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

announce lost items and assist the weak. When passing by traders and grocers, he would open the Qur'aan and recite to them:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا﴾ (سورة قصص آيت ٨٣)

This *(Jannah)* is the Home of the Aakhirah, which We shall assign to those who do not desire pomp *(glory)* on earth nor corruption. {Surah Qasas, verse 83}

He would then say, "This verse was revealed with reference to rulers and people with authority over others who (despite their positions, they) exercise justice and are humble." (1)

Hadhrat Jurmooz narrates that he saw Hadhrat Ali رضي الله تعالى عنه emerge from his house wearing two reddish cloths made in Qatar, **a lower garment that reached halfway up his calves** and wrapped in a shawl of about the same size. He also carried a lash and walked with it in the marketplace, instructing people to be wary of Allaah and to trade in an amiable manner. He would also say, **"Weigh and measure in full and do not blow into the meat (to make it appear large)."**(2)

Hadhrat Abu Matar says, "I was once leaving the Masjid when I suddenly heard someone behind me shouting, **'Lift your lower garment because it shows greater wariness of your Rabb and also keeps the garment cleaner. You should also trim your hair if you are a Muslim.'** I then noticed that it was Hadhrat Ali رضي الله تعالى عنه holding a lash in his hand. He then went to the camel market where he said (to the traders), 'Never take oaths when selling because although oaths sell goods, they destroy blessings.'

When he went to a date seller, he found a servant weeping. When Hadhrat Ali رضي الله تعالى عنه asked her what the problem was, she informed him that her master refused to accept the dates that the date seller had sold to her for a Dirham. Addressing the seller, Hadhrat Ali رضي الله تعالى عنه instructed, 'Take back the dates and return her Dirham because she has no choice in the matter.' When it appeared as if the man would refuse, I said, 'Do you not know who this is?' He admitted that he did not. I then told him, 'He is Ameerul Mu'mineen Ali رضي الله تعالى عنه.' The man then readily poured out the dates into his own and returned the Dirham. Then he said, 'I want you to be pleased with me, O Ameerul Mu'mineen.' Hadhrat Ali رضي الله تعالى عنه replied, 'I shall be immensely pleased with you if you give people their dues in full.' As he then passed by the other date sellers, Hadhrat Ali رضي الله تعالى عنه said, **'Feed the poor and your earnings will increase.'**

Hadhrat Ali رضي الله تعالى عنه proceeded further to the fishmongers, whom he instructed with the words, **'Never sell in our markets fish that are found floating in the water (after dying).'** Thereafter, Hadhrat Ali رضي الله تعالى عنه arrived at the cloth market where all the cloth merchants were found. Addressing one of them, he said, 'Dear old man! Give me a good deal on an upper garment for three Dirhams.' When the

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.56). Abul Qaasim Baghawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).

(2) Ibn Sa'd (Vol.3 Pg.18). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.3 Pg.48).

man recognised him, Hadhrat Ali رضي الله تعالى عنه did not buy from him but went to another merchant. However, when he also recognised Hadhrat Ali رضي الله تعالى عنه, the Ameerul Mu'mineen did not buy from him either. Hadhrat Ali رضي الله تعالى عنه then purchased a garment from a youngster (who did not know him) for three Dirhams. When he wore it, the sleeves reached up to his wrists while the rest of it reached his ankles. When the owner of the store arrived, someone told him that his son had sold a garment to the Ameerul Mu'mineen for three Dirhams. Reprimanding the boy, he said, 'Why did you rather not take two Dirhams?' He then took one Dirham and went to Hadhrat Ali رضي الله تعالى عنه saying, 'Please accept this Dirham.' 'What for?' Hadhrat Ali رضي الله تعالى عنه enquired. 'My son sold you the garment for three Dirhams when it costs only two Dirhams.' Hadhrat Ali رضي الله تعالى عنه refused to accept it saying, **'He sold it with my happiness and I bought it with his happiness.'**[1]

The Humility of Hadhrat Faatima رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها

Hadhrat Ataa reports that when Rasulullaah ﷺ's daughter Hadhrat Faatima رضي الله تعالى عنها kneaded dough, her plaits would hit against the bowl. [2]

Referring to Hadhrat Ummu Salamah رضي الله تعالى عنها, Hadhrat Mutallib bin Abdullaah says, "It was in the evening that the Arab widow came as the bride of the best of all Muslims (Rasulullaah ﷺ) and later that night she was grinding flour." [3]

Episodes of the Humility of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

Hadhrat Salaamah Ajali says, "One of my cousins from the countryside whose name was Qudaamah came to me with the request, 'I wish to meet **Salmaan Faarsi** رضي الله تعالى عنه and greet him. We left to see him and found him in Madaa'in **in command of an army of twenty thousand men.** When we reached him, he was sitting on a platform, **weaving baskets out of palm leaves.** We greeted him and I said, 'O Abu Abdullaah! This is my cousin who is visiting me from the countryside. He wishes to greet you.' Hadhrat Salmaan رضي الله تعالى عنه replied to the greeting saying:

"وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللّٰهِ"

I then continued to say, 'He also claims that he has a liking for you.' To this, Hadhrat Salmaan رضي الله تعالى عنه made the du'aa:

"اَحَبَّهُ اللّٰهُ"

'May Allaah love him'." [4]

Hadhrat Haarith bin Umayrah reports, "I once went to Hadhrat Salmaan رضي الله تعالى عنه

(1) Ibn Raahway, Ahmad in his *Zuhd*, Abd bin Humayd, Abu Ya'la, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).
(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.312).
(3) Ibn Sa'd (Vol.8 Pg.64).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.197).

and found him in his tannery scraping off some hide with his hands. When I greeted him with Salaam, he said, 'Remain where you are until I come out.' 'By Allaah!' I said, 'I do not think that you know who I am.' 'I certainly do,' he responded, 'My soul knew yours before I came to know you because all souls were a collective army (before coming to this world). Those that acquainted themselves for the pleasure of Allaah become friends and those who acquainted themselves for another besides Allaah will have enmity between themselves.'"(1)

Hadhrat Abu Qilaabah narrates that someone once came to Hadhrat Salmaan رضي الله تعالى عنه as he was busy making dough. "What is this?" the man said in surprise. Hadhrat Salmaan رضي الله تعالى عنه replied, "I had already sent the servant out on an errand and disliked giving him two jobs (so I decided to do this myself). The person then conveyed to Hadhrat Salmaan رضي الله تعالى عنه greetings from another person. "When did you arrive?" Hadhrat Salmaan رضي الله تعالى عنه enquired from the man. When the man explained when he came, Hadhrat Salmaan رضي الله تعالى عنه said, **"Remember well that had you not conveyed the greetings, it would remain an unfulfilled trust."** (2)

Hadhrat Amr the son of Abu Qurra Kindi says that his father once offered his sister in marriage to Hadhrat Salmaan رضي الله تعالى عنه. However, Hadhrat Salmaan رضي الله تعالى عنه refused the offer and instead married a freed slave woman named Buqayrah (who once belonged to Hadhrat Abu Qurra).

When the news reached Hadhrat Abu Qurra that there had been an argument between Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه, he went to Hadhrat Salmaan رضي الله تعالى عنه but was told that Hadhrat Salmaan رضي الله تعالى عنه was in his field. There Hadhrat Abu Qurra found Hadhrat Salmaan رضي الله تعالى عنه with a basket full of greens. He had put his staff through the handle of the basket and carried it over his shoulder. As they walked to Hadhrat Salmaan رضي الله تعالى عنه's house, Hadhrat Salmaan رضي الله تعالى عنه entered the house and said, "As Salaamu Alaykum." He then allowed Hadhrat Abu Qurra in. A bedding was spread out with **a few bricks at the head side** (as pillows). There were also a few odds and ends lying about. Hadhrat Salmaan رضي الله تعالى عنه said to Hadhrat Abu Qurra, **"You may sit on the bedding that your slave had prepared for herself."** (3)

Hadhrat Maymoon bin Mahraan reports that a man from the Abdul Qais tribe once saw Hadhrat Salmaan رضي الله تعالى عنه riding a donkey as commander of an army. **He wore trousers,** the legs of which fluttered about (in the wind). "Here comes the commander!" the soldiers called out (in derision). Hadhrat Salmaan رضي الله تعالى عنه said, **"Good and bad will be known only after today (in the Aakhirah)."** (4)

A man from the Abdul Qais tribe says, "I was with Hadhrat Salmaan رضي الله تعالى عنه when he was commanding an army. As he passed by two youngsters from the army

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.196). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.198) in detail where the words of Hadhrat Salmaan رضي الله تعالى عنه are quoted from Rasulullaah صلى الله عليه وسلم.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201). Ibn Sa'd (Vol.4 Pg.64) and Ahmad have reported a similar narration, as quoted in Safwatus Safwah (Vol.4 Pg.64).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.198).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.199).

they laughed as they remarked, 'This is your commander!' 'O Abu Abdullaah!' I protested, 'Do you not see what they are saying?' 'Leave them alone,' he bade me, 'Good and bad are to be seen after today (in the Aakhirah). If you are able to live off the earth, do so rather than being commander over even two persons. Beware of the curse of the oppressed and those left with no options because there is no barrier to their curses (Allaah accepts it immediately).'"

Another narration states that when Hadhrat Salmaan رضي الله تعالى عنه was the governor of Madaa'in, he would go out to the people wearing his simple lower garment and shawl. When they saw him, the people would say, "Gurg Aamad! Gurg Aamad!" "What are they saying?" Hadhrat Salmaan رضي الله تعالى عنه asked. "They are comparing you to a toy of theirs," the people replied. To this, Hadhrat Salmaan رضي الله تعالى عنه remarked, "It does not matter (what they say). Good will be seen only after this day (in the Aakhirah)."

Hadhrat Huraym reports, "I once saw Hadhrat Salmaan رضي الله تعالى عنه riding a donkey that was unsaddled. He was wearing a garment made in Sumbulaan which was short for him and was narrow at the bottom. He was a long-legged and hairy man and the garment reached only up to his knees. When I saw some youngsters (mischievously) prodding his donkey on from the back, I rebuked them saying, 'Will you not get away from your Ameer?!' To this, Hadhrat Salmaan رضي الله تعالى عنه said, 'Leave them alone because good and evil will only be seen after this day.'"(1)

Hadhrat Thaabit reports that **Hadhrat Salmaan** رضي الله تعالى عنه was the governor of Madaa'in **when a man arrived from Shaam carrying figs.** Because Hadhrat Salmaan رضي الله تعالى عنه was wearing his simple lower garment and shawl, the man (not recognising Hadhrat Salmaan رضي الله تعالى عنه and thinking him to be a common labourer) called to him saying, **"Come and carry this!"** Hadhrat Salmaan رضي الله تعالى عنه obliged and when the people saw him and recognised who he was, they exclaimed, "This is the governor!" When the man pleaded that he did not recognise Hadhrat Salmaan رضي الله تعالى عنه (and wished to take the load back), Hadhrat Salmaan رضي الله تعالى عنه said to him, **"Leave it until I reach your destination."**

Another narration states that Hadhrat Salmaan رضي الله تعالى عنه **added, "I had already formulated an intention (to please Allaah by this service) and I am therefore unable to put this down until I reach your house."** (2)

Hadhrat Abdullaah bin Buraydah رضي الله تعالى عنه narrates that Hadhrat Salmaan رضي الله تعالى عنه used to **make things with his hands** and when he earned some money by selling them, **he would purchase some meat or fish. He would then invite some lepers to share the meal with him.** (3)

The Humility of Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه

Hadhrat Muhammad bin Seereen reports that whenever Hadhrat Umar bin Khattaab رضي الله تعالى عنه appointed a governor, he would write in the letter of

(1) Ibn Sa'd (Vol.4 Pg.63).
(2) Ibn Sa'd (Vol.4 Pg.63).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200).

appointment (the following instruction to the people of the area), "You should listen to him and obey him as long as he exercises justice." However, when Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Hudhayfah رضي الله تعالى عنه as governor of Madaa'in, he wrote the following in his letter of appointment: "Listen to him, obey him and give him whatever he asks you for."

Hadhrat Hudhayfah رضي الله تعالى عنه then left Hadhrat Umar رضي الله تعالى عنه with a donkey fitted with a carriage to carry his goods. When Hadhrat Hudhayfah رضي الله تعالى عنه arrived in Madaa'in and was received by the people of the area and the local farmers, he was sitting on the carriage with a piece of bread and a bone with some meat in his hand. After reading out to them the letter of appointment, the people submitted, "You may ask us whatever you want." **Hadhrat Hudhayfah رضي الله تعالى عنه said, "All I ask for is some food to eat and fodder for this donkey as long as I am with you."**

After staying there for some time, Hadhrat Umar رضي الله تعالى عنه sent for him to return. Upon receiving the news that Hadhrat Hudhayfah رضي الله تعالى عنه was approaching (Madinah), Hadhrat Umar رضي الله تعالى عنه hid himself beside the road at a place where he would not be seen. When he saw Hadhrat Hudhayfah رضي الله تعالى عنه return in exactly the same condition he had left in, Hadhrat Umar رضي الله تعالى عنه came out of his hiding place and embraced Hadhrat Hudhayfah رضي الله تعالى عنه saying, "You are my brother and I am yours." (1)

Hadhrat Ibn Seereen narrates, "When Hadhrat Hudhayfah رضي الله تعالى عنه arrived in Madaa'in, he arrived riding atop a carriage mounted on his donkey. He was eating a piece of bread with a bone with some meat." A narration of Hadhrat Talha bin Musarrif adds that at the time, Hadhrat Hudhayfah رضي الله تعالى عنه's legs were dangling on the side of the donkey. (2)

The Humility of Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه and Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه

Hadhrat Sulaym bin Abu Hudhayl says, "I mended clothes by the door of Hadhrat Jareer bin Abdullaah رضي الله تعالى عنه. Whenever he came out of his house and mounted his mule, he would take his slave along with him on the animal." (3)

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه was once passing through the marketplace carrying a bundle of wood when someone said to him, "What makes you do this when Allaah has freed you from it (you can always get someone else to do it for you)?" Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه replied, "I wish to ward off pride because I have heard Rasulullaah صلى الله عليه وسلم say, **'The person in whose heart is an iota of pride will not enter Jannah."** (4)

Hadhrat Ali رضي الله تعالى عنه says, "Three Factors form the Core of Humility"

Hadhrat Ali رضي الله تعالى عنه once said, **"Three factors form the core of humility.** (These

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.23).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.277).
(3) Tabraani. Haythami (Vol.9 Pg.373) has commented on the chain of narrators.
(4) Tabraani and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.345).

are:) That one is first to greet whoever one meets, that one is content with an inferior position in a gathering rather than one of superiority and that one dislikes ostentation and boastfulness." (1)

Humour and Jest

The Humour of Rasulullaah ﷺ

The Humour of Rasulullaah ﷺ Despite Always Speaking the Truth

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that the Sahabah رضي الله تعالى عنهم once asked, "O Rasulullaah ﷺ! You manage to joke with us?" Rasulullaah ﷺ replied, "However, I speak only the truth (when I joke)." (2)

Rasulullaah ﷺ's Jokes with his Wife رضي الله تعالى عنها

A man once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه whether Rasulullaah ﷺ used to joke. When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied that Rasulullaah ﷺ used to joke, the man enquired about the nature of Rasulullaah ﷺ's jokes. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "Rasulullaah ﷺ once gave one of his wives a large shawl to wear saying, 'Wear it, thank Allaah and drag it along like a bride's train." (3)

Rasulullaah ﷺ Jokes with Abu Umayr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ had the best of character. I had a brother called Abu Umayr who was just weaned off milk. Whenever Rasulullaah ﷺ came and saw him, Rasulullaah ﷺ would ask, "O Abu Umayr! How is Nughayr(4)?' This was the little red-beaked bird that Abu Umayr played with. At times, the time of salaah would arrive while Rasulullaah ﷺ was at our house. He would then have the mat he sat on spread out, swept and water sprinkled over it. Rasulullaah ﷺ would then stand up in salaah and we would stand behind him as he led the salaah. The mat was made of palm leaves." (5)

In another narration, Hadhrat Anas رضي الله تعالى عنه states, "Rasulullaah ﷺ would associate with us so much that he would even ask my little brother, 'O Abu Umayr! How is Nughayr?'"(6)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once visited Hadhrat Abu Talha رضي الله تعالى عنه (Hadhrat Anas رضي الله تعالى عنه's step-father) when he noticed that Hadhrat Abu Talha رضي الله تعالى عنه's son Abu Umayr was looking depressed. Rasulullaah ﷺ usually joked with him whenever he met him and asked, "Why is Abu Umayr looking so sad?" When Rasulullaah ﷺ was informed that the little bird with which the child played had died, Rasulullaah ﷺ affectionately asked, "O Abu Umayr! How

(1) Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(2) Tirmidhi in his Shamaa'il (Pg.17) and Bukhaari in his Adab (Pg.41).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).
(4) Diminutive form of the word "Nughar", which was the little bird the boy played with.
(5) Ahmad and many others, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.38).
(6) Bukhaari in his Adab (Pg.42) and Tirmidhi.

is Nughayr?" (1)

Rasulullaah ﷺ Jokes with Someone

Hadhrat Anas رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ to ask for transport. Rasulullaah ﷺ said to him, "We shall give you the child of a camel to ride." "O Rasulullaah ﷺ!" the man said in surprise, "What will I do with the child of a camel (it is too small to ride)?" Rasulullaah ﷺ replied, "Is every camel not the child of another?" (2)

Rasulullaah ﷺ Jokes with Hadhrat Anas رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once jokingly called Hadhrat Anas رضي الله تعالى عنه saying, "O two-eared one!" (3)

Rasulullaah ﷺ Jokes with Hadhrat Zaahir رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that a man from the countryside called Zaahir رضي الله تعالى عنه used to give Rasulullaah ﷺ things from the countryside and when he left, Rasulullaah ﷺ would give him things from the city. Rasulullaah ﷺ used to say, "Zaahir is our countryside and we are his city." Although he was not a good looking person, Rasulullaah ﷺ liked him a lot. As he was busy selling his wares in the marketplace one day, Rasulullaah ﷺ grabbed him from the back (and covered his eyes) so that he could not see. "Release me!" Hadhrat Zaahir رضي الله تعالى عنه shouted, but when he turned and recognised Rasulullaah ﷺ, he started pressing his back closer to Rasulullaah ﷺ's chest. "Who will buy this slave?" Rasulullaah ﷺ announced. "O Rasulullaah ﷺ!" Hadhrat Zaahir رضي الله تعالى عنه said, "By Allaah! If you sell me, you will run at a loss." "Not at all," Rasulullaah ﷺ corrected, "You are not a loss in the sight of Allaah. In Allaah's sight, you are expensive." (4)

Rasulullaah ﷺ Jokes with Hadhrat Aa'isha and his Other Wives رضي الله تعالى عنهن

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه was once about to ask permission to enter Rasulullaah ﷺ's room, he heard (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها raising her voice at Rasulullaah ﷺ. When he entered, Hadhrat Abu Bakr رضي الله تعالى عنه grabbed her to give her a slap saying, "Are you raising your voice above that of Allaah's Rasool ﷺ?!" However, Rasulullaah ﷺ stopped him from taking action and Hadhrat Abu Bakr رضي الله تعالى عنه

(1) Ibn Sa'd (Vol.3 Pg.506).

(2) Ahmad, Abu Dawood and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Bukhaari has also reported the narration in his Adab (Pg.41), as has Ibn Sa'd (Vol.4 Pg.224) who has specified the person to be Hadhrat Ummu Ayman رضي الله تعالى عنها.

(3) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Tirmidhi has also reported the narration in his Shamaa'il (Pg.16), as have Abu Nu'aym and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.142).

(4) Ahmad, Tirmidhi in his Shamaa'il and Ibn Hibbaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46). Abu Ya'la and Bazzaar have also reported the narration. Bazzaar and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.369).

left in anger. After Hadhrat Abu Bakr رضي الله تعالى عنه had left, Rasulullaah ﷺ said to Hadhrat Aa'isha رضي الله تعالى عنها, "Now what do you think of me after I rescued you from that man?" It was a few days later that Hadhrat Abu Bakr رضي الله تعالى عنه again sought permission to see Rasulullaah ﷺ. This time he found that the couple had reconciled and said to them, "Now enter me into your peace as you had entered me into your war." "We certainly will," Rasulullaah ﷺ said, "We certainly will."(1)

Hadhrat Aa'isha رضي الله تعالى عنها reports, "I once accompanied Rasulullaah ﷺ on one of his journeys when I was still a slim girl who had not put on much weight. Rasulullaah ﷺ instructed the others to go ahead and when they did, he said to me, "Come! Let's have a race." I then beat him in the race. Rasulullaah ﷺ let the matter rest until the time came when I had put on weight and forgotten about the incident. When I then accompanied him on a journey, he again instructed the others to proceed ahead. When they did so, he said to me, "Come! Let's have a race." This time he beat and he laughed as he said, "This is for that." (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once on a journey with his wives riding in front of him. Addressing the person who was reciting some poems to drive the camels on faster, Rasulullaah ﷺ said, "O Anjasha! Shame on you! Take it easy with the crystals (the women. Do not drive the camels too fast)." (3)

In another narration, Hadhrat Anas رضي الله تعالى عنه says that Hadhrat Ummu Sulaym رضي الله تعالى عنها was with the wives of Rasulullaah ﷺ (on a journey) when Rasulullaah ﷺ came to them. (Noticing that the camels were being driven too fast) Rasulullaah ﷺ said (to the person driving them along), "O Anjasha! Move easily with the crystals." Hadhrat Abu Qilaabah says, "Rasulullaah ﷺ made a statement that if any of you made, it would be held against him; (the statement was), "Go easy with the crystals." (4)

Rasulullaah ﷺ Jokes with an Old Woman

Hadhrat Hasan reports that an old woman once came to Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Pray to Allaah to enter me into Jannah." Addressing her by her title, Rasulullaah ﷺ said, "Old women will not enter Jannah." When the lady turn away in tears, Rasulullaah ﷺ sent someone to give her the message that she would not enter Jannah as on old woman because Allaah says:

﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ۝ فَجَعَلْنَٰهُنَّ أَبْكَارًا ۝﴾ (سورة واقعه آيت ٣٥،٣٦)

Indeed We have created these damsels *(of Jannah)* very specially and We have made them all virgins... {Surah Waaqi'Ahmad, verses 35,36}

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).
(2) Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg 68).
(3) Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.47).
(4) Bukhaari in his Adab (Pg.41).

The Humour of the Sahabah رضي الله تعالى عنهم

Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه Jokes with Rasulullaah صلى الله عليه وسلم

Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه reports, "I went to Rasulullaah صلى الله عليه وسلم during the expedition to Tabook while he was in a (very small) leather tent. I greeted Rasulullaah صلى الله عليه وسلم with Salaam and after he replied, I asked, 'May I enter?' When Rasulullaah صلى الله عليه وسلم permitted me to enter, I asked, **'All of me, O Rasulullaah صلى الله عليه وسلم?'** Rasulullaah صلى الله عليه وسلم replied, 'All of you.' I then entered."

Hadhrat Waleed bin Uthmaan bin Abu Aaliyah explains that Hadhrat Awf bin Maalik رضي الله تعالى عنه joked "All of me" because the tent was very small. (1)

Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abu Sufyaan رضي الله تعالى عنه Joke with Rasulullaah صلى الله عليه وسلم

Hadhrat Ibn Abu Mulaykah رضي الله تعالى عنه narrates that when Hadhrat Aa'isha رضي الله تعالى عنها only cracked a few jokes with Rasulullaah صلى الله عليه وسلم, her mother said, "O Rasulullaah صلى الله عليه وسلم! Many of our tribe's jokes come from the Kinaana tribe." **"In fact," Rasulullaah صلى الله عليه وسلم remarked, "this tribe is the subject of many of our jokes."** (2)

Hadhrat Abul Haytham reports from someone that he heard Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه joking with Rasulullaah صلى الله عليه وسلم in the house of his daughter Hadhrat Ummu Habeebah رضي الله تعالى عنها (who was one of Rasulullaah صلى الله عليه وسلم's wives). Hadhrat Abu Sufyaan رضي الله تعالى عنه said, "By Allaah! As soon as I left you alone (stopped fighting you), all the Arabs also left you, otherwise the horned ones and hornless ones would all still be fighting because of you." Rasulullaah صلى الله عليه وسلم smiled as he said, "You and what you say, O Abu Handhala." (3)

The Sahabah رضي الله تعالى عنهم throw Melons at each other and the Statement of Hadhrat Ibn Seereen about their Humour

Hadhrat Bakr bin Abdullaah says, "Although the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم **used to (playfully) throw melons at each other,** they were still the most resolute men when matters were serious." (4)

Hadhrat Qurra narrates that he once said to Hadhrat Ibn Seereen, "Did the Sahabah رضي الله تعالى عنهم joke and play?" Hadhrat Ibn Seereen replied, "They were just like other people. In fact, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to say the following couplet in jest:

"He (is so miserly that) loves to drink wine from the money of his companions and dislikes to part with his own money" (5)

(1) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.46).
(2) Bukhaari in his Adab (Pg.41).
(3) Zubayr bin Bakkaar and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).
(4) Bukhaari in his Adab (Pg.41).
(5) *Majma'uz Zawaa'id* (Vol.8 Pg.89).

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Hadhrat Nu'aymaan رضي الله تعالى عنه Plays a Trick on Hadhrat Suwaybit رضي الله تعالى عنه

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once went on a trade journey to Busra. Accompanying him were Hadhrat Nu'aymaan رضي الله تعالى عنه and Hadhrat Suwaybit bin Harmala رضي الله تعالى عنه, both of whom were veterans of the Battle of Badr. Because Hadhrat Suwaybit رضي الله تعالى عنه was in charge of the goods, Hadhrat Nu'aymaan رضي الله تعالى عنه asked him for something to eat. Hadhrat Suwaybit رضي الله تعالى عنه refused saying that they would have to wait for Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Nu'aymaan رضي الله تعالى عنه who was a joker and full of tricks, went to the people (of the locality), with his camel in trail. "Who will buy from me an intelligent Arab slave?" he announced. When some people agreed to the sale, Hadhrat Nu'aymaan رضي الله تعالى عنه warned, "He is however a good talker and may claim to be a free person. If you intend letting him go on this pretext of his, then let me be and do not complicate matters for me (do not make the purchase)." "No!" the people insisted, "We shall buy him from you in exchange for ten young camels."

Hadhrat Nu'aymaan رضي الله تعالى عنه then returned, leading the camels (and the buyers) along with him. He then said to them, "There he is. Grab him!" Hadhrat Suwaybit رضي الله تعالى عنه pleaded, "He is lying! I am a free man." "He has already told us about you," the people said as they threw a rope around his neck and took him away. When Hadhrat Abu Bakr رضي الله تعالى عنه returned and was informed about what had happened, he went to the people with his companions, returned the ten camels to them and got Hadhrat Suwaybit رضي الله تعالى عنه back. Rasulullaah ﷺ was also informed about the incident and it kept him and the Sahabah رضي الله تعالى عنهم laughing for an entire year afterwards. (1)

Hadhrat Nu'aymaan رضي الله تعالى عنه plays a trick on a Bedouin

Hadhrat Rabee'ah bin Uthmaan رضي الله تعالى عنه narrates that a Bedouin once came to see Rasulullaah ﷺ and put his camel to sit in the courtyard of the Masjid. Some of the Sahabah رضي الله تعالى عنهم then suggested to Hadhrat Nu'aymaan bin Amr Ansaari رضي الله تعالى عنه who was referred to as An-Nu'aymaan, "We have a strong desire to eat some meat so why don't you slaughter that camel for us to eat. Rasulullaah ﷺ will then recompense the owner for it."

Hadhrat Nu'aymaan رضي الله تعالى عنه went ahead to slaughter it and when the Bedouin came out of the Masjid and saw his camel slaughtered, he screamed, "Oh dear! My camel has been slaughtered, O Muhammad!" Rasulullaah ﷺ came out and asked, "Who did that?" When the Sahabah رضي الله تعالى عنهم informed him that it was Hadhrat Nu'aymaan رضي الله تعالى عنه, Rasulullaah ﷺ searched for him. After making queries about his whereabouts, Rasulullaah ﷺ finally found him in the house of Hadhrat Subaagha bint Zubayr bin Abdul Muttalib رضي الله تعالى عنها. He was hiding in a

(1) Ahmad. Abu Dawood Tayaalisi and Rooyaani have reported a similar narration but with the roles of Hadhrat Suwaybit رضي الله تعالى عنه and Hadhrat Nu'aymaan رضي الله تعالى عنه reversed. Refer to *Isaabah* (Vol.2 Pg.98) for further details. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.162) and (Vol.3 Pg.573).

hole and covered himself with palm leaves and bark. Pointing his finger towards the hole, someone shouted as he said, "I have not seen him, O Rasulullaah ﷺ!" When Rasulullaah ﷺ got Hadhrat Nu'aymaan رضي الله تعالى عنه out of the hole, his face was messed with the palm bark that had fallen onto it. "What made you do that?" Rasulullaah ﷺ asked him. "O Rasulullaah ﷺ!" Hadhrat Nu'aymaan رضي الله تعالى عنه submitted, "The same people who led you to me were the ones who instructed me to do it." Rasulullaah ﷺ then smiled as he started wiping Hadhrat Nu'aymaan رضي الله تعالى عنه's face. Thereafter, Rasulullaah ﷺ recompensed the Bedouin for his camel. (1)

Hadhrat Nu'aymaan رضي الله تعالى عنه Plays a Trick on Hadhrat Makhramah bin Naufal رضي الله تعالى عنه

Hadhrat Abdullaah bin Mus'ab رضي الله تعالى عنه narrates that Hadhrat Makhramah bin Naufal bin Uhayb Zuhri رضي الله تعالى عنه was an extremely old blind man in Madinah who had already reached the age of a hundred and fifteen. One day he stood in the Masjid ready to urinate when the people started shouting at him. It was then that Hadhrat Nu'aymaan bin Amr bin Rifaa'ah bin Haarith bin Sawaad Najaari رضي الله تعالى عنه came to him and led him to the corner of the Masjid saying, "Sit here." There he made him sit and urinate. As Hadhrat Makhramah رضي الله تعالى عنه urinated, the people started to scream at him. When he had finished, Hadhrat Makhramah رضي الله تعالى عنه asked, "Shame on you people! Who was it that brought me here?" When he was informed that it was Hadhrat Nu'aymaan رضي الله تعالى عنه, Hadhrat Makhramah رضي الله تعالى عنه cursed him saying, "Take note! I swear by Allaah that if I ever get the upper hand over him, I will hit him most severely with this staff of mine."

After some time, Hadhrat Makhramah رضي الله تعالى عنه had forgotten about the incident when Hadhrat Nu'aymaan رضي الله تعالى عنه came to him. At the time, Hadhrat Uthmaan رضي الله تعالى عنه was performing salaah in the corner of the Masjid and it was his habit not to ever pay attention to anything else whilst performing salaah. Hadhrat Nu'aymaan رضي الله تعالى عنه asked Hadhrat Makhramah رضي الله تعالى عنه, "Are you still after Nu'aymaan?" "O yes," Hadhrat Makhramah رضي الله تعالى عنه said, "Where is he? Lead me to him." Hadhrat Nu'aymaan رضي الله تعالى عنه then led Hadhrat Makhramah رضي الله تعالى عنه to Hadhrat Uthmaan رضي الله تعالى عنه saying, "Here he is. Grab him!" Hadhrat Makhramah رضي الله تعالى عنه then took his staff into both hands and hit Hadhrat Uthmaan رضي الله تعالى عنه so hard that his head was severely injured. Someone then told Hadhrat Makhramah رضي الله تعالى عنه, "It was the Ameerul Mu'mineen that you hit!" When (Hadhrat Makhramah رضي الله تعالى عنه's tribe) the Banu Zuhra heard about the incident, they got together (to punish Hadhrat Nu'aymaan رضي الله تعالى عنه) but Hadhrat Uthmaan رضي الله تعالى عنه said, "May Allaah's mercy be far from him. Leave Nu'aymaan رضي الله تعالى عنه alone because he is a veteran of Badr." (2)

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.3 Pg.575). Zubayr bin Bakkaar has reported a similar narration, as quoted in *Isaabah* (Vol.3 Pg.570).

(2) *Isti'aab* (Vol.3 Pg.577) and *Isaabah* (Vol.3 Pg.570).

Generosity

The Generosity of Rasulullaah ﷺ

Statements of the Sahabah رضي الله تعالى عنهم Concerning the Generosity of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Rasulullaah ﷺ was the most generous of people. He was even more generous on Ramadhaan **when he met Hadhrat Jibra'eel عليه السلام every night and revised the Qur'aan with him.** In fact, Rasulullaah ﷺ was even more generous than the blowing wind (that benefits all and sundry)." (1)

Hadhrat Jaabir رضي الله تعالى عنه says, "Rasulullaah ﷺ never said 'No' to anything asked of him." (2)

In a lengthy Hadith from Hadhrat Abdullaah bin Abu Bakr, Hadhrat Abu Sa'eed رضي الله تعالى عنه says, "Rasulullaah ﷺ never refused anything asked of him." (3)

In another lengthy narration, Hadhrat Ali رضي الله تعالى عنه says, "When asked to do something, Rasulullaah ﷺ always said 'Yes' when he intended doing it and would remain silent when he did not intend doing it (when it was not to the benefit of the person asking). However, he never said 'No' to anything asked of him."(4)

Rasulullaah ﷺ's Generosity towards Hadhrat Rubayyi bint Mu'awwidh and to Hadhrat Ummu Sumbula رضي الله تعالى عنهما

Hadhrat Rubayyi bint Mu'awwidh bin Afraa رضي الله تعالى عنها says, "(My father) Hadhrat Mu'awwidh bin Afraa رضي الله تعالى عنه sent me to Rasulullaah ﷺ with a Saa of fresh dates topped with slices of newly grown cucumbers because **Rasulullaah ﷺ loved cucumbers.** Rasulullaah ﷺ had then just received some jewels from Bahrain so he scooped up a handful of the jewels and gave them to me." Another narration states that Rasulullaah ﷺ filled her hand with either jewels or gold. (5) Rasulullaah ﷺ then told her, "Adorn yourself with these." (6)

Hadhrat Ummu Sumbula رضي الله تعالى عنها narrates that when she once presented a gift to Rasulullaah ﷺ, his wives refused to accept it, saying, "We cannot accept this." They however took it when Rasulullaah ﷺ instructed them to do so. In return, Rasulullaah ﷺ then allotted to her a piece of land between two mountains. It was this piece of land that Hadhrat Abdullaah bin Jahash رضي الله تعالى عنه bought from

(1) Bukhaari, Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.69). Ibn Sa'd (Vol.2 Pg.195) has also reported the narration.
(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.42).
(3) Ahmad. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.
(4) Tabraani in his Awsat. Haythami (Vol.9 Pg.13) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.13).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.13). Tirmidhi has also reported the narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56).

Hadhrat Hasan bin Ali رضي الله تعالى عنه.[1]

Other incidents about the generosity of Rasulullaah ﷺ have passed in the chapters concerning spending of wealth in the path of Allaah.

The Generosity of the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that a woman once came to Rasulullaah ﷺ saying, "I want to give this garment to the most generous of all Arabs." Pointing to Hadhrat Sa'eed bin Al Aas رضي الله تعالى عنه who was standing there, Rasulullaah ﷺ said, "Give it to this young man." It is for this reason that such garments are referred to as *Sa'eediyyah.* [2]

Other incidents about the generosity of the Sahabah رضي الله تعالى عنهم have passed in the chapters concerning spending of wealth in Jihaad and in the path of Allaah.

Preferring others Above Oneself

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "There passed a time when (we had so much concern for each other that) none of us (Sahabah رضي الله تعالى عنهم) thought himself more worthy of a Dinaar or a Dirham than his fellow Muslim brother. **Unfortunately, we are now in a time when Dinaars and Dirhams are more beloved to us than our fellow Muslim brothers."** The narration still continues further. [3]

Several incidents of preferring others above oneself have passed in the chapter dealing with spending on others despite being in need and other stories about the Ansaar. There, incidents were mentioned how they gave others despite their intense thirst and need for clothing (and other necessities).

Patience and Perseverance

Exercising Patience in Illness

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that he once visited Rasulullaah ﷺ when Rasulullaah ﷺ was suffering extreme fever and was covered in a blanket. Placing his hand on the blanket, Hadhrat Abu Sa'eed رضي الله تعالى عنه said, "What a high fever you have, O Rasulullaah ﷺ!" Rasulullaah ﷺ remarked, **"Thus are difficulties intensified for us and likewise are the rewards multiplied."** "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed رضي الله تعالى عنه asked, "Who are the people who suffer the most difficulties?" "The Ambiyaa," came the reply. "Who next?" Hadhrat Abu Sa'eed رضي الله تعالى عنه asked further. Rasulullaah ﷺ replied, **"The Ulema."** When Hadhrat Abu Sa'eed رضي الله تعالى عنه asked who was next, Rasulullaah ﷺ informed him, **"The pious people.** Some of them are so troubled by lice that they are killed and others are so impoverished that they own only the garment they wear. Despite all of this, they are as pleased with difficulties as any of you are pleased with bounties." [4]

(1) Tabraani. Haythami (Vol.9 Pg.14) has commented on the chain of narrators.

(2) Zubayr bin Bakkaar and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.189).

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.285).

(4) Ibn Maajah, Ibn Abi Dunya and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.243). Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154), as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.370).

Hadhrat Abu Ubaydah bin Hudhayfah رضي الله تعالى عنه reports from his aunt Hadhrat Faatimah رضي الله تعالى عنها that she was with a few women who visited Rasulullaah ﷺ when he was suffering high fever. Because of the intensity of the fever, Rasulullaah ﷺ had a water bag hung overhead from a branch and lay beneath it so that drops of water fell on to his head. "O Rasulullaah ﷺ!" she said, "Why don't you pray to Allaah to cure you?" Rasulullaah ﷺ replied, "**Those who suffer the most difficulties are the Ambiyaa, then those closest to them, then those closest to them and then those closest to them.**" (1)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Rasulullaah ﷺ was once overcome with pain, he was in great suffering and turned from side to side on his bed. Hadhrat Aa'isha رضي الله تعالى عنها asked, "Would you not be angry with any of us if we had to do this?" Rasulullaah ﷺ replied, "Difficulties will continue harassing a Mu'min but whenever he is pricked by a thorn or suffers any other pain, a sin is forgiven and a stage (in the Aakhirah) is elevated." (2)

The Sahabah رضي الله تعالى عنهم Exercise Patience with Illness

The People of Quba and the Ansaar Patiently Bear Fever

Hadhrat Jaabir رضي الله تعالى عنه narrates that fever (in the human form Allaah had granted it) once sought permission to see Rasulullaah ﷺ. "Who is it?" Rasulullaah ﷺ asked. "Ummu Mildam(1)," was the reply. Rasulullaah ﷺ instructed it to go to the people of Quba and (when it did) only Allaah knows how many people were afflicted. When the people of Quba came to complain about it to Rasulullaah ﷺ, he asked, "You have a choice. If you wish, I shall pray to Allaah to remove it from you or if you prefer, it could (remain amongst you and thereby) be a means of purification for you (from sin)." "Can you really do this?" they asked. When Rasulullaah ﷺ conformed that he could, they bade him to let it stay. (3)

Hadhrat Salmaan رضي الله تعالى عنه narrates that when **fever** once sought permission to see Rasulullaah ﷺ, he asked who it was. It replied, "I am fever. I peel at flesh and suck blood." "**Go to the people of Quba,**" Rasulullaah ﷺ instructed. It then proceeded there and (after a while) the people of Quba came to Rasulullaah ﷺ with pale faces. When they complained about the fever to Rasulullaah ﷺ, he asked them, "You have a choice. If you wish, I shall pray to Allaah and He will remove it from you or if you prefer, you could leave it to remain amongst you and thereby be a means of removing all the sins you may have left." Their reply was, "Why not (why should we not want our sins forgiven)? Leave it, O Rasulullaah ﷺ!" (4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154). Ahmad and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.292).

(2) Ibn Sa'd, Haakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154). Ahmad has reported a similar narration from reliable sources as confirmed by Haythami (Vol.2 Pg.292).

(3) This is the title Arabs give to fever.

(4) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.5 Pg.260). Abu Ya'la and Ibn Hibbaan have also reported the narration.

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that fever once came to Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Send me to those people or those of your companions who are most beloved to you." "Go to the Ansaar," Rasulullaah ﷺ said. It then went to them and floored them. The Ansaar then came to Rasulullaah ﷺ pleading, "O Rasulullaah ﷺ! Fever has afflicted us, so do pray to Allaah to cure us." Rasulullaah ﷺ then prayed and they were cured. A woman then ran behind Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Pray for me as well because I am from the Ansaar. Pray for me as you have prayed for them." Rasulullaah ﷺ replied, "What do you prefer? Would you rather have me pray for you and that you be cured or would you rather exercise patience (and remain with the illness) in which case it will be incumbent for you to enter Jannah?" She immediately submitted three times, "No! I swear by Allaah O Rasulullaah ﷺ that I would rather exercise patience." She then added, "By Allaah! I shall never jeopardise His Jannah for anything." (1)

One of the Sahabah رضي الله تعالى عنهم Patiently Bears with his Fever

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ once did not notice someone who regularly attended his gatherings. When Rasulullaah ﷺ asked what the matter was that the person was not to be seen, the Sahabah رضي الله تعالى عنهم informed Rasulullaah ﷺ that the man had been struck down by an intense fever. "Let us go an visit him," Rasulullaah ﷺ said to them. When Rasulullaah ﷺ entered the room, the young man started to cry. "do not cry," Rasulullaah ﷺ consoled him, **"because Jibra'eel عليه السلام has just informed me that fever is my Ummah's share of Jahannam (if they suffer it in this world, they will not be subjected to Jahannam in the Aakhirah, Inshaa Allaah)."** (2)

The Patience of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Abu Safar reports that when some people came to visit Hadhrat Abu Bakr رضي الله تعالى عنه during his illness, they said, "O Khalifah of Rasulullaah ﷺ! Should we not summon a physician to see you?" "He has already been to see me," Hadhrat Abu Bakr رضي الله تعالى عنه informed them. "And what did he say to you?" they asked. (Referring to Allaah) Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He said, 'I do as I please'." (3)

Hadhrat Mu'aawiya bin Qurra رضي الله تعالى عنه narrates that when Hadhrat Abu Dardaa رضي الله تعالى عنه fell ill, his friends came to visit him. "What is the problem?" they asked. "My sins," he replied. "What do you wish for?" they enquired further. "I wish for Jannah," was his reply. "Should we summon a physician for you?" they asked.

(1) Tabraani. Haythami (Vol.2 Pg.306) has commented on the chain of narrators. Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160). Bukhaari has also reported the narration in his Adab (Pg.73).

(3) Tabraani. Haythami (Vol.2 Pg.302) has commented on the chain of narrators.

Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "It is He (Allaah) Who has made me lay here (with this illness)." (1)

The Patience Hadhrat Mu'aadh رضي الله تعالى عنه and his Family Exercised During the Plague

Hadhrat Abdur Rahmaan bin Ghanam reports that when the plague struck Shaam, Hadhrat Amr bin Al Aas رضي الله تعالى عنه announced, "This plague is a punishment, so flee from it to the valleys and ravines." When news of this statement reached Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه, he became incensed and said, "Amr bin Al Aas is wrong! I was a companion of Rasulullaah ﷺ at a time when Amr was more astray than the camel his family owns. This plague is the du'aa of your Nabi ﷺ (2), the mercy of your Rabb(3) and the way in which many pious people lost their lives in the past."

When this news reached Hadhrat Mu'aadh رضي الله تعالى عنه, he prayed, "O Allaah! Grant the family of Mu'aadh their share in full." His two daughters then passed away in the plague and his son Abdur Rahmaan was also afflicted. Advising his son, Hadhrat Mu'aadh رضي الله تعالى عنه recited the verse:

﴿اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝﴾ (سورہ بقرہ: آیت ۱۴۷)

The truth is from your Rabb so never be among those who doubt. {Surah Baqarah, verse 147}

To this, his son replied with the following verse of the Qur'aan:

﴿سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ۝﴾ (سورہ صفات: آیت ۱۰۲)

If Allaah wills, you will soon find me to be among the patient ones. {Surah Saaffaat, verse 102}

The plague then struck Hadhrat Mu'aadh رضي الله تعالى عنه himself (and it showed up first) on the back of his hand. "This," Hadhrat Mu'aadh رضي الله تعالى عنه said, "is more beloved to me than red camels." When he saw a man weeping beside him, he asked, "What makes you weep?" The man replied, "I am crying over the knowledge I used to gain from you (which I shall no longer be gaining after your demise)." "Do not cry," Hadhrat Mu'aadh رضي الله تعالى عنه consoled him, "because although Hadhrat Ibraheem عليه السلام was in a place where there was no knowledge to be learnt, Allaah gave him the knowledge. **After I die, seek knowledge from four men (viz.) Abdullaah bin Mas'ood رضي الله تعالى عنه, Abdullaah bin Salaam رضي الله تعالى عنه, Salmaan رضي الله تعالى عنه and Abu Dardaa رضي الله تعالى عنه.**"(4)

Another narration states that Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه and Hadhrat Abu Maalik Ash'ari رضي الله تعالى عنه were all struck by the plague on the same day. Hadhrat

(1) Ibn Sa'd (Vol.3 Pg.141), Ibn Abi Shaybah, Ahmad in his *Zuhd* and Abu Nu'aym in his *Hilya* (Vol.1 Pg.34), as quoted in *Kanzul Ummaal* (Vol.2 Pg.153).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218). Ibn Sa'd (Vol.7 Pg.118) has reported a similar narration.

(3) Rasulullaah ﷺ made du'aa to Allaah to accord the status of a martyr to any person of his Ummah who died in a plague.

(4) Someone who dies in a plague is a martyr in the sight of Allaah.

Mu'aadh رضي الله تعالى عنه said, "This is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. O Allaah! Grant the family of Mu'aadh their full share of this mercy."

The night was not yet over when his only son Abdur Rahmaan was struck by the plague. Abdur Rahmaan was the most beloved person to Hadhrat Mu'aadh رضي الله تعالى عنه and it was with his name that Hadhrat Mu'aadh رضي الله تعالى عنه received his title (of Abu Abdur Rahmaan). Returning from the Masjid, Hadhrat Mu'aadh رضي الله تعالى عنه found his son restless and asked, "O Abdur Rahmaan! How are you?" In reply, his son said, "Beloved father, "The truth is from your Rabb so never be among those who doubt." Hadhrat Mu'aadh رضي الله تعالى عنه said to him, "If Allaah wills, you will soon find me to be among the patient ones." Abdur Rahmaan passed away that night and Hadhrat Mu'aadh رضي الله تعالى عنه buried him the following morning.

Hadhrat Mu'aadh رضي الله تعالى عنه was also afflicted with the plague and when the pangs of death struck him, they struck more severely than they did any other person. Each time he regained consciousness from his coma, he opened his eyes and said, "O Rabb! You may strangle as often as you please because I swear by Your honour that You know how much my heart loves You." (1)

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Other Muslims Persevere Through the Plague

Hadhrat Shahr bin Howshab reports from a man from his tribe called Raaba that when the plague started to spread, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. Abu Ubaydah prays that Allaah grant him his full share of it." **Hadhrat Abu Ubaydah رضي الله تعالى عنه was then struck with the plague and passed away.**

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was then appointed commander over the troops and he later addressed the people saying, "O people! This plague is the mercy of your Rabb, the du'aa of your Nabi ﷺ and the manner in which the lives of the pious ones before you were taken. Mu'aadh prays that Allaah grant his family their full share of it." His son Abdur Rahmaan was then struck by the plague and passed away. Hadhrat Mu'aadh رضي الله تعالى عنه then prayed to Allaah that the plague strike him and it did (the first signs appearing) on his palm. The narrator says, "I saw Hadhrat Mu'aadh رضي الله تعالى عنه looking at his palm and then turning it around saying, 'I swear by Allaah that I would not like to exchange you for anything in this world.'"

After Hadhrat Mu'aadh رضي الله تعالى عنه passed away, Hadhrat Amr bin Al Aas رضي الله تعالى عنه was appointed commander. When he stood up to address the people, he said, **"O people! When this plague strikes, it spreads like wildfire so seek shelter from it in the mountains."** To this, Hadhrat Abu Waathilah Hudhali رضي الله تعالى عنه remarked, "You are wrong! By Allaah! I was in the company of Rasulullaah ﷺ when you were worse than this donkey of mine!" Hadhrat Amr رضي الله تعالى عنه's response was, "By

(1) Ibn Khuzaymah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.325). Ahmad and Bazzaar have also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.312).

Allaah! I shall not reply to what you are saying but I swear by Allaah that we shall not be staying on here."

The narrator continues, "Hadhrat Amr رضي الله تعالى عنه then left, the people scattered and Allaah removed the plague from them. When the opinion of Hadhrat Amr bin Al Aas رضي الله تعالى عنه reached (Ameerul Mu'mineen) Hadhrat Umar bin Khattaab رضي الله تعالى عنه, he said "I swear by Allaah that he did not condemn it." (1)

The Statement of Hadhrat Mu'aadh رضي الله تعالى عنه Concerning the Plague of Amwaas

Hadhrat Abu Qilaabah narrates that when the plague struck Shaam, Hadhrat Amr bin Al Aas رضي الله تعالى عنه said, "This is a scourge that has come so flee from it to the mountains and ravines." When this statement reached Hadhrat Mu'aadh رضي الله تعالى عنه, far from confirming it, he said, "Not at all! It is martyrdom, a mercy and the du'aa of your Nabi ﷺ." Hadhrat Abu Qilaabah narrates further, "While I knew that it was a form of martyrdom and a mercy, I did not know how it was the du'aa of Rasulullaah ﷺ until I was informed that while performing salaah one night, Rasulullaah ﷺ thrice made du'aa saying, 'Then let it be fever or a plague.' The following morning, one of his family members asked, 'O Rasulullaah ﷺ! I overheard you making a du'aa last night.' 'You heard it?' Rasulullaah ﷺ asked. 'I certainly did,' came the reply. Rasulullaah ﷺ then explained, **'I asked my Rabb not to let my Ummah perish through drought and this du'aa was accepted. I then prayed to Allaah never to allow an enemy to overpower them and annihilate them (this was also granted). I also prayed to Him never to let my Ummah fragment into groups, waging wars against each other. This du'aa however was refused. It was then that I thrice said, 'Then let it be fever or a plague'."** (2)

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه's Joy at the Plague

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and his family were unaffected by the plague of Amwaas when he prayed to Allaah saying, "O Allaah! Grant the family of Abu Ubaydah their share." When a sore erupted on his little finger, Hadhrat Abu Ubaydah رضي الله تعالى عنه started looking at (thinking that it was a sign of the plague) but he was assured that it meant nothing. He then said, "I wish that Allaah blesses it because when he blesses something little, it becomes a lot." (3)

Hadhrat Haarith bin Abu Umayrah Haarithi narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه sent him to ask Hadhrat Abu Ubaydah رضي الله تعالى عنه how he was when the plague struck him. Hadhrat Abu Ubaydah رضي الله تعالى عنه showed Hadhrat Haarith a sore

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.240). Haakim (Vol.1 Pg.276) has also reported the narration. Ahmad has also reported the narration from reliable sources as confirmed by Haythami (Vol.2 Pg.311).

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.78).

(3) Ahmad. Haythami (Vol.2 Pg.311) has commented on the chain of narrators.

that had erupted on his palm. It looked very serious to Hadhrat Haarith and gave him a fright. Hadhrat Abu Ubaydah رضي الله تعالى عنه then swore in the name of Allaah that he would not want to trade it even for red camels. (1)

Patiently Bearing Loss of Sight

The Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم Patiently Bear the Loss of Sight

Hadhrat Zaid bin Arqam رضي الله تعالى عنه Exercises Patience when he Loses his Sight

Hadhrat Zaid bin Arqam رضي الله تعالى عنه says, "When I developed a cataract, Nabi صلى الله عليه وسلم came to visit me. He asked, 'O Zaid! What would you do if you lost your eye?' 'I shall exercise patience and look forward to the rewards (from Allaah),' I replied. Rasulullaah صلى الله عليه وسلم then said, **'If after losing your eye you exercise patience and anticipate the rewards, your reward will be Jannah.'"**(2)

Hadhrat Anas رضي الله تعالى عنه narrates that he accompanied Rasulullaah صلى الله عليه وسلم to visit Hadhrat Zaid bin Arqam رضي الله تعالى عنه when he was suffering from an eye ailment. Rasulullaah صلى الله عليه وسلم said to him, "O Zaid! If you lose your eye and exercise patience and anticipate the rewards, you will meet Allaah without a single sin against your name." (3)

Hadhrat Zaid bin Arqam رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once visited him when he was ill. Rasulullaah صلى الله عليه وسلم said, "No harm will come to you from this illness but what will you do if you reach old age after my demise and then lose your eyesight?" Hadhrat Zaid رضي الله تعالى عنه replied, "I shall then exercise patience and anticipate the rewards." "In that case," Rasulullaah صلى الله عليه وسلم remarked, "you shall enter Jannah without reckoning." Hadhrat Zaid رضي الله تعالى عنه later did go blind after Rasulullaah صلى الله عليه وسلم's demise. (4) Another narration adds that after the demise of Rasulullaah صلى الله عليه وسلم, Hadhrat Zaid رضي الله تعالى عنه did go blind but Allaah restored his eyesight before he passed away. May Allaah shower his mercies on him. (5)

A Sahabi رضي الله تعالى عنه Exercises Patience upon the Loss of his Eyesight

Hadhrat Qaasim bin Muhammad narrates that when some people visited a Sahabi رضي الله تعالى عنه who had lost his eyesight, he said, "**I wanted my sight only to see Rasulullaah صلى الله عليه وسلم.** However, since Rasulullaah صلى الله عليه وسلم has passed away, it would not even please me to use them to see a gazelle from the gazelles of Tabaala (a place in Yemen)." (6)

(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74).
(3) Bukhaari in his Adab (Pg.78).
(4) Ahmad. Haythami (Vol.2 Pg.308) has commented on the chain of narrators.
(5) Abu Ya'la and Ibn Asaakir. Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).
(6) Tabraani. Haythami (Vol.2 Pg.309) has commented on the chain of narrators.

Exercising Patience Upon the Demise of Children, Family and Friends

Rasulullaah ﷺ's Patience Upon the Demise of his Son Ibraheem رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه says, "I saw (Rasulullaah ﷺ's son) Ibraheem رضي الله تعالى عنه surrendering his soul in front of Rasulullaah ﷺ. With his eyes filled with tears, Rasulullaah ﷺ said, 'Although the eyes weep and the heart grieves, we shall say only that which pleases Allaah. **O Ibraheem! I swear by Allaah that we are deeply saddened by your demise.**'"(1)

Hadhrat Makhool narrates that Rasulullaah ﷺ was leaning on Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه as he entered the room where (his son) Ibraheem رضي الله تعالى عنه was surrendering his soul. When the boy passed away, Rasulullaah ﷺ's eyes filled with tears. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Is this not what you forbade people from doing? When the Muslims see you weep, they will also weep." When his tears stopped, Rasulullaah ﷺ said, "This (these tears) is because of mercy (soft-heartedness) and whoever is not merciful will not have mercy shown to him. What we have been forbidding people from doing is from wailing and **from praising attributes of a (deceased) person that he never possessed.** Had it not been for Allaah's promise to gather people together (for reckoning), for the fact that death is a well travelled path and for the fact that the last of us will meet with the first of us, we would have felt grief more severe than this. Because of our sorrow over his death our eyes weep and our hearts grieve but we shall never say anything that will anger our Rabb. The balance of his suckling will be done in Jannah." (2)

Rasulullaah ﷺ's Patience upon the Death of his Grandson

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه narrates that they were with Rasulullaah ﷺ one day when one of his daughters sent for him with the message that her son was dying. Rasulullaah ﷺ instructed someone saying, "Go and inform her that to Allaah belongs all that He takes and all that He gives and He has decreed a fixed term for everything. Instruct her to exercise patience and to look forward to the rewards (from Allaah for her patience)." The messenger returned to Rasulullaah ﷺ saying, "She is beseeching you to come in the name of Allaah." Rasulullaah ﷺ got up to leave and a few of the Sahabah رضي الله تعالى عنهم went with him. Amongst them were Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. Hadhrat Usaamah رضي الله تعالى عنه says, "I also accompanied them and when the child was given to Rasulullaah ﷺ, he was quivering in the throes of death (making a sound) as if the soul was in an old water bag. As Rasulullaah ﷺ's

(1) Bukhaari in his Adab (Pg.78). Ibn Sa'd (Vol.2 Pg.85) has reported a similar narration.
(2) Ibn Sa'd (Vol.1 Pg.90).

eyes welled with tears, Sa'd رضي الله تعالى عنه asked, 'What is this (tears), O Rasulullaah ﷺ!' Rasulullaah ﷺ replied, 'This is the mercy that Allaah has placed in the hearts of His servants and it is only upon His merciful servants that Allaah showers His mercy.'"(1)

Rasulullaah ﷺ's Patience Upon the Martyrdom of his Uncle Hadhrat Hamzah رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that as Rasulullaah ﷺ stood by the body of Hadhrat Hamzah bin Abdul Muttalib رضي الله تعالى عنه when he was martyred, the sight was more painful than any he had ever witnessed because the body had been savagely mutilated. Rasulullaah ﷺ said words similar in effect to: "May Allaah shower His mercy on you. As far as I know, you were one who maintained family ties and always did good works. By Allaah! If it were not for the added grief it would cause your family, I would prefer to leave you in this condition so that Allaah may resurrect you from the bellies of wild animals (that will eat your corpse)." Rasulullaah ﷺ then added, "Take note! I swear by Allaah that to avenge you, I shall have seventy of the Kuffaar mutilated as they have done to you." It was then that Hadhrat Jibra'eel عليه السلام arrived with the following verse:

﴿وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ۝﴾

(سورت نحل آیت ۱۲۶،۱۲۷)

When you claim retribution *(for a wrong done to you)*, then avenge yourself in proportion to the aggression *(wrong)* done against you *(and not any more)*. But if you exercise patience *(without taking revenge)*, then this is definitely best for the patient ones. {Surah Nahl, verse 126}

Rasulullaah ﷺ then paid the expiation (for not fulfilling the oath) and restrained himself from taking action. (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ saw what was done to (his uncle) Hadhrat Hamzah رضي الله تعالى عنه, he remarked, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." When the sight grieved him too deeply, Rasulullaah ﷺ said, "If I get the upper hand over them (the Mushrikeen), I shall mutilate thirty of them." It was then that Allaah revealed the verse:

﴿وَاِنْ عَاقَبْتُمْ فَعَا قِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْ تُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ۝
وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ۝﴾

(سورہ نحل: آیت۱۲۶، ۱۲۷)

When you claim retribution *(for a wrong done to you)*, then avenge yourself in proportion to the aggression *(wrong)* done against you *(and*

(1) Ibn Sa'd (Vol.1 Pg.88) and in more detail in (Vol.1 Pg.89).

(2) Tayaalisi, Ahmad, Abu Dawood, Tirmidhi, Ibn Maajah, Abu Awaanah and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.8 Pg.118).

not any more). But if you exercise patience *(without taking revenge),* then this is definitely best for the patient ones. Be patient! Your patience is only from Allaah *(only Allaah can give you the ability to exercise patience).* Do not grieve over them *(the Kuffaar when they refuse to accept Islaam)* and do not be saddened by their plotting (against you because Allaah will see to them). {Surah Nahl, verses 126,127}.

Rasulullaah ﷺ then gave instructions for the body of Hadhrat Hamzah رضي الله تعالى عنه to be turned towards the Qiblah and performed the Janaazah salaah with nine *Takbeers.* All the other martyrs were then brought to Rasulullaah ﷺ. Each time a martyr was brought, he was placed beside Hadhrat Hamzah رضي الله تعالى عنه and Rasulullaah ﷺ would perform the Janaazah salaah for the martyr and Hadhrat Hamzah رضي الله تعالى عنه. **In this manner, Rasulullaah ﷺ performed the Janaazah salaah seventy-two times for Hadhrat Hamzah رضي الله تعالى عنه.** Rasulullaah ﷺ then stood by the Sahabah رضي الله تعالى عنهم until the martyrs were buried. After the above verse was revealed, Rasulullaah ﷺ forgave the Mushrikeen and forsook the idea of mutilation. (1)

Rasulullaah ﷺ's Grief upon the Demise of Hadhrat Zaid bin Haaritha رضي الله تعالى عنه

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه says, "When my father (Hadhrat Zaid bin Haaritha رضي الله تعالى عنه) was martyred, I went to see Rasulullaah ﷺ. When he saw me, Rasulullaah ﷺ started weeping. When I again went to him the next day, he said, 'Even today I felt the grief I feel when I saw you yesterday.'"(2)

Hadhrat Khaalid bin Shumayr رضي الله تعالى عنه reports that when Hadhrat Zaid bin Haaritha رضي الله تعالى عنه was martyred and Rasulullaah ﷺ went to the Sahabah رضي الله تعالى عنهم, Hadhrat Zaid رضي الله تعالى عنه's daughter burst out crying in front of Rasulullaah ﷺ. When Rasulullaah ﷺ then started weeping profusely, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه asked, "What is this, O Rasulullaah ﷺ?" "This," replied Rasulullaah ﷺ, "is the longing a friend has for his friend." (3)

Rasulullaah ﷺ's Grief upon the Demise of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ kissed Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه after his demise, his eyes were flowing with tears. (4) In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "I actually saw Rasulullaah ﷺ's tears flowing on the cheek of Uthmaan bin Madh'oon رضي الله تعالى عنه."(5) (6)

(1) Bazzaar and Tabraani. Haythami (Vol.6 Pg.119) has commented on the chain of narrators. Haakim (Vol.3 Pg.197) has reported a similar narration.
(2) Tabraani. Haythami (Vol.6 Pg.120) has commented on the chain of narrators.
(3) Ibn Abi Shaybah, Ibn Manee, Bazzaar, Baawardi, Daar Qutni in his Afraad and Sa'eed bin Mansoor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).
(4) Ibn Sa'd (Vol.3 Pg.32).
(5) Tirmidhi, as quoted in *Isaabah* (Vol.2 Pg.464).
(6) Ibn Sa'd (Vol.3 Pg.288).

The Sahabah رضي الله تعالى عنهم Exercise Patience on the Occasions of Death

Hadhrat Ummu Haaritha رضي الله تعالى عنها Exercises Patience upon the Demise of her Son

Hadhrat Anas رضي الله تعالى عنه reports that Hadhrat Haaritha bin Suraaqa رضي الله تعالى عنه was killed during the Battle of Badr. Although he was a non-combatant, he was killed by a stray arrow. His mother came there asking, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. "Shame on you!" Rasulullaah ﷺ exclaimed, "Are you mad? There are eight levels of Jannah and your son had reached *Firdous* which is the highest of them all." (1)

Another narration(2) states that she said, "I shall exercise patience if he is Jannah. If not, I shall exert myself in crying." "O Ummu Haaritha!" Rasulullaah ﷺ consoled her, "There are many levels of Jannah and your son had reached *Firdous* which is the highest of them all." Yet another narration states that Rasulullaah ﷺ said, "O Ummu Haaritha! There is not only one Jannah. There are many levels of Jannah and he is in *Firdous* which is the highest of them all." She then said, "I shall then exercise patience." (3)

Another narration from Hadhrat Anas رضي الله تعالى عنه states that Hadhrat Ummu Haaritha رضي الله تعالى عنها said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, "There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!" (4)

Hadhrat Ummu Khallaad رضي الله تعالى عنها Exercises Patience upon the Demise of her Son

Hadhrat Muhammad bin Thaabit bin Qais bin Shammaas رضي الله تعالى عنه narrates that when the Muslims fought the (Jewish) Banu Qurayzah tribe, a man from the Ansaar called Khallaad رضي الله تعالى عنه was martyred. When someone went to inform her that he had been martyred, she went (to receive his body) while wearing her veil. Someone remarked, "Khallaad has been killed and you are wearing a veil?!" She replied, "I may have lost Khallaad but I have not lost my modesty." When Rasulullaah ﷺ was informed of this, he said, "Take note that he (Hadhrat Khallaad رضي الله تعالى عنه) shall receive the rewards of two martyrs." When someone

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.274).

(2) Bayhaqi (Vol.9 Pg.167). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.273). Haakim (Vol.3 Pg.208) and Ibn Sa'd (Vol.3 Pg.68) have also reported a similar narration.

(3) Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.275).

(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.26).

asked the reason for this, Rasulullaah ﷺ replied, "Because he was killed by the Ahlul Kitaab." (1)

Hadhrat Abu Talha رضي الله تعالى عنه and Hadhrat Ummu Sulaym رضي الله تعالى عنها Exercise Patience upon the Demise of their Son

Hadhrat Anas رضي الله تعالى عنه reports that (his mother) Hadhrat Ummu Sulaym رضي الله تعالى عنها once came to his father Abu Anas saying, "Today I have come with news that you will dislike." His response was: "You are always coming with news from that Bedouin that I dislike." She said, "He is a Bedouin whom Allaah has selected and made a Nabi." "What is the news you have brought?" he asked. "Wine has been forbidden," she replied. To this he said, "Then this is where we separate." He then died as a Mushrik.

When Hadhrat Abu Talha رضي الله تعالى عنه approached Hadhrat Ummu Sulaym رضي الله تعالى عنها (with a marriage proposal), she said, "I cannot marry you when you are a Mushrik." "No," exclaimed Hadhrat Abu Talha رضي الله تعالى عنه, "By Allaah! That is not your motive." "Then what is my motive?" asked Hadhrat Ummu Sulaym رضي الله تعالى عنها. "Your motive is gold and silver," he replied. "In that case," retorted Hadhrat Ummu Sulaym رضي الله تعالى عنها, "I make you and the Nabi of Allaah ﷺ witness to the fact that if you accept Islaam, I shall be content with you giving me only your acceptance of Islaam (as dowry. I want nothing else)." "Who will stand guarantee for me to this agreement?" Hadhrat Abu Talha رضي الله تعالى عنه asked. Hadhrat Ummu Sulaym رضي الله تعالى عنها then said, "O Anas! Get up and go with your uncle."

Hadhrat Anas رضي الله تعالى عنه got up and with Hadhrat Abu Talha رضي الله تعالى عنه's hand on his shoulder, they proceeded. When they got close to where Rasulullaah ﷺ was and he heard their voices, he remarked, "Here is Abu Talha with the radiance of Islaam sparkling between his eyes." Hadhrat Abu Talha رضي الله تعالى عنه greeted Rasulullaah ﷺ and then professed:

"اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ"

I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the Rasul of Allaah

Rasulullaah ﷺ then married him (to Hadhrat Ummu Sulaym رضي الله تعالى عنها) on the condition of his accepting Islaam. Hadhrat Abu Talha رضي الله تعالى عنه later fathered a son who was the apple of his father's eye. However, when the child started to walk, Allaah decided to take the child away.

(Still unaware that the child had passed away) Hadhrat Abu Talha رضي الله تعالى عنه came to Hadhrat Ummu Sulaym رضي الله تعالى عنها asking, "How is my son, O Ummu Sulaym?" "Better then he had been (because death has relieved him of his illness)," she replied. She then said further, "Why don't you have your supper because it is already late." After serving him his supper, she asked, "O Abu Talha! When a trust is given to some people for safekeeping and the owners of the trust send a

(1) Ibn Sa'd (Vol.3 Pg.83). Abu Nu'aym has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157), as has Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.454).

message after some time that they require it back, can those who have it in trust refuse to return it?" "Not at all," replied Hadhrat Abu Talha رضي الله تعالى عنه. Hadhrat Ummu Sulaym رضي الله تعالى عنها then said, "Your son has left this world." "Where is he now?" Hadhrat Abu Talha رضي الله تعالى عنه asked. When she informed him that the child was in the inner room, Hadhrat Abu Talha رضي الله تعالى عنه went there, opened the face and recited:

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

"To Allaah we belong and to Him shall we return"

He then went to inform Rasulullaah ﷺ about the statement of Hadhrat Ummu Sulaym رضي الله تعالى عنها, to which Rasulullaah ﷺ said, "I swear by the Being Who has sent me with the truth that because of her patience at the demise of her child, Allaah has already placed another son in her womb."

After Hadhrat Ummu Sulaym رضي الله تعالى عنها had delivered the child, Rasulullaah ﷺ said, "O Anas! Go and tell your mother that after cutting the umbilical cord, she should not feed anything to the baby without first sending for me." Hadhrat Anas رضي الله تعالى عنه says, "She then gave the baby in my arms and I took it to Rasulullaah ﷺ. When I placed the baby before Rasulullaah ﷺ, he asked for three Ajwa dates. When I brought them, he removed the stones, chewed on them and then opened the child's mouth to place it inside. The child immediately started turning it about in his mouth, to which Rasulullaah ﷺ remarked, 'The Ansaar certainly love dates.' Thereafter, Rasulullaah ﷺ said to me, 'Go and tell your mother, 'May Allaah bless you in this child and make him obedient and pious.'"(1)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Talha رضي الله تعالى عنه's son was ill and passed away one day when he was out. When he returned, Hadhrat Abu Talha رضي الله تعالى عنه asked, "How is my son?" Hadhrat Ummu Sulaym رضي الله تعالى عنها replied, "He is calmer than he had been." She then served him supper and after he had completed, the couple engaged in sexual relations. It was only afterwards that she told him to bury the child. The next morning when Hadhrat Abu Talha رضي الله تعالى عنه informed Rasulullaah ﷺ about what had happened, Rasulullaah ﷺ asked, "Did you have relations with your wife last night?" After receiving a positive reply, Rasulullaah ﷺ prayed, "O Allaah! Bless them." Hadhrat Ummu Sulaym رضي الله تعالى عنها then gave birth to a son.

Hadhrat Abu Talha رضي الله تعالى عنه then instructed Hadhrat Anas رضي الله تعالى عنه to carefully take this child to Rasulullaah ﷺ. Ummu Sulaym رضي الله تعالى عنها also sent some dates with the baby and when Rasulullaah ﷺ took the child, he asked, "Has something come with him?" When the Sahabah رضي الله تعالى عنهم informed him that some dates had also come, Rasulullaah ﷺ asked for them. After chewing them, Rasulullaah ﷺ took it from his mouth, placed it in the child's mouth and rubbed it on the child's palate (called Tahneek). Rasulullaah ﷺ then named the child

(1) Bazzaar. Haythami (Vol.9 Pg.291) has commented on the chain of narrators. Another narration of Bazzaar states that Hadhrat Ummu Sulaym رضي الله تعالى عنها said to Hadhrat Abu Talha رضي الله تعالى عنه, "How can I marry you when you worship the wood which that slave of mine brings?" Ibn Sa'd (Vol.8 Pg.316) has reported a similar narration.

Abdullaah.[1]

Another narration states that Rasulullaah ﷺ said, "Allaah shall bless them in their night." Hadhrat Sufyaan reports that a man from the Ansaar mentioned, "I saw nine of their (Hadhrat Ummu Sulaym رضي الله تعالى عنها and Hadhrat Abu Talha رضي الله تعالى عنه's) children all of whom were proficient scholars of the Qur'aan." [2]

Hadhrat Abu Bakr رضي الله تعالى عنه Exercises Patience upon the Demise of his son Abdullaah رضي الله تعالى عنه

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه was struck by an arrow in the battle for Taa'if. (After healing) His wound reopened forty days after the demise of Rasulullaah ﷺ, causing him to pass away. When he went to (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Dear daughter! By Allaah! It seems as if a goat was pulled by the ear and removed from our house." She said, "All praise belongs to Allaah who has strengthened your heart and kept you firm on what is right." After leaving, he again came to her saying, "Dear daughter! Are you not afraid that Abdullaah may have been buried while he was still alive?" Hadhrat Aa'isha رضي الله تعالى عنها declared, "Dear father!

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

To Allaah we belong and to Him shall we return."

Hadhrat Abu Bakr رضي الله تعالى عنه then said, "I seek protection from Allaah the All Hearing and All Knowing from the accursed Shaytaan! Dear daughter! Each and every person has influences. One comes from an angel and the other from Shaytaan."

When a delegation from the Thaqeef tribe (the people of Taa'if) came to Hadhrat Abu Bakr رضي الله تعالى عنه, he still had with him the arrow (that killed his son). Taking it out, he asked them, "Does any of you recognise this arrow?" Hadhrat Sa'd bin Ubayd رضي الله تعالى عنه of the Banu Ajlaan tribe replied, "It is I who made that arrow, who attached its feathers and head and who shot it." Hadhrat Abu Bakr رضي الله تعالى عنه said, "It was this arrow that killed my son Abdullaah. All praise belongs to that Allaah Who honoured him (with martyrdom) at your hand and Who did not disgrace you (with death as a Kaafir) at his hand. Allaah is indeed the greatest Protector." [3]

Another narration[4] states that Hadhrat Abu Bakr رضي الله تعالى عنه said, "The good that Allaah grants is indeed vast to both of you."

The Patience of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Dharr رضي الله تعالى عنه

Hadhrat Amr bin Sa'eed رضي الله تعالى عنه narrates that whenever a child was born to Hadhrat Uthmaan رضي الله تعالى عنه, he would ask for the child while it was still wrapped

(1) Bukhaari (Vol.2 Pg.822).
(2) Bukhaari (Vol.1 Pg.174).
(3) Haakim (Vol.3 Pg.477).
(4) Bayhaqi (Vol.9 Pg.89).

(after birth). He would then smell the child. When asked why he did this, Hadhrat Uthmaan رضي الله تعالى عنه replied, "I like to do this because should anything happen to the child, there would be love for the child in my heart (I would then be rewarded for the greater patience I would need to exercise)." (1)

Someone once said to Hadhrat Abu Dharr رضي الله تعالى عنه, "None of your children seem to stay alive?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "All praise belongs to Allaah Who takes them away from this temporary home (this world) and stores them as a treasure (for me) in the eternal abode (of the Aakhirah)." (2)

The patience of Hadhrat Umar رضي الله تعالى عنه upon the Demise of his Brother Hadhrat Zaid رضي الله تعالى عنه

Hadhrat Umar bin Abdur Rahmaan bin Zaid bin Khattaab narrates that whenever a calamity befell Hadhrat Umar رضي الله تعالى عنه, he would console himself saying, "When I was struck with the calamity of the death of (my brother) Zaid bin Khattaab, I managed to exercise patience (why should I not do so now?)." When Hadhrat Umar رضي الله تعالى عنه one day saw the person who killed his brother Hadhrat Zaid رضي الله تعالى عنه, he said to him, "It is a pity that you killed my brother. I think of him every time the wind blows." (3)

The Patience of Hadhrat Safiyyah رضي الله تعالى عنها upon the Death of her Brother Hadhrat Hamzah رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that when Hadhrat Hamzah رضي الله تعالى عنه was martyred, (his sister) Hadhrat Safiyyah رضي الله تعالى عنها, unaware of what had happened, came looking for him. When she met (her nephew) Hadhrat Ali رضي الله تعالى عنه and (her son) Hadhrat Zubayr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said to Hadhrat Zubayr رضي الله تعالى عنه, "Tell your mother (that her brother has been martyred)." "No," replied Hadhrat Zubayr رضي الله تعالى عنه, "You go ahead and tell your aunt." "How is Hamzah?" Hadhrat Safiyyah رضي الله تعالى عنها asked. The two men made it seem to her that they knew nothing. She then approached (her nephew) Rasulullaah صلى الله عليه وسلم who said, "I fear for her sanity (if she knew the truth)." Rasulullaah صلى الله عليه وسلم placed his hand on her chest and made du'aa. (Then when he informed her) She wept as she said:

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

To Allaah we belong and to Him shall we return."

Rasulullaah صلى الله عليه وسلم then stood by the mutilated body and said, "If it were not for the grief it would cause our women, I would not bury him and would leave him in this condition so that Allaah would resurrect him from the bellies of wild animals and birds of prey." Thereafter Rasulullaah صلى الله عليه وسلم gave instructions for all the martyrs to be brought forward and he started performing the Janaazah salaah for them. Nine bodies were brought and laid beside that of Hadhrat Hamzah رضي الله تعالى عنه. Rasulullaah صلى الله عليه وسلم performed the salaah with seven Takbeers. The bodies

(1) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.157).
(3) Haakim (Vol.3 Pg.227), Bayhaqi (Vol.9 Pg.98).

were then taken away while that of Hadhrat Hamzah رضي الله تعالى عنه was left. Thereafter, another nine bodies were brought and Rasulullaah ﷺ performed the Janaazah salaah for them with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah رضي الله تعالى عنه was left behind. Yet again, another nine bodies were brought and Rasulullaah ﷺ performed the Janaazah salaah for them also with seven Takbeers. These bodies were then carried away while that of Hadhrat Hamzah رضي الله تعالى عنه was left behind. This continued until Rasulullaah ﷺ had performed the Janaazah salaah for them all. (1)

Hadhrat Zubayr bin Awaam رضي الله تعالى عنه narrates, "A woman came running during the Battle of Uhud and would have seen the dead bodies when Rasulullaah ﷺ called out, '(Stop) The woman! (Stop) The woman!' Rasulullaah ﷺ disliked that women should see the bodies. When I guessed that she was my mother Safiyya رضي الله تعالى عنها, I ran to her and reached her before she could reach the dead. She was a strong woman and struck me in the chest saying, **'Get away from me. The ground does not belong to you!' I said, 'Rasulullaah ﷺ has emphatically prohibited you form going there.' She then halted in her tracks and took out two sheets saying, 'I have brought these two sheets for my brother Hamzah. The news of his death has already reached me and I want you to bury him in these.'**

We then took the sheets to enshroud Hamzah رضي الله تعالى عنه in but found next to him someone from the Ansaar who was also killed and mutilated as Hamzah رضي الله تعالى عنه was. Because we felt difficult to enshroud Hamzah رضي الله تعالى عنه in two sheets while the Ansaari had none, we decided that one sheet would be used for Hamzah رضي الله تعالى عنه and the other for the Ansaari. After measuring the two sheets, we found the one to be larger than the other. (To decide who would have which sheet) We then drew lots between the two and enshrouded each one in the sheet that fell to his lot." (2)

Discussing the martyrdom of Hadhrat Hamzah رضي الله تعالى عنه, it is reported that when Hadhrat Safiyyah bint Abdul Muttalib رضي الله تعالى عنها came to see her brother, Hadhrat Zubayr رضي الله تعالى عنه met her saying, "Dear mother! It is the instruction of Rasulullaah ﷺ that you return." She said, "Why should I? I have already heard that my brother's body has been mutilated. This has taken place for the sake of Allaah and we are pleased with it (with Allaah's decree). I shall definitely exercise patience and look forward to the rewards from Allaah." When Hadhrat Zubayr رضي الله تعالى عنه reported her words to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Let her go." She then went to the body of Hadhrat Hamzah رضي الله تعالى عنه and prayed for his forgiveness. Rasulullaah ﷺ then gave instructions for him to be buried. (3)

(1) Haakim (Vol.3 Pg.197). Ibn Abi Shaybah and Tabraani have reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.170). Bazzaar has also reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.118).

(2) Bazzaar, Ahmad and Abu Ya'la. Haythami (Vol.6 Pg.118) has commented on the chain of narrators.

(3) Ibn Is'haaq, as quoted in *Isaabah* (Vol.4 Pg.349).

The Patience of Hadhrat Ummu Salamah رضي الله تعالى عنها upon the Demise of her Husband

Hadhrat Ummu Salamah رضي الله تعالى عنها says, "(My husband) Abu Salamah رضي الله تعالى عنه once came to me from Rasulullaah ﷺ saying, 'I have heard from Rasulullaah ﷺ something that gives me great pleasure. Rasulullaah ﷺ said that whenever a Muslim is afflicted with any calamity, he will be rewarded and granted something better in return if he recites:

"اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ"

'To Allaah we belong and to Him shall we return'

followed by the du'aa:

"اَللّٰهُمَّ آجِرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا"

'O Allaah! Reward me in my calamity and replace me with something better'

I learnt the du'aa from him and when Abu Salamah رضي الله تعالى عنه passed away, I recited:

"اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ"

'To Allaah we belong and to Him shall we return.'

"اَللّٰهُمَّ آجِرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا"

'O Allaah! Reward me in my calamity and replace me with something better'

I then thought to myself, 'Where will I get someone better than Abu Salamah رضي الله تعالى عنه?' However, after completing my Iddah, I was one day dying a piece of leather when Rasulullaah ﷺ sought permission to see me. After washing the Qaridh leaves (used for dying) from my hands, I permitted him in and placed for him a leather cushion stuffed with the bark of a palm. Rasulullaah ﷺ sat on it and then proposed for my hand in marriage. After Rasulullaah ﷺ had spoken, I said, 'O Rasulullaah ﷺ! I have no reason for not wanting to marry you. However, I am a woman who is extremely possessive and I fear that you may see something in me (because of my possessiveness) that would cause Allaah to punish me. In addition to this, I am not young anymore and I have children.' **Rasulullaah ﷺ replied, 'As for your possessiveness, Allaah will soon dispel it. As for your age, I am affected by advanced age just as you are. As for your children, they shall be my children as well.' I then accepted, saying, 'I shall then hand myself over to the Rasool of Allaah ﷺ.' Allaah really did replace Abu Salamah رضي الله تعالى عنه for me with someone better, with Rasulullaah ﷺ."**[1]

The Patience Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه Exercised Upon the Death of his Wife

Hadhrat Aa'isha رضي الله تعالى عنها says that they were returning from Hajj or Umrah and were welcomed at Dhul Hulayfah where the children of the Ansaar normally met

(1) Ahmad, Nasa'ee, Ibn Maajah and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.91). Ibn Sa'd (Vol.8 Pg.63,64) has reported a similar narration.

their families. When the people met Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and gave him the news of his wife's death, he covered his face and started to weep. "May Allaah forgive you," Hadhrat Aa'isha رضي الله تعالى عنها said to him, "You are a companion of Rasulullaah ﷺ and are one of the first people to enter the fold of Islaam. Why would you be weeping over a woman?" Hadhrat Usayd رضي الله تعالى عنه uncovered his face and said, "You are right. I swear by my life that after the death of Sa'd bin Mu'aadh رضي الله تعالى عنه, I have no right to weep over anyone else especially after what Rasulullaah ﷺ said about him." "What did Rasulullaah ﷺ say about him?" Hadhrat Aa'isha رضي الله تعالى عنها asked. Hadhrat Usayd رضي الله تعالى عنه then informed her that Rasulullaah ﷺ said, "The Arsh (Throne of Allaah) actually shook at the death of Sa'd bin Mu'aadh." Hadhrat Aa'isha رضي الله تعالى عنها says, "At that time, Usayd bin Hudhayr رضي الله تعالى عنه was walking between Rasulullaah ﷺ and I." (1)

Another narration states that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه said, "Have I no right to weep when I heard Rasulullaah ﷺ say, 'The pillars of the Arsh shook with the death of Sa'd bin Muaa'dh." (2) Yet another narration states that he said, "Why should I not weep when I heard Rasulullaah ﷺ say..." The rest of the narration is the same as the one above. (3)

The Patience of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه upon the death of his Brother Hadhrat Utba رضي الله تعالى عنه

Hadhrat Awn reports that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard about the death of his brother Hadhrat Utba رضي الله تعالى عنه, he started to weep. When asked what made him weep, he replied, "He was my real brother and my companion with Rasulullaah ﷺ. However, despite this, I would not have liked to die before him because for him to pass away and for me to anticipate the rewards for (my patience at) losing him is dearer to me than for me to pass away and for him to anticipate the rewards for (his patience at) losing me." (4)

Hadhrat Khaythama رضي الله تعالى عنه narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه received the news of the death of his brother Hadhrat Utba رضي الله تعالى عنه, his eyes welled with tears as he said, **"This (weeping) is because of the mercy that Allaah has placed (in the heart) that man has no control of."** (5)

The Patience of Hadhrat Abu Ahmad bin Jahash رضي الله تعالى عنه upon the death of his Sister Hadhrat Zaynab bint Jahash رضي الله تعالى عنها

Hadhrat Abdullaah bin Abu Saleet رضي الله تعالى عنه narrates, "I saw Abu Ahmad bin Jahash رضي الله تعالى عنه carrying the funeral bier of (his sister) Zaynab bint Jahash رضي الله تعالى عنها. He was blind and in tears. As the people started crowding about the bier, I heard Hadhrat

(1) Ibn Abi Shaybah, Ahmad, Shaashi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42). Ibn Sa'd (Vol.3 Pg.12) and Haakim (Vol.3 Pg.289) have reported a similar narration.
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.118).
(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.309).
(4) Abu Nu'aym in his *Hilya* (Vol.4 Pg.253).
(5) Ibn Sa'd (Vol.4 Pg.94).

Umar رضي الله تعالى عنه say, 'O Abu Ahmad t! Move away from the bier so the people will not hurt you.' However, Abu Ahmad رضي الله تعالى عنه replied, 'O Umar! It is from her that I received every good. This (carrying her bier) cools the heat of the grief I am feeling.' 'Then hold on tight,' Hadhrat Umar رضي الله تعالى عنه said, 'Hold on tight.'"(1)

The Patience of the Muslims upon the death of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ahnaf bin Qais رضي الله تعالى عنه says, "I once heard Hadhrat Umar رضي الله تعالى عنه say, 'The Quraysh are leaders and when any of them enter a door, an entire group of people enter with them.' I however did not fully understand what he meant until he was stabbed. On his deathbed, he instructed Suhayb رضي الله تعالى عنه to lead the salaah for three days and also gave instructions for food to be served to the people until his successor was appointed. When the people returned from the funeral, the food was served and the tablecloths laid out. However, because of their grief, the people refrained from eating. Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه then said, 'O people! We ate and drank after the demise of Rasulullaah ﷺ and we also ate and drank after the demise of Hadhrat Abu Bakr رضي الله تعالى عنه. Now it is also necessary for us to eat this food." He then stretched out his hand and ate. The people followed suit. I then understood what Hadhrat Umar رضي الله تعالى عنه said about the Quraysh being leaders." (2)

Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Advise People to Exercise Patience upon the Deaths of Close Relatives

Hadhrat Abu Uyaynah رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه consoled a person, he said, "There is no calamity when there is patience and no benefit when there is impatience. What precedes death is simple while that which follows it is difficult. If you think of the loss of Rasulullaah ﷺ, your tragedy will seem light and Allaah will inflate your reward." (3)

Hadhrat Sufyaan reports that when consoling Hadhrat Ash'ath bin Qais رضي الله تعالى عنه upon the death of his son, Hadhrat Ali رضي الله تعالى عنه said, "It is the right of your family relationship that you should grieve but if you exercise patience, Allaah shall replace the loss of your son. If you are patient, fate will take its course and you will be rewarded. However, if you are irritated, fate will still take its course and you will be sinful." (4)

Exercising Patience upon Misfortunes in General

An Ansaari Woman Perseveres with her Epilepsy

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once in

(1) Ibn Sa'd (Vol.8 Pg.80).
(2) Ibn Sa'd (Vol.4 Pg.19), as quoted in *Kanzul Ummaal* (Vol.7 Pg.67). Tabraani has reported a similar narration but Haythami (Vol.5 Pg.196) has commented on the chain of narrators.
(3) Ibn Abi Khaythamah, Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

Makkah when a woman from the Ansaar came to him saying, "O Rasulullaah ﷺ! There is this wretch (evil spirit) that overpowers me (please cure me)." Rasulullaah ﷺ said to her, "If you persevere with this problem, you will appear on the Day of Qiyaamah without any sins and will have no reckoning to give." She replied, "I swear by the Being Who has sent you with the truth, I prefer to persevere until I meet Allaah." She then added, "However, I fear that the wretch would strip me naked." Rasulullaah ﷺ then prayed for her and whenever she feared that the spirit was approaching, she would cling on to the shroud of the Kabah and say to it, "Get away!" It would then leave her. (1)

Hadhrat Ataa رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said to him, "Should I not show you a woman who shall be amongst the inhabitants of Jannah?" "Please do," Hadhrat Ataa رضي الله تعالى عنه responded. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then said, "There was this black woman who once approached Rasulullaah ﷺ with the request, 'Please pray for me because I suffer from epilepsy and (in the fit my clothing opens up and) my body becomes exposed.' Rasulullaah ﷺ said to her, 'If you want, you can persevere and earn yourself Jannah, otherwise I can pray to Allaah to cure you.' 'Not at all,' she replied, 'I shall rather persevere (and be assured of Jannah), but do pray to Allaah that my body does not become exposed.' Rasulullaah ﷺ then made du'aa for her. (2) Another narration adds that Hadhrat Ataa رضي الله تعالى عنه then saw the lady holding on to the shroud of the Kabah. She was called Ummu Zufar رضي الله تعالى عنها and she was a tall black woman. (3)

The Incident of a Man with a Woman who had been a Prostitute during the Period of Ignorance

Hadhrat Abdullaah bin Mughaffal رضي الله تعالى عنه narrates that a woman who had been a prostitute during the Period of Ignorance once passed by a man who stretched out his hand towards her. "Stop!" she cautioned, "Allaah has obliterated Shirk and brought Islaam (I am therefore no longer a prostitute)." He then left her and turned away. However, as he continued looking at her, he struck his face on a wall (and was injured). He then went to Rasulullaah ﷺ and reported the incident to him. Rasulullaah ﷺ said, "You are a person for whom Allaah intends good. **When Allaah had good intentions for a person, He hastens the punishment for his sins in this world (so that he suffers no punishment in the Aakhirah).** On the other hand, when Allaah does not intend good for a person, He holds back the punishment (in this world) until the person receives his punishment in full on the Day of Qiyaamah (when the punishment will be much worse)." (4)

(1) Bazzaar.
(2) Ahmad, Bukhaari and Muslim.
(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.160).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.155).

The statement of Hadhrat Umar رضي الله تعالى عنه that everything which Affects a Mu'min is a Calamity if he does not Like it

Hadhrat Abdullaah bin Khalifah narrates that he was once with Hadhrat Umar رضي الله تعالى عنه when the strap of his sandal broke. Hadhrat Umar رضي الله تعالى عنه recited:

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

"To Allaah we belong and to Him shall we return"

Thereafter (to explain why he said this), Hadhrat Umar رضي الله تعالى عنه said, "**Everything that is unpleasant to you is regarded as a calamity.**" (1)

Hadhrat Sa'eed bin Musayyib narrates that when the front portion of Hadhrat Umar رضي الله تعالى عنه's shoe broke, he exclaimed:

"اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ"

"To Allaah we belong and to Him shall we return"

"O Ameerul Mu'mineen!" the people enquired, "You are reciting () for a mere front portion of a shoe?" Hadhrat Umar رضي الله تعالى عنه replied, "When anything that he finds unpleasant happens to a Mu'min, it is regarded as a calamity." (2)

Hadhrat Umar رضي الله تعالى عنه Commands Hadhrat Abu Ubaydah رضي الله تعالى عنه to Persevere Against the Enemy and The Perseverance of Hadhrat Uthmaan رضي الله تعالى عنه until he was Martyred

Hadhrat Aslam reports that Hadhrat Abu Ubaydah رضي الله تعالى عنه once wrote to Hadhrat Umar bin Khattaab رضي الله تعالى عنه, informing him that the Romans were launching a massive military offensive and also stating the grave dangers they (the Muslim army) faced. In his reply after duly praising Allaah, Hadhrat Umar رضي الله تعالى عنه wrote, "**Whenever any difficulty afflicts a Mu'min, Allaah creates ease afterwards and no difficulty can overpower two eases**(3). Allaah states in His book:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوا وَ صَابِرُوْا وَ رَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝﴾

(سورت آل عمران آیت ۲۰۰)

O you who have Imaan! Exercise sabr, compete in patience, continue doing good deeds *(especially ensuring that the borders of Muslim countries are well guarded)* and fear Allaah so that you may be successful (in reaching your goal). {Surah Aal Imraan, verse 200}(4)

Hadhrat Abdur Rahmaan bin Mahdi says that **Hadhrat Uthmaan** رضي الله تعالى عنه possessed

(1) Ibn Sa'd, Ibn Abi Shaybah, Abd bin Humayd, Ibn Mundhir and Bayhaqi.
(2) Marwazi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).
(3) Here Hadhrat Umar رضي الله تعالى عنه was referring to the verses of the Qur'aan where Allaah states:, meaning that every difficulty is followed by two eases.
(4) Maalik, Ibn Abi Shaybah, Ibn Abi Dunya, Ibn Jareer, Hakim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

two virtues that neither Hadhrat Abu Bakr رضي الله تعالى عنه nor Hadhrat Umar رضي الله تعالى عنه had. One was **his perseverance** until it led to his martyrdom and the other was that he **united the Muslims on one standard version of the Qur'aan.**[1]

Gratitude

The Gratitude of Rasulullaah صلى الله عليه وسلم

Rasulullaah صلى الله عليه وسلم Prolongs his Sajdah in Gratitude to Allaah

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports, "Rasulullaah صلى الله عليه وسلم once left the Masjid and headed for his room on the upper storey. After entering, he faced towards the Qiblah and fell into Sajdah. He prolonged his Sajdah so much that I thought his soul had been taken. I therefore went close to him and sat down. Raising his head from the ground, he asked, 'Who is there?' When I told him that I was Abdur Rahmaan, he asked further, 'What is the matter?' 'O Rasulullaah صلى الله عليه وسلم!' I explained, 'You Sajdah was so long that I feared Allaah may have taken your soul in it.' Rasulullaah صلى الله عليه وسلم said, 'Jibra'eel عليه السلام just came to me saying that Allaah says, **'Whoever invokes My mercy on you (recites Durood), I shall shower My mercies on him and whoever invoked peace on you (sends Salaams), I shall bless him with peace.' I therefore made Sajdah to Allaah in gratitude.'"**[2]

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه says, "I once approached Rasulullaah صلى الله عليه وسلم and found him standing and performing salaah. He continued standing until dawn broke and made such a long Sajdah that I thought his life had been taken. Afterwards he asked, 'Do you know what that (long Sajdah) was for?' 'Allaah and His Rasool صلى الله عليه وسلم know best,' I submitted. After repeating the question three or four times, Rasulullaah صلى الله عليه وسلم explained, 'I performed as much salaah as my Rabb had ordained for me when my Rabb appeared and addressed me. At the end of the conversation, he asked me, 'What shall I do with your Ummah?' 'O my Rabb,' I declared, 'you know best what You shall do with them.' After repeating the question three or four times, Allaah again asked, 'What shall I do with your Ummah?' When I again submitted that He knew best, Allaah said, 'I shall never make you grieve over your Ummah.' I then **fell into Sajdah because my Rabb is appreciative and loves those who show gratitude.'"**[3]

Hadhrat Abdur Rahmaan Abu Bakr رضي الله تعالى عنه narrates that when he once went to visit Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم was busy receiving revelation. When the revelation stopped. Rasulullaah صلى الله عليه وسلم asked Hadhrat Aa'isha رضي الله تعالى عنها to pass him his shawl. He then left the house and entered the Masjid where he found some people besides whom there was no one else there. Rasulullaah صلى الله عليه وسلم sat on one side until the person addressing them had completed his talk. Thereafter,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.58).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.287).
(3) Tabraani. Haythami (Vol.2 Pg.288) has commented on the chain of narrators.

Rasulullaah ﷺ recited Surah Tanzeel Sajdah (Surah) and made such a long Sajdah that people living as far as two miles away arrived there as people started telling each other about the Sajdah. Hadhrat Aa'isha رضي الله تعالى عنها sent a message to her family telling them to come because she was seeing Rasulullaah ﷺ do something she had never seen him do before.

After Rasulullaah ﷺ had lifted his head (from Sajdah), Hadhrat Abu Bakr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! You prolonged your Sajdah so much?" Rasulullaah ﷺ replied, "I prostrated to my Rabb out of gratitude for the Ummah He has granted me. **There shall be seventy thousand of them who shall enter Jannah without reckoning."** Hadhrat Abu Bakr رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! You have an Ummah that is large and extremely pure. You should have asked for more for them." This he repeated two or three times when Hadhrat Umar رضي الله تعالى عنه added, "May my parents be sacrificed for you, O Rasulullaah ﷺ! You have asked a great gift for your Ummah." (1)

The Gratitude Rasulullaah ﷺ showed when he saw a man Suffering from a Terminal Disease

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ once passed by a **man suffering from a terminal disease, he dismounted from his animal and made Sajdah.** When Hadhrat Abu Bakr رضي الله تعالى عنه passed by the man, he also dismounted and made Sajdah and Hadhrat Umar رضي الله تعالى عنه followed suit when he passed by. (2)

Rasulullaah ﷺ Thanks Allaah for Returning his Family Members Safely from an Expedition

Hadhrat Ali رضي الله تعالى عنه reports that when Rasulullaah ﷺ once dispatched an expedition comprising of his family members, he prayed, "O Allaah! If You return them to me safely, I owe it to You to thank You as You ought to be thanked." It was not long afterwards that they came back safely and Rasulullaah ﷺ said, "All praise belongs to Allaah for all the bounties of Allaah." "O Rasulullaah ﷺ!" Hadhrat Ali رضي الله تعالى عنه asked, "Did you not say that if Allaah returned them safely, you owed it to Him to thank Him as He ought to be thanked?" "Did I not just do that?" Rasulullaah ﷺ replied. (3)

The Gratitude of the Sahabah رضي الله تعالى عنهم

The Gratitude of a man To Whom Rasulullaah ﷺ gave a Single Date

Hadhrat Anas رضي الله تعالى عنه reports that when a beggar once came to Rasulullaah ﷺ, he gave instructions for a date to be given to the man. The beggar however (thinking it to be too little) threw it away. Another beggar then arrived and again

(1) Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.2 Pg.289) has commented on the chain of narrators.
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

Rasulullaah ﷺ gave instructions for a date to be given to him. The man exclaimed (in joy), **"Subhaanallaah! A date from Rasulullaah ﷺ!"** Rasulullaah ﷺ then said to one of the servants, "Go to Ummu Salamah and instruct her to give this man the forty Dirhams she has with her."

Hadhrat Hasan narrates that when a beggar once came to Rasulullaah ﷺ and he gave him a date, the beggar exclaimed (in derision), "Subhaanallaah! A Nabi from the Ambiyaa giving a mere date as Sadaqah!" Rasulullaah ﷺ said to him, "Don't you know that there are multitudes of atoms in that[1]?" Thereafter, another man came to beg. When Rasulullaah ﷺ gave him a date as well, he exclaimed (in joy), "A date from a Nabi from the Ambiyaa! I shall never part with this date as long as I live and shall always anticipate its blessings." Rasulullaah ﷺ then instructed the people to be good to the man and he soon became a wealthy man. [2]

The Gratitude Hadhrat Umar رضي الله تعالى عنه Showed to Allaah for Elevating his Status and his Words Concerning Patience and gratitude

Hadhrat Sulaymaan bin Yasaar narrates that when Hadhrat Umar رضي الله تعالى عنه once passed by a place called *Dajnaan,* he said, "I once saw myself grazing animals in this place for (my father) Khattaab. By Allaah! As far as I know, he was a stern and harsh man. (By the grace of Allaah) I then became the guide of the Ummah of Muhammad ﷺ." He then recited the following couplets (which mean):

"There is nothing in the things you see besides superficial enjoyment
While wealth and children are temporary, all that shall remain is Allaah"

He then spurred his camel on saying, *"Howb!"* [3]

Hadhrat Umar رضي الله تعالى عنه once said, "When I come to the conveyance of gratitude and the conveyance of patience, I care not which of the two I ride." [4]

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning a Leper and Another Man

Hadhrat Ikramah رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once passed by a **leper who was also blind, deaf and dumb.** Addressing the people with him, Hadhrat Umar رضي الله تعالى عنه asked, "Do you see any of Allaah's bounties in this man?" When the people replied that they saw none, Hadhrat Umar رضي الله تعالى عنه said, **"Why not? Do you not see that he is able to urinate with ease without the urine holding back or coming out with difficulty? This is and extremely great bounty from Allaah."** [5]

(1) Here Rasulullaah ﷺ was referring to the verse of the Qur'aan that states: Whoever (sincerely) does an atom's weight of good will see it (its consequences when he is rewarded for it). {Surah Zilzaal, verse 7}

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).

(3) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.417).

(5) Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).

Hadhrat Ibraheem reports that Hadhrat Umar رضي الله تعالى عنه once heard a man say, "O Allaah! I wish to spend my wealth and my life in Your path." To this, Hadhrat Umar رضي الله تعالى عنه said, **"Why doesn't any of you remain silent, exercising patience when in difficulty and expressing gratitude when enjoying prosperity?"** (1)

What Hadhrat Umar رضي الله تعالى عنه said to a man Who Greeted him, His Letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and his Statement Concerning People who are Grateful

Hadhrat Anas رضي الله تعالى عنه reports that after a man greeted Hadhrat Umar رضي الله تعالى عنه and he had replied to the greeting, Hadhrat Umar رضي الله تعالى عنه asked him, "How are you?" "I only have the praises of Allaah to sing before you," the man replied. "That is exactly what I wanted from you," said Hadhrat Umar رضي الله تعالى عنه.(2)

Hadhrat Hasan Basri narrates that Hadhrat Umar رضي الله تعالى عنه wrote the following letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه: "Be content with the sustenance Allaah provides for you in this world because Allaah gives more sustenance to some of His servants and less to others to test all of them. **He tests those whom He has given plenty to see whether they are grateful.** His gratitude to Allaah fulfils the duty he owes to Allaah for the sustenance and bounties Allaah has blessed him with." (3)

Hadhrat Umar رضي الله تعالى عنه once said, **"The grateful ones always received more from Allaah so seek more from Allaah. This is because Allaah says:**

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (سورة ابراهيم آيت ٧)

If you show gratitude *(for the favours I grant you)*, then I will definitely grant you *(many)* more." {Surah Ibraheem, verse 7}(4)

Hadhrat Uthmaan رضي الله تعالى عنه shows Gratitude for not Encountering some people who Were Involved in Evil

Hadhrat Sulaymaan bin Moosa narrates that Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه was once called to deal with some people who were involved in some evil activity. However, when Hadhrat Uthmaan رضي الله تعالى عنه went to them, he found that they had already dispersed even though the effects of their evil was still visible. Hadhrat Uthmaan رضي الله تعالى عنه praised Allaah for not encountering them and (as a token of gratitude) he freed a slave. (5)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning Bounties and Gratitude

Hadhrat Ali رضي الله تعالى عنه once said, "Every bounty should be followed by gratitude and

(1) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.2 Pg.154).
(2) Maalik, Ibn Mubaarak and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(3) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60).

gratitude is followed by an increase (in the bounty). Gratitude and an increase in bounties are directly proportional to each other. Therefore, Allaah will never stop increasing the bounties on His servant until the servant stops being grateful (in which case they stop)." (1)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once said, "It never occurs that Allaah opens the door of **gratitude** and closes the door of increasing **bounties.** It also never occurs that Allaah opens the door of **du'aa** and closes the door of **acceptance.** Similarly, it never occurs that Allaah opens the door of **Taubah** and closes the door of **forgiveness.** I shall recite this from Allaah's Book. Allaah says:

﴿اُدْعُوْنِیْٓ اَسْتَجِبْ لَكُمْ ؕ﴾ (سورة مؤمن آیت ٦٠)

"Supplicate *(make du'aa)* to Me and I shall respond." {Surah Al Mumin, verse 60}

Allaah also says:

﴿لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ﴾ (سورة ابراهيم آیت ٧)

"If you show gratitude *(for the favours I grant you)*, then I will definitely grant you *(many)* more." {Surah Ibraheem, verse 7}

Allaah says further:

﴿فَاذْكُرُوْنِیْٓ اَذْكُرْكُمْ﴾ (سورة بقرة آیت ١٥٢)

"So think of Me and I will think of you." {Surah Baqarah, verse 152]

Allaah also says:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ۝﴾

(سورة النساء آیت ١١٠)

Whoever commits a *(minor)* sin or wrongs himself *(by committing a major sin)* and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful." {Surah Nisaa, verse 110} (2)

The Statements of Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Asmaa رضي الله تعالى عنها Concerning Gratitude

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "When a night or a day passes without people seeing me suffer any difficulty, I see this as an extremely great bounty from Allaah." Another narration quotes him as saying, **"The person who sees Allaah's bounties only in food and drink has a limited understanding and has his punishment ever present."** (3)

Hadhrat Aa'isha رضي الله تعالى عنها once said, "Gratitude is binding on the person who

(1) Bayhaqi.

(2) Ibn Maajah and Askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.151).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.152) and Abu Nu'aym in his *Hilya* (Vol.1 Pgs.210,220).

drinks even plain water that enters his body without difficulty and then exits without difficulty." (1)

When (her son) Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was martyred, Hadhrat Asmaa bint Abu Bakr رضي الله تعالى عنها happened to lose something that Rasulullaah ﷺ gave her and which she kept in a bag. When she finally found it after some searching, she fell into Sajdah (in gratitude to Allaah). (2)

Fervour for Earning Rewards

The Fervour of Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that when the Muslims went for the Battle of Badr, every three of them had to share a camel (to ride in turns because of a shortage of transport). Hadhrat Abu Lubaabah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه shared a camel with Rasulullaah ﷺ and when it was Rasulullaah ﷺ's turn to walk, they both offered to walk instead. However, Rasulullaah ﷺ refused saying, "Neither are you two stronger than I nor am I less in need of rewards than you." (3)

The Fervour of the Sahabah رضي الله تعالى عنهم to earn Rewards

The Sahabah رضي الله تعالى عنهم Exert themselves to Stand in Salaah to earn rewards

Hadhrat Muttalib bin Abu Wadaa'ah رضي الله تعالى عنه reports that when Rasulullaah ﷺ once saw a person performing salaah while sitting down, he said, "The salaah of a sitting person is half (in reward) of the salaah of a standing person." Thereafter the Sahabah رضي الله تعالى عنهم exerted themselves greatly to perform salaah while standing (despite suffering extreme hunger and weakness at times). (4)

Hadhrat Anas رضي الله تعالى عنه reports that when Rasulullaah ﷺ arrived in Madinah, he was suffering with high fever and the other Muslims were also suffering of the same. When Rasulullaah ﷺ entered the Masjid one day and found the people sitting and performing salaah (because of their illness), he said, "The salaah of a sitting person is half (in reward) of the salaah of a standing person." (5)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ and his companions (from Makkah) arrived in Madinah, they were so afflicted by the fever in Madinah that they became extremely ill. Eventually they were able to perform salaah only while sitting down. Allaah however, cured Rasulullaah ﷺ from the condition. When Rasulullaah ﷺ left his room one day and found the Sahabah رضي الله تعالى عنهم sitting and performing salaah, he said, "Take

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.152).
(2) Tabraani. Haythami (Vol.2 Pg.290) has commented on the chain of narrators.
(3) Ah and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.261). Bazzaar has also reported the narration, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.69).
(4) Tabraani. Haythami (Vol.2 Pg.150) has commented on the chain of narrators.
(5) Ahmad, reporting from reliable sources as confirmed by Haafidh in his Fat'hul Baari (Vol.3 Pg.395).

note that the salaah of a sitting person is half (in reward) of the salaah of a standing person." Thereafter the Sahabah رضي الله تعالى عنهم exerted themselves greatly to perform salaah while standing despite their extreme weakness and illness solely in aspiration for the additional rewards. (1)

The Incident of Hadhrat Rabaa'ah bin Ka'b رضي الله تعالى عنه with Rasulullaah صلى الله عليه وسلم

Hadhrat Rabaa'ah bin Ka'b رضي الله تعالى عنه says, "I was Rasulullaah صلى الله عليه وسلم's servant and served him all day until he performed the Isha salaah. I would then sit by his door when he entered his room saying to myself, 'Perhaps Rasulullaah صلى الله عليه وسلم will need something.' I would then remain sitting there hearing Rasulullaah صلى الله عليه وسلم say, 'Subhaanallaahi wa Bi-hamdihi,' until I would get tired or until my eyes overwhelmed me and I would fall asleep right there. Seeing my fervour to serve him and feeling that he owed something to me, Rasulullaah صلى الله عليه وسلم one day asked me, 'O Rabaa'ah bin Ka'b! Ask from me and I shall give you.' 'O Rasulullaah صلى الله عليه وسلم!' I submitted, 'Allow me to think about it and then I shall inform you.'

I then addressed myself saying, 'The things of this world are temporary and will soon come to an end. In any case, I have my (preordained) sustenance in this world which is sufficient for me and will come to me (it is therefore futile to ask Rasulullaah صلى الله عليه وسلم for some worldly thing). I shall therefore ask Rasulullaah صلى الله عليه وسلم for something of benefit for my life in the Aakhirah because he enjoys an exalted status with Allaah.' I then approached Rasulullaah صلى الله عليه وسلم and he asked, 'What have you decided, O Rabee'ah?' 'I have made a decision, O Rasulullaah صلى الله عليه وسلم,' I said, **'My request to you is to intercede on my behalf that Allaah frees me from Jahannam.'** Rasulullaah صلى الله عليه وسلم asked, 'Who told you to say this, O Rabee'ah?' I explained to him saying, 'O Rasulullaah صلى الله عليه وسلم! I swear by the Being Who has sent you with the truth that no one told me what to say. You asked me to ask from you and because you enjoy a high status in Allaah's sight, I though the matter over. Realising that the things of this world are temporary and will soon come to an end and that I have my (preordained) sustenance in this world which will come to me I decided to ask you for something of benefit for my life in the Aakhirah.' Rasulullaah صلى الله عليه وسلم remained silent for a long while after which he said, **'I shall do that but do assist me against your carnal self by making Sajdah in abundance.'"**(2)

In another narration, Hadhrat Rabee'ah رضي الله تعالى عنه says, "I used to spend the night in the service of Rasulullaah صلى الله عليه وسلم, bringing him his water for wudhu and seeing to his other needs. When he once asked me to make a request, I said, 'I request your company in Jannah.' 'Anything else?' he asked. When I insisted that this was all, he said, 'Then assist me against your carnal self by making Sajdah in abundance.'"(3)

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.224).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.335). Tabraani, Muslim and Abu Dawood have reported a similar narration in brief.

(3) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.213).

Hadhrat Abdul Jabbaar bin Haarith رضي الله تعالى عنه Seeks rewards for his Companionship with Rasulullaah ﷺ

Hadhrat Abdul Jabbaar bin Haarith bin Maalik Hadasi Manaari رضي الله تعالى عنه narrates, "I was part of a delegation to Rasulullaah ﷺ from the land of *Saraat.* When I came to Rasulullaah ﷺ, I greeted him with the traditional Arab greeting saying, 'May you have a good morning!' Rasulullaah ﷺ said, 'Allaah has given Muhammad ﷺ and his Ummah another greeting. They greet each other with the words of Salaam.' I then said: 'اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ '. Rasulullaah ﷺ replied by saying, 'وَعَلَيْكَ اَلسَّلَامُ '. When he asked what my name was, I informed him that I was Jabbaar bin Haarith. I then accepted Islaam and pledge my allegiance to Rasulullaah ﷺ. After I had pledge my allegiance someone said to Rasulullaah ﷺ. 'This Manaari is one of the accomplished horsemen of his tribe.' Rasulullaah ﷺ then gave me a horse and I remained fighting by his side.

When Rasulullaah ﷺ one day missed the neighing of the horse he had given me, he asked, 'Why do I not hear the neighing of the Hadasi's horse?' 'O Rasulullaah ﷺ!' I explained, 'I was told that its neighing was disturbing you so I had it castrated (to quieten it).' **It was then that Rasulullaah ﷺ forbade castrating horses.** Someone once suggested to me to request Rasulullaah ﷺ for a note (of guaranteeing for something) as my cousin Tameem Daari رضي الله تعالى عنه had done. 'Did he ask for something of this world or for something of the Aakhirah?' I asked. When I was told that it was for something of this world, I said, 'It was from this world that I have turned away. I shall rather ask Rasulullaah ﷺ to assist me tomorrow when I appear before Allaah.'"(1)

The Statement of Rasulullaah ﷺ Concerning Hadhrat Amr bin Taghlib رضي الله تعالى عنه and Hadhrat Amr رضي الله تعالى عنه's Response

Hadhrat Amr bin Taghlib رضي الله تعالى عنه reports that when Rasulullaah ﷺ gave something to some people and not to others, it appeared as if they were upset. Rasulullaah ﷺ then said, "I give to some people only for fear of their impatience and agitation. Then there are those whom I hand over to the goodness and independence Allaah has placed in their hearts. Amongst these people is Amr bin Taghlib." Hadhrat Amr bin Taghlib رضي الله تعالى عنه said, "I would not trade these words of Rasulullaah ﷺ even for red camels." (2)

The Incident of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه with a Man who Performed Tawaaf with his Mother

Hadhrat Amr bin Hammaad reports that Hadhrat Ali رضي الله تعالى عنه and Hadhrat Umar

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.215).

(2) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.361). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.518).

رضي الله تعالى عنهم were leaving from performing Tawaaf when they saw a Bedouin carrying his mother on his back reciting the following couplets (which mean):

"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me"

He then called out, "لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ " Addressing Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, **"O Abu Hafs! Let us go back to perform Tawaaf so that the mercy descending (on the Bedouin) may encompass us as well."** They then started performing Tawaaf as the Bedouin repeated:

"I am her conveyance that never bolts
and when other conveyances become crazed, I shall not
She did more when she carried me and suckled me
لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ (At your service, O Allaah, I am at your service)"

At the same time, Hadhrat Ali رضي الله تعالى عنه reciting the following couplets (which mean):

"Allaah is Most Appreciative if you care for your mother
He shall then grant you in abundance for your little effort"[1]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Looks forward to the Rewards for his Stolen Camel and for Freeing Its Shepherd and Marries to Earn rewards

Hadhrat Maymoon bin Mahraan reports that people from Haroora who were associated with Najdah (one of the leaders of the Khawaarij) once passed by a camel belonging to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and took it along with them. The shepherd tending to it went to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "O Abu Abdur Rahmaan! Look forward to the rewards for your camel." "What has happened to her?" asked Hadhrat Abdullaah رضي الله تعالى عنه. The shepherd replied, "The people from Haroora who are associated with Najdah passed by and took her along with them." "But how," Hadhrat Abdullaah رضي الله تعالى عنه asked, "did they take the camel away and leave you alone?" "They took me along as well but I managed to escape from them," the shepherd replied.

Hadhrat Abdullaah رضي الله تعالى عنه asked him further, "What made you leave them and come to me (when you would no longer be a slave if you escaped)?" "Because I love you more than them," the man replied. Hadhrat Abdullaah رضي الله تعالى عنه then enquired, "Will you swear by the Being besides Whom there is no god that you love me more than them?" When the shepherd swore on oath, Hadhrat Abdullaah رضي الله تعالى عنه said, "Then I look forward to the reward for (freeing) you together with that of the camel." By so saying, he set the slave free.

It was a while later when someone came to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه saying, "Do you still want that camel of yours." The person even took the name of the camel and continued, "She is there being sold in the marketplace." "Give me my shawl," Hadhrat Abdullaah رضي الله تعالى عنه said and he stood up as he placed the

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.310).

shawl over his shoulders. He then sat down again and removed the shawl saying, "I had been looking forward to the rewards for (losing) her and will therefore not go out and get her back." (1)

Hadhrat Amr bin Dinaar narrates that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه made up his mind not to marry, (his sister) Hadhrat Hafsah رضي الله تعالى عنها said to him, "Get married because if your children pass away, you will be rewarded (for your patience) and if they live, they will make du'aa for you." (2)

The Words of Hadhrat Ammaar رضي الله تعالى عنه on the Way to the Battle of Siffeen

Hadhrat Abdur Rahmaan bin Abza رضي الله تعالى عنه reports that en route to Siffeen when he was on the bank of the Euphrates River, Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه said, "O Allaah! If I knew that you would be pleased with me for throwing myself off a mountain and rolling down as I fall, I would certainly do so. O Allaah! If I knew that you would be pleased with me for kindling a large fire and throwing myself into it, I would certainly do so. O Allaah! If I knew that you would be pleased with me for throwing myself into the water and drowning, I would certainly do so. O Allaah! I am fighting only to please You and I am certain that you will never make me unsuccessful as long as I do things to please You." (3)

The Statement of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Concerning his Actions after the Demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه once said, "For me to do a good deed today is more beloved to me than two liked deeds done during the time of Rasulullaah صلى الله عليه وسلم because when we were with Rasulullaah صلى الله عليه وسلم, our only concern was the Aakhirah and not this world. Today, however, the world has fallen for us." (4)

Exertion in Worship

The Exertion of Our Guide Rasulullaah صلى الله عليه وسلم

Hadhrat Alqama narrates that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "was Rasulullaah صلى الله عليه وسلم in the habit of specially setting aside certain days (for worship)?" "Not at all," Hadhrat Aa'isha رضي الله تعالى عنها replied, "His deeds were perpetual, but which any of you is capable of doing what Rasulullaah صلى الله عليه وسلم did?" (5)

Hadhrat Mughierah bin Shu'ba رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم stood in salaah until his feet cut open." When someone asked him, "Did Allaah not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.300).Siraaj in his Taareekh and Abu Nu'aym have also reported the narration, as quoted in *Isaabah* (Vol.2 Pg.348).
(2) Ibn Sa'd (Vol.4 Pg.125).
(3) Ibn Sa'd (Vol.3 Pg.258). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.143).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.287). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.354).
(5) Bukhaari and Muslim, as quoted in Safwatus Safwah (Pg.74).

forgive all your past and future errors?" he replied, **"Should I then not be a grateful servant?"** (1)

More narration of this nature will appear in the chapter concerning salaah, Inshaa Allaah.

The Exertion of the Sahabah رضي الله تعالى عنهم

The exertion of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Zubayr bin Abdullaah reports from his grandmother whose name was Zuhaymah that **Hadhrat Uthmaan رضي الله تعالى عنه fasted perpetually** and stood in **salaah throughout the night** save for a portion at the beginning of the night when he slept.(2)

Hadhrat Mujaahid narrates that the level of worship Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reached was unmatched. In fact, when a flood prevented people from performing Tawaaf, **Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه performed several circuits swimming.** (3)

Hadhrat Qatan bin Abdullaah narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه would fast for seven days continuously to the extent that his intestines dried up. Another narration from Hadhrat Hishaam bin Urwa states that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه would fast for seven days continuously and it was only when he became extremely old that he reduced it to three days. (4)

Incidents about these two great men and others will soon appear in the chapter concerning salaah, Inshaa Allaah.

Bravery

The Bravery of Our Guide Rasulullaah صلى الله عليه وسلم

Statements of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning the Bravery of Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم was the most handsome of people, the most generous and the bravest. When a frightening sound scared the people of Madinah one night, they ventured towards the sound. However, **Rasulullaah صلى الله عليه وسلم beat them to it and was already returning from the place when he met them.** He was riding Hadhrat Abu Talha رضي الله تعالى عنه's bare-backed horse with a sword dangling from his neck. He assured the people saying, "There is nothing to be alarmed about. There is nothing to be alarmed about." Although the horse was known to be a lazy one, Rasulullaah صلى الله عليه وسلم commented, "He was like an ocean

(1) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58). Ibn Sa'd (Vol.1 Pg.384) has reported a similar narration.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.226).
(4) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.226).

(moving speedily and fluidly. This happened by the blessings of Rasulullaah ﷺ)."[1]

Another narration states that when an alarm was raised in Madinah, Rasulullaah ﷺ borrowed Hadhrat Abu Talha رضي الله تعالى عنه's horse whose name was Mandoob. Rasulullaah ﷺ mounted the horse (and after investigating) he reassured the people saying, "We have seen nothing alarming but have found this horse to be like an ocean." Hadhrat Anas رضي الله تعالى عنه also said, "Whenever the battle grew furious, we always sought refuge with Rasulullaah ﷺ."[2]

Hadhrat Ali رضي الله تعالى عنه says, **"During the Battle of Badr, we sought refuge from the Mushrikeen by the side of Rasulullaah ﷺ because he was the most furious of fighters."** [3]

Rasulullaah ﷺ's Bravery During the Battle of Hunayn and the Statement of Hadhrat Baraa رضي الله تعالى عنه in this Regard

Hadhrat Abu Is'haaq reports that a man from the Qais tribe once asked Hadhrat Baraa bin Aazib رضي الله تعالى عنه, "Did you people desert Rasulullaah ﷺ during the Battle of Hunayn?" Hadhrat Abu Is'haaq then heard Hadhrat Baraa رضي الله تعالى عنه reply, "However, Rasulullaah ﷺ did not desert. The Hawaazin tribe were ace archers. When we attacked them, they were defeated but when we occupied ourselves with collecting the booty, they intercepted us with a torrent of arrows. I then saw Rasulullaah ﷺ still on his white mule with Abu Sufyaan رضي الله تعالى عنه holding its reins. Rasulullaah ﷺ was saying,'اَنَا النَّبِيُّ لَا كَذِبْ (I am a Nabi without a lie)'."

Another narration states that Rasulullaah ﷺ said:

"اَنَا النَّبِيُّ لَا كَذِبْ. اَنَا ابْنُ عَبْدِالْمُطَّلِبْ"

"I am a Nabi without a lie. I am the son of Abdul Muttalib"

Yet another narration states that Rasulullaah ﷺ then dismounted the mule. [4]

Hadhrat Baraa رضي الله تعالى عنه also narrates, "Rasulullaah ﷺ then descended from his mule and prayed for assistance saying:

"اَنَا النَّبِيُّ لَا كَذِبْ. اَنَا ابْنُ عَبْدِالْمُطَّلِبْ. اَللّٰهُمَّ نَزِّلْ نُصْرَتَكَ"

"I am a Nabi without a lie. I am the son of Abdul Muttalib. O Allaah! Send down Your assistance"

Hadhrat Baraa رضي الله تعالى عنه says further, "When the battle grew furious, we took refuge with Rasulullaah ﷺ and it was only the bravest ones who could fight by his side." [5]

In the chapter concerning the bravery of the Sahabah رضي الله تعالى عنهم in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr , Umar, Ali, Talha, Zubayr, Sa'd, Hamzah, Abbaas, Mu'aadh, Ibn Umar, Mu'aadh bin Afraa, Abu

(1) Bukhaari and Muslim.
(2) Muslim.
(3) Ahmad and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.37).
(4) Bukhaari. Muslim and Nasa'ee have reported a similar narration.
(5) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.328).

Dujaanah, Qataadh, Salamah bin Akwa , Abu Hadrad , Khaalid bin Waleed, Baraa bin Maalik, Abu Mihjin, Ammaar bin Yaasir, Amr bin Ma'dikarib and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهم.

Piety and Scrupulousness

The Piety and Scrupulousness of Our Guide Rasulullaah ﷺ

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports that one night Rasulullaah ﷺ found a date lying by his side and ate it. When he was unable to sleep that night, one of his wives asked, "O Rasulullaah ﷺ! You stayed awake all night?" Rasulullaah ﷺ replied, "I ate a date that I found at my side and because we had the **Sadaqah dates with us, I feared that this could be one of those.**" (1)

The Piety and Scrupulousness of the Sahabah رضي الله تعالى عنهم

The Piety and Scrupulousness of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Muhammad bin Seereen says that besides Hadhrat Abu Bakr رضي الله تعالى عنه, he knows of **no one who forcibly vomited out the food he had just eaten.** Once after eating some food he had been served, someone informed him that the food had been provided by Hadhrat Ibn Nu'aymaan رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Were you feeding me the incantation fares of Ibn Nu'aymaan?!" He then forced himself to vomit. (2)

Hadhrat Abdur Rahmaan bin Abu Layla reports that Hadhrat Ibn Nu'aymaan رضي الله تعالى عنه was an extremely handsome Sahabi. (During the Period of Ignorance) Some people once came to him asking if he knew anything that would help cure a woman who always miscarries. "Oh yes, I do," he replied. When they asked him what it was, **he recited to them an incantation (which means):**

"O disobedient womb!
Be still and stop spoiling blood
You are depriving her of bearing many children
If only these many children were in the disobedient womb
Because then she would bear them and recover"

In exchange for this, the people gave him a goat and some butter (after he had already become a Muslim). He then brought some of the meat to Hadhrat Abu Bakr رضي الله تعالى عنه, who ate. However, (after being informed of the incident) Hadhrat Abu Bakr رضي الله تعالى عنه stood up and forced himself to vomit. He then reprimanded, "Why do you people bring me food without informing me where it has come from?!" (3)

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
(2) Ahmad in his *Zuhd*.
(3) Baghawi, reporting from reliable sources as confirmed in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).

Hadhrat Zaid bin Arqam رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه had a slave who earned an income for him. When the slave brought some food one night and Hadhrat Abu Bakr رضي الله تعالى عنه ate a morsel, the slave asked, "What has happened to you that you have not questioned me tonight (about the source of the food) when you usually do so every night?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "It was extreme hunger that made me do it. Where did you get it from?" The slave explained, "During the Period of Ignorance, I passed by some people and (to assist them out of some difficulty, I) recited some incantations for them. They had promised to pay me and it was only today that I happened to pass by them as they were celebrating a wedding. They then gave me this food." "You would have killed me!" Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed as her thrust his fingers in his mouth to vomit out the food. However, the food would not come out (because he had eaten it when he was very hungry). When someone suggested that it would come out only with water, Hadhrat Abu Bakr رضي الله تعالى عنه asked for a bowl of water and he continued vomiting out the water until the food also came out. "May Allaah have mercy on you," someone remarked, "All this trouble merely for that morsel?" Hadhrat Abu Bakr رضي الله تعالى عنه said, "I would have taken it out even if it cost me my life because I heard Rasulullaah ﷺ say, **'The fire of Jahannam is most deserving of a body nourished by that which is unlawful.' I therefore feared that any part of my body should receive nourishment from that morsel."** (1)

The Piety and Scrupulousness of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه

Hadhrat Zaid bin Aslam reports that Hadhrat Umar رضي الله تعالى عنه once drank some milk and finding the taste queer, he asked the person who brought it, "Where did you get this milk from?" The person explained, "We were passing by a watering place where some zakaah camels were being watered. The herders then milked the camels for us and I put some in this water bag of mine (from which you just drank)." Hadhrat Umar رضي الله تعالى عنه then thrust his fingers into his throat and vomited the milk out. (2)

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه says, "We stuck close to Hadhrat Umar رضي الله تعالى عنه to learn piety and scrupulousness from him." (3)

Hadhrat Sha'bi narrates that Hadhrat Ali رضي الله تعالى عنه was once out in Kufa when he stopped by a house and asked for water. When a little girl came out with a jug and a napkin, Hadhrat Ali رضي الله تعالى عنه asked, "Dear girl! Whose house is this?" When she informed him the person's name and that he was a coin evaluator, Hadhrat Ali رضي الله تعالى عنه said, "**I have heard Rasulullaah ﷺ say that one should never drink from the well of a coin evaluator and never take shade under anything**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.31). From his Afraad, Bukhaari has reported a part of the narration, as quoted in Safwatus Safwah (Vol.1 Pg.95). Hasan bin Sufyaan and Deenowri in his Mujaalasah have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).

(2) Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.418).

(3) Ibn Sa'd (Vol.4 Pg.418).

belonging to a tax collector." (1)

The Piety and Scrupulousness of Hadhrat Mu'aadh رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Yahya bin Sa'eed narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه had two wives. (He was so particular about treating them equally that) When it was the turn of the one (to be with him), he would not even make wudhu in the house of the other. It so happened **that both of them passed away on the same day** from the plague that struck in Shaam. Because the people were extremely busy that day, both ladies had to be buried in one grave. Hadhrat Mu'aadh رضي الله تعالى عنه (still scrupulous about being just between them) then drew lots to decide which of the two would be placed first in the grave.

Another narration states that Hadhrat Mu'aadh رضي الله تعالى عنه had two wives and would not even drink water from the house of one of them if it was the turn of the other to be with him. (2)

Hadhrat Tawoos says, "I testify that I heard Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه say, 'I testify that I heard Hadhrat Umar رضي الله تعالى عنه recite the Talbiya(3).' We were standing on Arafaat when a man asked, 'Tell me when Hadhrat Umar رضي الله تعالى عنه left Arafaat.' Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه (because of his cautiousness) replied, 'I do not know.' The people were very surprised by this cautiousness of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.(4)

Tawakkul (Trust in Allaah)

The Tawakkul of Our Guide Muhammad Rasulullaah صلى الله عليه وسلم

The Incident of a Bedouin who Wanted to Kill Rasulullaah صلى الله عليه وسلم as he Slept Beneath a Tree

Hadhrat Jaabir رضي الله تعالى عنه narrates that he accompanied Rasulullaah صلى الله عليه وسلم on an expedition to Najd. On the way back, it was the time for their siesta when they came to a valley filled with thorny trees. As the Sahabah رضي الله تعالى عنهم dispersed to take shade beneath the trees, Rasulullaah صلى الله عليه وسلم also found some shade beneath a tree and hung his sword on it. Hadhrat Jaabir narrates further, "We had slept only a short while when Rasulullaah صلى الله عليه وسلم called for us. When we responded to his call, we found a Bedouin sitting with him. Rasulullaah صلى الله عليه وسلم said, 'This person drew my sword while I was asleep. When I awoke, it was already drawn and in his hand as he said, 'Who will save you from me?' 'Allaah!' I replied. When he again asked, 'Who will save you from me?' I again replied, 'Allaah!' He then sheathed the sword and sat down. **Rasulullaah صلى الله عليه وسلم did not punish the man**

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.165).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(3) Talbiya means to recite the entire du'aa repeated in Hajj and Umrah, starting with the words:.
(4) Ibn Sa'd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.229).

despite what he had done. (1)

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ had been fighting the Muhaarib and Ghatfaan tribes in Nakhlah (in Najd). It was at a time when the enemy found the Muslims in negligence when a man from them named Ghowrath bin Haarith approached Rasulullaah ﷺ with a sword. Standing over Rasulullaah ﷺ's head, he asked, **"Who will save you from me?" "Allaah!"** Rasulullaah ﷺ replied. The sword fell from the man's hand and Rasulullaah ﷺ took hold of it saying, "Now who will save you from me?" Rasulullaah ﷺ asked. Ghowrath begged, "Do be a good captor." "Do you testify that there is none worthy of worship but Allaah?" Rasulullaah ﷺ asked. "No," Ghowrath replied, "But I pledge that I shall never fight against you and neither join forces with anyone who fights against you." Rasulullaah ﷺ then let him go. When he returned to his comrades, he said to them, "I have come to you from the best of people." The narration then continues to explain the Salaatul Khowf. (2)

The Tawakkul of the Sahabah رضي الله تعالى عنهم

The Tawakkul of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه

Hadhrat Yahya bin Murrah narrates, "When Hadhrat Ali رضي الله تعالى عنه used to go to the Masjid at night to perform Nafl salaah, we would also go with to guard him. After completing his salaah, he would ask us, 'What are you sitting here for?' When we informed him that we were there to guard him, he asked, 'Is it against the inhabitants of the heavens that you are guarding me or against the inhabitants of the earth?' 'Only from the inhabitants of the earth,' we submitted. He then said, **'Nothing happens on earth until it is decided in the heavens.** There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good) passes him by would never have come to him in the first place.'"(3)

Hadhrat Qataadah رضي الله تعالى عنه reports that Hadhrat Ali رضي الله تعالى عنه was extremely restless throughout the last night he spent in this world. This made his family very concerned and after secretly convening, they arrived at a decision and asked him in the name of Allaah (not to leave the house). However, he said to them, "Two angels are assigned to each and every person to protect him from that which is not destined for him (and this happens as long as what is predestined does not come to him). However, when something predestined comes his way, the two angels leave him to it." Hadhrat Ali رضي الله تعالى عنه then proceeded to the Masjid and he was assassinated. (4)

(1) Bukhaari and Muslim.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.85).
(3) Abu Dawood and Ibn Asaakir.
(4) Abu Dawood and Ibn Asaakir.

Hadhrat Abu Mijlaz narrates that a man from the Muraad tribe once came to see Hadhrat Ali رضي الله تعالى عنه when he was busy performing salaah in the Masjid. (After Hadhrat Ali رضي الله تعالى عنه completed the salaah) The man said to him, "Appoint some guards because the people of the Muraad tribe are planning to assassinate you." However, he said to them, **"Two angels are assigned to each and every person to protect him from that which is not destined for him. However, when something predestined comes his way, the two angels leave him to it. One's appointed term is a fortified shield (because nothing can violate it)."** (1)

Hadhrat Yahya bin Katheer and others report that when people offered to guard Hadhrat Ali رضي الله تعالى عنه, he said, "A person's appointed term guards him." (2)

Hadhrat Muhammad Baaqir reports that two men presented their dispute to Hadhrat Ali رضي الله تعالى عنه for judgement. When he sat at the base of a wall, one of the men cautioned, "O Ameerul Mu'mineen! That wall is going to fall." Hadhrat Ali رضي الله تعالى عنه reassured him saying, "Continue. Allaah suffices as a protector." When Hadhrat Ali رضي الله تعالى عنه had passed judgment and stood up, the wall fell down. (3)

The Tawakkul of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abu Dhabiyya reports that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was on his deathbed, Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه visited him. "What is the problem?" Hadhrat Uthmaan رضي الله تعالى عنه asked. "My problem is my sins," Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied. Hadhrat Uthmaan رضي الله تعالى عنه asked further, "What do you wish for?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "For the mercy of my Rabb." Hadhrat Uthmaan رضي الله تعالى عنه then asked, "Should I not have a physician see you?" (Referring to the fact that Allaah is the greatest of curers,) Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "It was the physician (Allaah) Who gave me the illness."

Hadhrat Uthmaan رضي الله تعالى عنه further asked, "Should I then not have an allowance fixed." "I have no need for an allowance," Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه assured him. "But it would belong to your daughters after your demise," Hadhrat Uthmaan رضي الله تعالى عنه explained. "Do you fear that my daughters would suffer poverty after my death?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asked in surprise. He then continued, **"I have instructed my daughters to recite Surah Waaqi'ah every night because I have heard Rasulullaah صلى الله عليه وسلم say that poverty shall never ever afflict the person who recites Surah Waaqi'ah every night."** (4)

Incidents similar to this concerning Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه have passed in the chapter concerning exercising patience during illness.

(1) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.88).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75).
(3) Abu Nu'aym in his Dalaa'il (Pg.211).
(4) Ibn Asaakir, as quoted in the *Tafseer* if Ibn Katheer (Vol.4 Pg.281).

Being Content with Allaah's Decision

The Statements of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in this Regard

Hadhrat Umar رضي الله تعالى عنه once said, "I care not how my morning goes, whether it be in a manner that I like or in a manner that I dislike because I know not whether goodness is in what I like or in what I dislike." (1)

Hadhrat Hasan reports that someone once said to Hadhrat Ali رضي الله تعالى عنه, "Abu Dharr رضي الله تعالى عنه says that he prefers poverty to riches and illness to good health." To this, Hadhrat Ali رضي الله تعالى عنه remarked, "May Allaah have mercy on Abu Dharr. My opinion is that the person who relies on Allaah's good choice for him will never wish to be in a condition other than that which Allaah has chosen for him. This is the highest level of contentment with the decision of Allaah." (2)

It was also Hadhrat Ali رضي الله تعالى عنه who said, "Whoever is happy with what Allaah decides will have Allaah's decision pass over him together with being rewarded. On the other hand, whoever is unhappy with what Allaah decides will still have Allaah's decision pass over him but his deeds will be laid to waste." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "On the Day of Qiyaamah, each and every person will wish that in this world he had only that much of food which he could subsist on. The conditions a person experiences each morning and evening in this world will be detrimental to him only if his heart is filled with anger and discontentment. Furthermore, it is better for any on you to bite on a coal and burn himself rather than say about anything that Allaah had decreed, 'If only that had not happened.'"(4)

Taqwa (5)

Hadhrat Ali رضي الله تعالى عنه Addresses the People in a Graveyard and His Statement Concerning Taqwa

Hadhrat Kumayl bin Ziyaad says that he was once with Hadhrat Ali رضي الله تعالى عنه when they reached a graveyard. Turning towards the graves, Hadhrat Ali رضي الله تعالى عنه said, "O inhabitants of the grave! O inhabitants of the place of decay! O inhabitants of the place of loneliness! What news have you! The news from us is that your wealth has already been distributed, your children have become orphans and your wives have remarried. That is the news that we have. What news have you?" Hadhrat Ali رضي الله تعالى عنه then turned and said, "O Kumayl! Had they been permitted to

(1) Ibn Mubaarak, Ibn Abi Dunya in his Faraj and Askari in his Mawaa'idh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).

(5) Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

respond, they would have told us **that the best provision is Taqwa.**" He then started weeping as he continued, "O Kumayl! The grave is a box containing one's actions and it is only at the time of death that one finds out about it." (1)

Hadhrat Qais bin Abu Haazim reports that Hadhrat Ali رضي الله تعالى عنه once said, "Give more importance to having your deeds accepted than to Taqwa because while a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?" (2) Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "When a deed with Taqwa can never be undermined, how can one that is accepted ever be undermined?" (3)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Concerning Taqwa

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The knowledge that Allaah has accepted even a single deed of mine is more beloved to me than the earth full of gold."(4)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "How grand is the sleep of the intelligent ones (who prepare for the Aakhirah) and their days without fasting! How won't they object to the waking nights and fasts of the foolish ones (who have no concern for the Aakhirah). An atom's weight of good that a person with Taqwa and conviction carries out is greater, more rewarding and more likely to be accepted than a mountain's weight of worship carried out by the negligent ones." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "For me to know with certainty that Allaah has accepted even one salaah of mine is more beloved to me than the entire world and its contents because Allaah says:

﴿إِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ۝﴾ (سورہ مائدہ: آیت ۲۷)

Allaah accepts only from those with Taqwa. {Surah Maa'idah, verse 27}(6)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Whenever a person leaves out something for the pleasure of Allaah, Allaah grants him something much better from sources he does not expect. However, when someone is careless and takes things without knowledge (of the legality of sources), Allaah afflicts him with difficulties from sources he does not expect." (7)

Fear for Allaah (8)

The fear of Our Guide Muhammad Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once remarked, "O Rasulullaah صلى الله عليه وسلم! I see that your hair is getting white?" Rasulullaah

(1) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(2) Abu Nu'aym in his *Hilya* and Ibn Asaakir.
(3) Abu Nu'aym in his *Hilya* and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(4) Ya'qoob bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).
(6) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.43).
(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(8) This refers to the fear one has for displeasing Allaah because of one's intense love for Allaah.

ﷺ replied, "Surahs Hood, Waaqi'ah, Mursalaat, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat[1] have given me these white hairs." Another narration states that when Hadhrat Umar commented that Rasulullaah ﷺ was getting white hairs very early, Rasulullaah ﷺ said, "Surah Hood and its companions, namely Waaqi'ah, Amma Yatasaa'aloon and Idhash Shamsu Kuwwirat have given me these white hairs." [2]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "How can I possibly enjoy life when the one **with the horn** (the angel Hadhrat Israafeel عليه السلام) already has it **between his lips with his head bent** forward and straining his ears in anticipation of the command (to blow the horn to announce the Day of Qiyaamah)." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "What should we say?" Rasulullaah ﷺ replied, "You should recite:

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ، عَلَى اللّٰهِ تَوَكَّلْنَا"

'Allaah is Sufficient for us and He is the best of all Guardians. It is solely in Allaah that we trust'. [3]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ fell unconscious when he heard someone recite the verse:

﴿إِنَّ لَدَيْنَآ أَنكَالًا وَّجَحِيْمًا ۝﴾ (سورة مزمل آيت ١٢)

Verily We have *(in store for them in Jahannam)* handcuffs, the Blazing fire... {Surah Muzammil, verse 12}[4]

The Fear of the Sahabah رضي الله تعالى عنهم

An Incident of a Young Ansaari رضي الله تعالى عنه

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه narrates that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah ﷺ, he went to the house. As Rasulullaah ﷺ entered, he embraced the Ansaari رضي الله تعالى عنه, who then expired (in Rasulullaah ﷺ's arms). Rasulullaah ﷺ then said, "Enshroud your companion because fear has ruptured his liver." [5]

Hadhrat Hudhayfah رضي الله تعالى عنه has reported a similar narration with the addition that when the youngster saw Rasulullaah ﷺ, he stood up, embraced Rasulullaah ﷺ and then fell down dead. Rasulullaah ﷺ then said, "Enshroud your companion because fear for Jahannam has ruptured his liver. I swear by the Being Who controls my life that Allaah has saved him from it. **Whoever aspires for something shall seek it and whoever fears something shall run away from it.**" [6]

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after it was revealed to

(1) These are Surahs 11,56, 77, 78 and 81 respectively.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
(3) Ahmad and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.56).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.43).
(5) Haakim and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.223).
(6) Ibn Abi Dunya and Ibn Qudaamah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Rasulullaah ﷺ, he one day recited to the Sahabah رضي الله تعالى عنهم the verse:

﴿يَاأَيُّهَاالَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَاراً وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

(سورة تحريم آيت ٦)

O you who have Imaan! Save yourselves and your families from the Fire *(of Jahannam),* the fuel of which is people and stones. {Surah Tahreem, verse 6}

A young Sahabi رضي الله تعالى عنه then fell unconscious. When Rasulullaah ﷺ placed his hand on the Sahabi رضي الله تعالى عنه's heart, it was racing. Rasulullaah ﷺ said to him, "Dear boy! Recite 'Laa Ilaaha Illallaah'." When he recited it, Rasulullaah ﷺ gave him the glad tidings of Jannah. The other Sahabah رضي الله تعالى عنهم then asked, "Does this apply to all of us (or is it exclusively for him)." Rasulullaah ﷺ replied, "Have you not read the verse:

﴿ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ۝﴾ (سورة ابراهيم آيت ١٤)

This *(promise)* is for him who fears standing before Me *(on the Day of Qiyaamah)* and who fears My warning *(of punishment).* {Surah Ibraheem, verse 12}[1]

The Statements of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه Concerning Fear and Hope

Hadhrat Sa'eed bin Musayyib reports that when Hadhrat Umar رضي الله تعالى عنه once fell ill, Rasulullaah ﷺ went to visit him. "How are you feeling, O Umar?" Rasulullaah ﷺ asked. "I have hope (in Allaah's mercy) as well as fear (for Allaah's punishment)." Rasulullaah ﷺ then said, **"Whenever fear and hope are coupled in the heart of a Mu'min, Allaah grants him his hope and saves him from his fear."** [2]

Hadhrat Hasan narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once said, "Do you not see that Allaah mentions the verses of ease together with those of hardship and the verses of difficulty together with those of ease so that a Mu'min may be hopeful (in Allaah's mercy) as well as fearful (for Allaah's punishment)? In this manner, he will never have such hopes in Allaah that are unfounded and will also not throw himself into destruction." [3]

Other incidents concerning the fear that Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه had for Allaah have passed in the chapter entitled "The Fear that the Khulafaa had for Allaah".

The Statements that Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Imraan bin Husayn رضي الله تعالى عنه Made about Fear

Hadhrat Abdullaah bin Roomi reports that the news reached him that Hadhrat

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.194).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(3) Abush Shaykh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.144).

Uthmaan رضي الله تعالى عنه once said, "If I were between Jannah and Jahannam, not knowing into which of the two I will be ordered to go, I would prefer to be turned into ashes before knowing towards which of them I would be heading." (1)

Hadhrat Qataadah narrates that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه once said, "I wish that I was a mere sheep whom my owners would slaughter and then eat my flesh and my gravy."

Hadhrat Qataadah narrates that Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "I wish that I were some sand on the top of a hill that the wind would blow away on a windy day." (2)

Hadhrat Qataadah also narrates that Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "I wish that I were some sand that the wind would blow away." (3)

The Fear of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Aamir bin Masrooq narrates that someone once mentioned in the presence of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "I do not want to be amongst the 'As'haabul Yameen' but wish to be amongst the 'Muqarrabeen(4) '." To this, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه remarked, "However, you have here a person (myself) who wishes not to even be resurrected after dying (let alone wanting to be amongst a certain group)."

Another narration from Hadhrat Hasan states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If I were placed between Jannah and Jahannam and then told, 'Choose between either entering one of these or becoming dust', I would rather be turned to dust." (Because of his humility, he felt unworthy of entering Jannah) (5)

The Fear of Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه said, "By Allaah! If you people knew what I know, you will neither make advances to your wives nor find rest on your beds. By Allaah! I wish that the day Allaah created me, He should have created me as a tree that is felled and whose fruit is eaten." (6)

Hadhrat Hizaam bin Hakeem reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once stated, "If you people knew what you will see after death, you would neither derive pleasure out of eating nor out of drinking. You would then not go into your homes for shade but would rather go out onto the plains beating your chests and weeping over your condition. I wish that I were a tree that would be

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.60). Ahmad has reported a similar narration in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.10).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.74). Ibn Sa'd (Vol.3 Pg.413) has also reported the narration.

(3) Ibn Sa'd (Vol.4 Pg.26).

(4) Those who will have a higher status in Jannah than the 'As'haabul Yameen', as stated in Surah Waaqi'ah.

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.133).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.164).

felled and then its fruit eaten." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه also mentioned, "I wish that I were a sheep belonging to some people who have visitors passing by. They will then pass a knife over my jugular veins, eat me and feed others." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "I wish that I was this pillar." (3)

The Fear of Hadhrat Mu'aadh رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Tawoos reports, "When Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه came to our land, our scholars said to him, **'If you just give the word, we shall take these rocks and trees and build a Masjid for you.' Hadhrat Mu'aadh replied, 'I fear that I may be made to carry it on my back on the Day of Qiyaamah.'"**(4)

Hadhrat Naafi says, "When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه entered the Kabah, I heard him say the following when he was in Sajdah: '(O Allaah!) You know that it is only my fear for You that prevents me from opposing the Quraysh for their position in this world.'"(5)

Hadhrat Abu Haazim narrates that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه passed by a man from Iraq who had fallen down (unconscious), he asked, "What is the matter with him?" The people said, "This happens to him every time the Qur'aan is recited to him." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, **"Although we also fear Allaah, we never fall down."** (6)

The Fear of Hadhrat Shaddaad bin Aws Ansaari رضي الله تعالى عنه

It is reported that whenever Hadhrat Shaddaad bin Aws Ansaari رضي الله تعالى عنه lay on the bed, he would turn from side to side without being able to fall asleep. He would then say, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning. (7)

The Fear of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Amr bin Salamah رضي الله تعالى عنه narrates that Hadhrat Aa'isha رضي الله تعالى عنها said, "By Allaah! I wish that I were a tree. By Allaah! I wish that I were sand. By Allaah! I wish that Allaah had not created me at all."

Another narration states when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه came to Hadhrat Aa'isha رضي الله تعالى عنها before her death, he praised her saying, **"Glad tidings for you, O wife of Rasulullaah ﷺ. Rasulullaah ﷺ never married a virgin besides you and your innocence was proclaimed from the heavens.** It was then that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه entered from the opposite side. Hadhrat Aa'isha رضي الله تعالى عنها said to him, "Abdullaah bin Umar رضي الله تعالى عنه is heaping

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.12).
(3) Ibn Sa'd (Vol.4 Pg.12).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.292).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).

praises on me when I do not wish to hear anyone praise me today. I only wish that I had been completely forgotten." (1)

Weeping

The Weeping of Our Guide Muhammad Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports, "Rasulullaah ﷺ once said to me, 'Recite (the Qur'aan) to me.' I replied, 'How can I recite to you when it was to you that the Qur'aan was revealed?' Rasulullaah ﷺ said, 'I would like to hear the Qur'aan recited by someone else.' I then recited Surah Nisaa until I reached the verse:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَّجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝﴾

(سورة النساء آيت ٤١)

How will it be *(the condition of the Kuffaar on the Day of Qiyaamah)* when We shall bring forth a witness from every nation *(the Ambiyaa of every community who will testify against the Kuffaar)* and call you *(O Muhammad ﷺ)* to be a witness over all of them? {Surah Nisaa, verse 41}

Rasulullaah ﷺ then said, 'That's enough.' When I then looked up, I saw that tears were flowing from his eyes." (2)

Some other narration shall appear in the chapter concerning salaah, Inshaa Allaah.

The Weeping of the Sahabah رضي الله تعالى عنهم

The Men of Suffa Weep when a Verse is Revealed

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the men of Suffa wept excessively when Allaah revealed the verse:

﴿أَفَمِنْ هٰذَا الْحَدِيثِ تَعْجَبُونَ ۝ وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝﴾ (سورة النجم آيت ٥٩، ٦٠)

Are you astonished about this speech *(the Qur'aan)* and do you laugh *(at it out of ridicule)* instead of crying *(out of fear for the warnings it sounds)*? {Surah Najm, verses 59,60}

They wept so much that tears flowed on their cheeks. Hearing them, Rasulullaah ﷺ also started weeping and seeing him weep, the other Sahabah رضي الله تعالى عنهم also wept. Rasulullaah ﷺ then said, **"The person who weeps out of fear for Allaah shall never enter Jahannam and the person who sins persistently shall never enter Jannah. However, if you never sin, Allaah shall create a nation that does sin and He will then forgive them (when they repent sincerely because He loves to forgive)."** (3)

(1) Ibn Sa'd (Vol.8 Pg.74).
(2) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.59).
(3) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.190).

An Abyssinian Weeps In front of Rasulullaah ﷺ when he Recited a verse of the Qur'aan

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once recited the verse:

﴿وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾ (سورة تحريم: آيت ٦)

...*(The fire of Jahannam)* the fuel of which is people and stones... {Surah Tahreem, verse 6}

Rasulullaah ﷺ then said, "The Fire of Jahannam was stoked for a thousand years until it became red. It was then stoked for another thousand years until it became white. Thereafter, it was again stoked for a thousand years until it became black. It is now pitch black and dark and its flames cannot be extinguished." In front of Rasulullaah ﷺ was an Abyssinian man who then started to weep very loudly. Hadhrat Jibra'eel عليه السلام then descended and asked (Rasulullaah ﷺ), "Who is this man weeping in front of you?" Rasulullaah ﷺ informed Hadhrat Jibra'eel عليه السلام that the man was from Abyssinia and also praised the man. Hadhrat Jibra'eel عليه السلام then told Rasulullaah ﷺ that Allaah said, "I swear by My honour, by My power and by My exaltedness over My throne that **whenever the eye of My servant weeps in this world out of fear for Me, I shall definitely increase his laughter in Jannah."** (1)

The Weeping of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qais bin Abu Haazim رضي الله تعالى عنه says, "I once went to see Rasulullaah ﷺ and found that Hadhrat Abu Bakr رضي الله تعالى عنه had already taken his place (had become the Khalifah). (In his address to the people) Hadhrat Abu Bakr رضي الله تعالى عنه praised Allaah tremendously and wept excessively." (2)

Hadhrat Hasan bin Muhammad bin Ali bin Abi Taalib رضي الله تعالى عنه states that during the Friday sermon, Hadhrat Umar رضي الله تعالى عنه used to recite the Surah اِذَا الشَّمْسُ كُوِّرَتْ (Surah Takweer) until he reached the verse:

﴿عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ۝﴾ (سوره تكوير: آيت ١٤)

On that day every soul will know what *(actions)* it had presented. {Surah Takweer, verse 14}

At this point, his voice would stop (because of his excessive weeping). (3)

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once recited the verse:

﴿اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝ مَّالَهٗ مِنْ دَافِعٍ ۝﴾ (سورة طور آيت ٧،٨)

Indeed, the punishment of your Rabb shall take place and there shall be none to avert it. {Surah Toor, verses 7,8}

After reciting it, his voice ballooned (because of the emotion. This caused him to

(1) Bayhaqi and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.194).
(2) Abdur Razzaaq, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.260).
(3) Shaafi'ee.

fall ill and) because of it, people were visiting him for twenty days. (1)

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once led them in the Fajr salaah and started reciting Surah Yusuf. However, he started weeping and had to stop when he reached the verse:

﴿وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ۝﴾ (سوره يوسف: ٨٤)

(Referring to Hadhrat Ya'qoob عليه السلام, Allaah says) His eyes had turned white *(blind)* with sorrow *(because of excessive crying)* and he was suppressing it *(his sorrow)* all the time. {Surah Yusuf, verse 84}

Hadhrat Umar رضي الله تعالى عنه then went into Ruku. (2)

Hadhrat Abdullaah bin Shaddaad bin Haad narrates that even while standing in the last rows of the congregation, he could hear the sobbing of Hadhrat Umar رضي الله تعالى عنه during the Fajr salaah. Hadhrat Umar رضي الله تعالى عنه was reciting Surah Yusuf and (because of his excessive weeping, he had to stop when he) reached the verse:

﴿اِنَّمَآ اَشْكُوْا بَثِّيْ وَ حُزْنِيْٓ اِلَى اللّٰهِ﴾ (سوره يوسف: ٨٦)

I complain of my sorrow and my grief only to Allaah. {Surah Yusuf, verse 86}(3)

Hadhrat Hishaam bin Hasan narrates that Hadhrat Umar رضي الله تعالى عنه would sometimes recite a verse of the Qur'aan that would choke him (with emotion). He would then weep so much that he would fall down. (Because of weakness) He would then have to stay indoors and people would visit him thinking him to be ill.(4)

The Weeping of Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Haani who was the freed slave of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says that whenever Hadhrat Uthmaan رضي الله تعالى عنه stopped at a graveyard, he would **weep so much that his beard would get wet.** Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard Rasulullaah ﷺ say, **'The grave is the first stage from amongst the many stages of the Aakhirah.** If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan رضي الله تعالى عنه also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave." In his narration, Hadhrat Haani adds that he heard Hadhrat Uthmaan رضي الله تعالى عنه recite the following couplet by a grave (which means):

"If you are saved from this (the punishment in the grave), then you are saved from something enormous
If not, then I do not think that you will be saved (from future torment)"(5)

(1) Abu Ubayd.
(2) Abu Ubayd, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.401).
(3) Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Sa'd, Ibn Abi Shaybah and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
(5) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.322). Abu Nu'aym has also reported the narration in brief in his *Hilya* (Vol.1 Pg.61).

The Weeping of Hadhrat Mu'aadh رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه who was weeping. "What makes you weep?" Hadhrat Umar رضي الله تعالى عنه enquired. Hadhrat Mu'aadh رضي الله تعالى عنه replied, "A Hadith that I heard from Rasulullaah ﷺ (which states that); 'Indeed the tiniest amount of ostentation is tantamount to Shirk and the people most beloved to Allaah are those with Taqwa who are anonymous. They are those who will not be missed if they are not there and will not be recognised when they are present. These people are the torchbearers of guidance and the beacons of knowledge.'"[1]

The Weeping of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was once reciting the Surah وَيْلٌ لِّلْمُطَفِّفِيْنَ (Surah Mutaffifeen). However, he started weeping when he reached the verse:

﴿يَوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۝﴾ (سورہ مطففین: آیت٦)

...the day when all of mankind will stand before the Rabb of the universe *(to account for their actions and words)?* {Surah Mutaffifeen, verse 6}

He wept so much that he fell down and was unable to recite further. [2]

Hadhrat Naafi reports that there was not a single occasion when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه did not weep when reciting the following verses of Surah Baqarah:

﴿وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝﴾ (سورہ بقرہ: آیت٢٨٤)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things. {Surah Baqarah, verse 284}

He would then say, "Verily, this accountability is a grave matter." [3]

Hadhrat Naafi also reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would cry uncontrollably whenever he recited the verse:

﴿اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ﴾ (سورۃ حدید آیت ١٦)

Has the time not come for the hearts of the Mu'mineen to submit to Allaah's remembrance? {Surah Hadeed, verse 16}[4]

Hadhrat Yusuf bin Maahak says, "I walked with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to Hadhrat Ubayd bin Umayr رضي الله تعالى عنه who was busy lecturing to some of

(1) Haakim (Vol.3 Pg.270) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.234).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.234).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.305). Abul Abbaas has reported a similar narration in his Taareekh, as quoted in *Isaabah* (Vol.2 Pg.349).

his companions. When I again looked at Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (after he had been listening awhile), I saw that tears were flowing from his eyes."[1]

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه once recited the verse:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝﴾ (سورة نساء آيت ٤١)

How will it be *(the condition of the Kuffaar on the Day of Qiyaamah)* when We shall bring forth a witness from every nation *(the Ambiyaa of every community who will testify against the Kuffaar)* and call you *(O Muhammad صلى الله عليه وسلم)* to be a witness over all of them? {Surah Nisaa, verse 41}

(Upon hearing this verse) Hadhrat Abdullaah bin Umar رضي الله تعالى عنه started weeping so profusely that his beard and collar became wet with tears. Hadhrat Abdullaah says, "The man sitting beside Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to me, 'I actually contemplated getting up and telling Hadhrat Ubayd bin Umayr رضي الله تعالى عنه to curtail his talk because of the difficulty he was causing the elderly man (Hadhrat Abdullaah bin Umar رضي الله تعالى عنه).'"[2]

The Weeping of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه

Hadhrat Abdullaah bin Abu Mulaykah says, "I accompanied Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه from Makkah to Madinah and wherever he set up camp, he stood in salaah for half the night." When Hadhrat Ayyoob asked him what Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه's recitation of the Qur'aan was like, he replied, "He once cried painfully as he continuously recited the following verse with slow intonation:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۝﴾ (سورة ق آيت ١٩)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* "This *(death)* is what you used to avoid *(However, now you have no option)*." {Surah Qaaf, verse 19}[3]

Hadhrat Abu Rajaa رضي الله تعالى عنه says, "The lines on the face of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه where his tears ran resembled two old shoe straps." [4]

Hadhrat Uthmaan bin Abu Saudah says that he once saw Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه on the wall of the Masjid that (Allaah showed Rasulullaah صلى الله عليه وسلم a vantage point that) overlooked a valley of Jahannam. His chest was upon the wall and he was weeping. "O Abu Waleed!" Hadhrat Uthmaan asked, "What makes you weep so?" Hadhrat Ubaadah رضي الله تعالى عنه replied, "Rasulullaah صلى الله عليه وسلم informed us that it

(1) Ibn Sa'd (Vol.4 Pg.162). Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.305).
(2) Ibn Sa'd (Vol.4 Pg. 62).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.327).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).

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was in this place that he saw Jahannam." (1)

The Weeping of Hadhrat Abdullaah bin Amr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Ya'la bin Ataa reports from his mother who made kohl for Hadhrat Abdullaah bin Amr رضي الله تعالى عنه that he wept excessively. In fact, he would lock his door and weep so much that he developed a condition that caused his eyes to secrete a white fluid all the time. Hadhrat Ya'la says that it was for this reason that his mother prepared the kohl for Hadhrat Abdullaah bin Amr رضي الله تعالى عنه. (2)

Hadhrat Muslim bin Bishr reports that when Hadhrat Abu Hurayrah رضي الله تعالى عنه was weeping during his illness (before his death), someone asked him what it was that made him weep. He replied, "Take note that it is not for this world of yours that I am weeping. I am weeping because of the long journey ahead and the deficiency of my provisions. I have now climbed a rise that leads down either to Jannah or to Jahannam and I know not towards which of the two I shall be heading." (3)

Contemplation and Meditation

The Contemplation and Meditation of the Sahabah رضي الله تعالى عنهم

The Deep Meditation of Hadhrat Abu Rayhaanah رضي الله تعالى عنه

Hadhrat Dhamrah bin Habeeb reports from a freed slave of the Sahabi Hadhrat Abu Rayhaanah رضي الله تعالى عنه that when Hadhrat Abu Rayhaanah رضي الله تعالى عنه once returned from a military expedition, he ate supper, made wudhu and then stood (to perform salaah) at the place where he performed salaah. He started reciting a Surah of the Qur'aan and stood rooted to the spot until the Mu'adhin called out the Adhaan (for the Fajr salaah). "O Abu Rayhaanah!" his wife said, "You have just marched on an expedition that was extremely exhausting. Thereafter, you returned (and engrossed yourself in salaah without a thought for me). Is there no share for us (in your time)?" Hadhrat Abu Rayhaanah رضي الله تعالى عنه replied, "By Allaah! Of course there is a share for you in my time, if I had only thought of you." "Then what was it that preoccupied you (from thinking of me)?" she asked. He replied, "Deep meditation about the descriptions Allaah has given about Jannah and its pleasures had engrossed my mind until I heard the Muadhin." (4)

The Meditation of Hadhrat Abu Dharr رضي الله تعالى عنه

Hadhrat Muhammad bin Waasi narrates that a man rode from Basrah to see Hadhrat Ummu Dharr رضي الله تعالى عنها after the demise of (her husband) Hadhrat Abu Dharr رضي الله تعالى عنه to ask her about the Ibaadah of Hadhrat Abu Dharr رضي الله تعالى عنه. When

(1) Abu Nu'aym in his *Hilya* (Vol.6 Pg.110).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.290).
(3) Ibn Sa'd (Vol.4 Pg.62). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.383).
(4) Ibn Mubaarak in his *Zuhd*, as quoted in *Isaabah* (Vol.2 Pg.157).

he arrived, he said to her, "I have come to you so that you may inform me about the Ibaadah of Hadhrat Abu Dharr رضي الله تعالى عنه." She said, **"He would spend the entire day only meditating in solitude."** (1)

The Meditation of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Aun bin Abdullaah bin Utba reports that he once asked Hadhrat Ummu Dardaa رضي الله تعالى عنها about the best deed of (her husband) Hadhrat Abu Dardaa رضي الله تعالى عنه. She replied, **"Meditation and heeding to lessons."** Another narration states that when she was asked about the deed that Hadhrat Abu Dardaa رضي الله تعالى عنه did most frequently, she replied, "Heeding to lessons." Yet another narration states that her reply was, "Meditation." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Meditation for a moment is better than standing in salaah an entire night." (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "Amongst people there are those who are the keys to good and the locks of evil. They shall have great rewards. There are then also those who are the keys to evil and locks of good. They will be terribly punished. Meditation for a moment is better than standing in salaah an entire night." (4)

Hadhrat Habeeb bin Abdullaah narrates that a man intending to march in Jihaad came to Hadhrat Abu Dardaa رضي الله تعالى عنه for advice. Hadhrat Abu Dardaa رضي الله تعالى عنه said, **"Think of Allaah in prosperity and He will think of you when you are in difficulty. When you admire something of this world, think about what it is to become (old and then turned to dust)."**

Hadhrat Saalim bin Abil Ja'd reports that two bulls once passed by Hadhrat Abu Dardaa رضي الله تعالى عنه as they were being worked. When one of them stopped as the other continued, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "There is certainly a great lesson in this (while the one will be whipped for stopping, the other will be saved from the whipping)." (5)

Taking Stock of Oneself

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

One of Hadhrat Abu Bakr رضي الله تعالى عنه's freed slaves reports that Hadhrat Abu Bakr رضي الله تعالى عنه once said, **"Whoever angers his carnal self for the sake of Allaah will be saved from Allaah's anger."** (6)

Hadhrat Thaabit bin Hajjaaj narrates that Hadhrat Umar رضي الله تعالى عنه once said, "Weigh yourselves up before you are weighed and assess yourselves before you are assessed because reckoning with yourself (in this world) is easier than the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.164).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.208) and Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg.258).
(3) Abu Nu'aym in his *Hilya*, Ahmad and Ibn Sa'd (Vol.7 Pg.392).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.142).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.209). Ahmad has also reported the first narration, as quoted in Safwatus Safwah (Vol.1 Pg.258).
(6) Ibn Abi Dunya in Muhaasabatun Nafs, as quoted in *Kanzul Ummaal* (Vol.2 Pg.162).

reckoning you will face tomorrow (in the Aakhirah). You should also adorn yourselves (with good deeds) before the great presentation (the Day of Qiyaamah, about which Allaah says):

﴿يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ۝﴾ (سورة الحاقه آيت ١٨)

On that day, you will all be presented and nothing *(no action or word)* of yours shall remain hidden. {Surah Haaqa, verse 18}(1)

Hadhrat Anas رضي الله تعالى عنه reports, "I was one day with Hadhrat Umar bin Khattaab رضي الله تعالى عنه when he went into an orchard. There was a wall between us and he was standing in the middle of the orchard when I heard him say (to himself), 'O Ameerul Mu'mineen! By Allaah! You should fear Allaah or He will definitely punish you." (2)

Remaining silent and Guarding the Tongue

The Silence of our Guide Rasulullaah صلى الله عليه وسلم

In a lengthy narration, Hadhrat Simaak says that he once asked Hadhrat Jaabir bin Samurah رضي الله تعالى عنه, "Did you associate often with Nabi صلى الله عليه وسلم?" Hadhrat Jaabir رضي الله تعالى عنه replied, **"Yes. He was a person who often remained silent."** (3)

Hadhrat Abu Maalik Ashja'ee رضي الله تعالى عنه reports that his father said, "We were little boys when we used to sit in the company of Rasulullaah صلى الله عليه وسلم and have never seen anyone remain silent as much as Rasulullaah صلى الله عليه وسلم did. Whenever his companions would talk too much, he merely smiled." (4)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم was once out with his companions. As he rode, one of them stepped out ahead of him. Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "O Rasulullaah صلى الله عليه وسلم! I pray that Allaah takes our lives before yours. May Allaah never show us the day (of your demise), but should we see it, what deeds should we carry out after you? May my parents be sacrificed for you, O Rasulullaah صلى الله عليه وسلم! Should it be Jihaad in the path of Allaah?" Rasulullaah صلى الله عليه وسلم replied, "Jihaad in the path of Allaah is an excellent deed, but people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)." "Then fasting and Sadaqah?" Hadhrat Mu'aadh رضي الله تعالى عنه asked. "Fasting and Sadaqah are an excellent deeds," Rasulullaah صلى الله عليه وسلم commented, "but people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)."

Hadhrat Mu'aadh رضي الله تعالى عنه then went on to mention every type of good deed, but each time Rasulullaah صلى الله عليه وسلم's reply was, "But people have become accustomed to it. (What you should be doing is) Something that exercises greater restraint (on the carnal self)." Hadhrat Mu'aadh رضي الله تعالى عنه eventually asked, "If people have

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

(2) Maali, Ibn Sa'd, Ibn Abi Dunya in his Muhaasabatun Nafs, Abu Nu'aym in his Ma'rifah (Vol. Pg.) and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

(3) Ahmad and Tabraani. Haythami (Vol.10 Pg.297) has commented on Ahmad's chain of narrators. Ibn Sa'd (Vol.1 Pg.372) has reported a similar narration.

(4) Tabraani. Haythami (Vol.10 Pg.298) has commented on the chain of narrators.

become accustomed to these deeds, what is that thing that exercises greater restraint (on the carnal self)?" Pointing to his mouth, Rasulullaah ﷺ said, **"Remaining silent at all times save when speaking what is good."** "Will we be taken to task for what our tongues speak?" Hadhrat Mu'aadh رضي الله تعالى عنه asked in surprise. Striking his hand on Hadhrat Mu'aadh رضي الله تعالى عنه's thigh, Rasulullaah ﷺ said something like, "Your mother ought to have lost you!" He then added, **"It is because of what the tongue speaks that people will be thrown headlong into Jahannam. Whoever believes in Allah and the Last Day should speak only what is good or remain silent about evil. Speak what is good and you will reap the rewards. Remain silent about evil and you will be safe."** (1)

The Silence of the Sahabah رضي الله تعالى عنهم

Rasulullaah ﷺ says about a Martyr, "He may have mentioned something that was futile"

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when someone was martyred, a lady was weeping over him saying, "Oh dear martyr!" Addressing her, Rasulullaah ﷺ said, "Stop saying that. How do you know that he is a martyr (and is guaranteed immediate access into Jannah)? He may have mentioned something that was futile or was miserly with something that would not have cost him anything." (2)

In another narration, Hadhrat Anas رضي الله تعالى عنه states that when one of the Sahabah رضي الله تعالى عنهم was martyred during the Battle of Uhud, a rock was found tied to his belly (which he had tied) because of hunger. Wiping the dust off his face, his mother said, "Glad tidings for you, O beloved son of Jannah." Addressing her, Rasulullaah ﷺ said, "How do you know that he is a martyr (and is guaranteed immediate access into Jannah)? He may have mentioned something that was futile or refused something that would not have harmed him (to part with)." (3)

The silence of Hadhrat Ammaar رضي الله تعالى عنه, Hadhrat Mu'aadh رضي الله تعالى عنه and the statement of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Khaalid bin Numayr says, "Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه often remained silent for prolonged periods of time and always seemed depressed. (When he did speak, he was mostly seeking Allaah's protection from trials." (4)

Hadhrat Abu Idress Khowlani says, "I once entered the Masjid of Damascus when my eyes caught sight of a man with sparkling front teeth. **He was a very quiet man** and whenever the people with him disagreed on some issue, they referred it to him and readily accepted his verdict. When I enquired who he was, I was

(1) Tabraani. Haythami (Vol.10 Pg.299) has commented on the chain of narrators.
(2) Abu Ya'la. Haythami (Vol.10 Pg.303) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.303) has commented on the chain of narrators. Tirmidhi has reported a similar narration, as quoted in Mishkaat.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.142).

informed that he was **Hadhrat Mu'aadh bin Jabal** رضي الله تعالى عنه."[1]

Hadhrat Aslam narrates that when Hadhrat Umar رضي الله تعالى عنه once found Hadhrat Abu Bakr رضي الله تعالى عنه pulling at his tongue, he asked, "What are you doing, O Khalifah of Rasulullaah ﷺ?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "There is not a part of the body that does not complain of the sharpness of the tongue." [2]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه rebuke their Tongues

Hadhrat Abu Waa'il narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once climbed Mount Safa, he caught hold of his tongue saying, "O tongue! Speak what is good and reap the rewards. Shun speaking evil and you will remain safe before having to regret." He then narrated, "I have heard Rasulullaah ﷺ say, **'Most of man's sins stem from the tongue."** [3]

Hadhrat Sa'eed Jareeri reports from a man who said, "I once saw Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه holding the point of his tongue as he said, 'Shame on you! Speak what is good and reap the rewards. Shun speaking evil and you will remain safe.' Someone then asked, 'O Ibn Abbaas رضي الله تعالى عنه! Why do I see you holding your tongue and saying that?' Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, **'The news has reached me that on the Day of Qiyaamah a person will be more angry with his tongue than with anything else.'"**[4]

The Silence of Hadhrat Shaddaad bin Aws رضي الله تعالى عنه after he pledged allegiance at the hand of Rasulullaah ﷺ

Hadhrat Thaabit Bunaani narrates that Hadhrat Shaddaad bin Aws رضي الله تعالى عنه once said to one of his companions, "Lay the tablecloth so that we may dig in to it!" Another of his companions said in surprise, "I have never heard you speak like that since I have come to know you." Hadhrat Shaddaad رضي الله تعالى عنه said, "Since I separated from Rasulullaah ﷺ, every statement I have made was a harnessed one (said with much thought). By Allaah! Another like this shall never again escape." [5]

Hadhrat Sulaymaan bin Moosa reports that Hadhrat Shaddaad bin Aws رضي الله تعالى عنه once said, "Lay the tablecloth so that we may frolic with it." The people with him immediately picked at his words saying, "Look at Abu Ya'la (Hadhrat Shaddaad رضي الله تعالى عنه's title)! What a statement has come from him!" Hadhrat Shaddaad رضي الله تعالى عنه then said, "Dear son of my brother! **Since the time I pledged allegiance at Rasulullaah ﷺ's hand, every statement I have made had been a harnessed one, except for this one.** Come, forget this and let me tell you something better

(1) Haakim (Vol.3 Pg.269).
(2) Abu Ya'la. Haythami (Vol.10 Pg.302) has commented on the chain of narrators. Abu Nu'aym has also reported the narration briefly in his *Hilya* (Vol.1 Pg.33).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.300).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.328).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265).

for you to note. (It is this du'aa) 'O Allaah! We seek steadfastness in our affairs and the resolve to do good. We ask You for the ability to be grateful for Your bounties and for the ability to worship You in a most beautiful manner. We ask You for a pure heart and a truthful tongue. We also beseech You for the good You are aware of and for protection from the evil You know about.' Learn this from me and forget the other words (I said without thinking)." (1)

Another narration states that Hadhrat Shaddaad رضي الله تعالى عنه added, "Do not learn these words from me, but rather learn what I shall narrate to you that I heard Rasulullaah ﷺ say, 'When people started hoarding treasures of gold and silver, fill your treasures with the words: **'O Allaah! We seek steadfastness in our affairs and the resolve to do good.'**" Hadhrat Shaddaad رضي الله تعالى عنه then mentioned words like the narration above before adding, "(O Allaah) I seek forgiveness from You from the sins You know I have committed, for You are the One who knows well all that is hidden." (2)

The statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه About the Dangers of the tongue

Hadhrat Isa bin Uqba narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "I swear by the Being besides Whom there is none worthy of worship **that nothing on earth is more deserving of a long prison sentence than the tongue.**" (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, **"Beware of futile speech.** All you need to say it that which would get your needs fulfilled." (4) Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The people guilty of the most sins on the Day of Qiyaamah shall be those who most engaged in idle talk." (5)

Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه encourage Silence

Hadhrat Ali رضي الله تعالى عنه said, "The tongue is the basis of the body's well-being. **When the tongue is upright, the other limbs are all upright.** However, as soon as the tongue is out of control, no other limb stays under control." Another narration states that he once said, "Keep a low profile and you will not be talked about (thus saving you from pride). **Remain silent and you will remain safe."**

Another narration states that he said, **"Silence invites towards Jannah."** It was also Hadhrat Ali رضي الله تعالى عنه who mentioned the following couplets (which mean):

"Never disclose your secrets except to yourself
Because there is an advisor to every advisor

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.265) and (Vol.1 Pg.266). Ahmad has also reported the narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.10 Pg.303).
(4) Tabraani. Haythami (Vol.10 Pg.303) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.303).

And I have also seen many misguided men
Who do not leave upright men unscathed (by their insults)" (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Learn to remain silent just as you learn to speak because silence is a great source of self-control. You ought to be more interested in listening than speaking and should never speak about things that do not concern you. You should also not laugh when there is nothing to laugh about or go somewhere you do not have to go." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "There is no limb of a Mu'min that Allaah loves more than his tongue because it is by means of this that he will enter Jannah. At the same time, there is no limb of a Kaafir that Allaah hates more than his tongue because it is by means of this that he will enter Jahannam." (3)

The Statements of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه about Guarding the Tongue

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "The limb that a person most needs to purify is his tongue." (4)

Hadhrat Anas رضي الله تعالى عنه said, "A person can never have Taqwa until he controls his tongue." (5)

Speech

The Speech of Rasulullaah صلى الله عليه وسلم

The Sahabah رضي الله تعالى عنهم Describe the Speech of Rasulullaah صلى الله عليه وسلم

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah صلى الله عليه وسلم's speech was such (so clear) that if anyone wished to count the words, they could have easily done so." She also mentioned, "Shall I not surprise you? A certain person actually came and spoke to Rasulullaah صلى الله عليه وسلم beside my room so loudly that I could hear him talk as I was busy with my salaah. He then left before I could complete my salaah. Had I been able to find him before that, I would have certainly given him a piece of my mind." She then added, "Rasulullaah صلى الله عليه وسلم never spoke continuously and quickly as you people do." (6)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah صلى الله عليه وسلم's speech was so clear that everyone could understand it. He would never speak continuously and quickly." (7)

It was Hadhrat Jaabir رضي الله تعالى عنه or Hadhrat Abdullaah bin Umar رضي الله تعالى عنه who said,

(1) Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.158).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.307).
(5) Ibn Sa'd (Vol.7 Pg.22).
(6) Bukhaari. Ahmad, Muslim and Abu Dawood have also reported the narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(7) Ahmad and Abu Dawood.

"Rasulullaah ﷺ's speech was crisp, with every letter distinctly pronounced." (1)

Hadhrat Anas رضي الله تعالى عنه reports, "When Rasulullaah ﷺ spoke anything (of marked importance), he would repeat it thrice and whenever he approached a gathering, he would greet thrice." (2)

Hadhrat Thumamah bin Anas narrates that whenever Hadhrat Anas رضي الله تعالى عنه spoke (something of importance), he repeated himself thrice and would say that when Rasulullaah ﷺ greeted with Salaam (to seek permission to enter a home), he did so thrice(3) and when he spoke (something of great importance), he would repeat it thrice. (4) Hadhrat Anas رضي الله تعالى عنه also reported that when Rasulullaah ﷺ spoke, he would repeat himself thrice so that people could understand what he was saying." (5)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "I have been sent with concise yet comprehensive speech and have been assisted with awe. When I was sleeping once, the keys to the treasures of the heavens and the earth were brought to me and placed in my hand." (6)

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه reports, "When Rasulullaah ﷺ sat down to talk, he would often look towards the sky (in anticipation of revelation)." (7)

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Regrets the Many Questions he Posed to Rasulullaah ﷺ

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "Even when speaking to the worst of people, Rasulullaah ﷺ would turn his full attention to the person so that (they would feel special and) their hearts would be won over. When speaking to me, Rasulullaah ﷺ also turned his full attention towards me until I eventually felt that I was the best of all the Sahabah رضي الله تعالى عنهم. 'O Rasulullaah ﷺ!' I once asked, 'Am I better or Abu Bakr?' 'Abu Bakr,' came the reply. 'O Rasulullaah ﷺ!' I asked further, 'Am I better or Umar?' When Rasulullaah ﷺ replied that Umar was better, I pursued the enquiry saying, 'O Rasulullaah ﷺ! Am I better or Uthmaan?' 'Uthmaan,' he replied. After asking Rasulullaah ﷺ and after he had been truthful to me, I wished that I had never asked him these questions." (8)

Smiling and Laughing

The Smiling and Laughing of Rasulullaah ﷺ

The Smiling of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها says, "I have never seen Rasulullaah ﷺ laugh so much

(1) Abu Ya'la.
(2) Bukhaari.
(3) Rasulullaah ﷺ greeted once when first seeking permission to enter, thereafter a second time when entering and finally a third time when leaving.
(4) Ahmad.
(5) Tirmidhi.
(6) Ahmad and Bukhaari.
(7) Ibn Is'haaq, as quoted by Abu Dawood in his Adab. The above narrations have been quoted from *Al Bidaayah wan Nihaayah* (Vol.6 Pg.40,41).
(8) Tirmidhi in his Shamaa'il (Pg.25). Tabraani has reported a similar narration but Haythami (Vol.9 Pg.15) has commented on the chain of narrators.

in a manner that I could see his uvula. **All he did was smile.**" (1)

Hadhrat Abdullaah bin Haarith bin Jaz رضي الله تعالى عنه says, "**I have never seen anyone smile as much as Rasulullaah** ﷺ." In another narration, he says, "Rasulullaah ﷺ never laughed but only smiled." (2)

Hadhrat Simaak bin Harb reports that he once asked Hadhrat Jaabir bin Samurah رضي الله تعالى عنه, "Were you frequently in the company of Rasulullaah ﷺ?" Hadhrat Jaabir رضي الله تعالى عنه replied, "Yes, I was often in his company. He never stood up from his place of performing the Fajr salaah until the sun rose. He would then get up while the Sahabah رضي الله تعالى عنهم were sometimes discussing events that occurred during the Period of Ignorance. As they laughed, Rasulullaah ﷺ would merely smile." (3)

In another narration, Hadhrat Simaak bin Harb reports that he once asked Hadhrat Jaabir bin Samurah رضي الله تعالى عنه, "Were you frequently in the company of Rasulullaah ﷺ?" Hadhrat Jaabir رضي الله تعالى عنه replied, "Yes. He often remained silent and would laugh very little. The Sahabah رضي الله تعالى عنهم would often recite poetry to him and when he said something that made them laugh, he would merely smile."(4)

Hadhrat Husayn bin Yazeed Kalbi رضي الله تعالى عنه says, "I have never seen Rasulullaah ﷺ laugh. He would only smile. There were also times when he would have to tie a rock to his belly because of extreme hunger." (5)

Hadhrat Amrah questions Hadhrat Aa'isha رضي الله تعالى عنها about Rasulullaah ﷺ's Domestic Life

Hadhrat Amrah reports that she once asked Hadhrat Aa'isha رضي الله تعالى عنها about Rasulullaah ﷺ's behaviour when he was alone with his wives. Hadhrat Aa'isha رضي الله تعالى عنها replied, "He was like any other man except for the fact that he was the noblest of them all and the most compassionate. He also laughed and smiled very often." (6)

Rasulullaah ﷺ's Laughing

Hadhrat Jaabir رضي الله تعالى عنه says, "When revelation would come to Rasulullaah ﷺ or when he was delivering a lecture, he would appear like a person warning his people of an approaching punishment. However, when this was not happening, you would see that he had the most smiley face, was the most jovial of people and the handsomest of all men." (7)

Hadhrat Abu Umaamah رضي الله تعالى عنه says, "Rasulullaah ﷺ was one of the most

(1) Bukhaari and Muslim.
(2) Tirmidhi.
(3) Muslim.
(4) Tayaalisi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.41,42). Ibn Sa'd (Vol.1 Pg.372) has reported a similar narration.
(5) Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.42). ibn Qaani has also reported a similar narration, as quoted in *Isaabah* (Vol.1 Pg.340).
(6) Kharaa'iti and Haakim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.47). Ibn Sa'd (Vol.1 Pg.91) has also reported a similar narration.
(7) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.17).

jovial of people and the one with the best personality." (1)

Rasulullaah ﷺ Laughs during the Battle of Khandaq

Hadhrat Aamir bin Sa'd reports that Hadhrat Sa'd رضي الله تعالى عنه said to him, "I saw Rasulullaah ﷺ smile so broadly during the Battle of Khandaq that his molar teeth actually became visible." When Hadhrat Aamir asked what the reason for Rasulullaah ﷺ's laughter was, Hadhrat Sa'd رضي الله تعالى عنه explained that a man from the enemy was waving his shield to and fro to protect his forehead (thereby teasing the Muslim archers to get him). Being a crack archer, Hadhrat Sa'd رضي الله تعالى عنه took out an arrow (placed it on the bow and waited for the chance). As soon as the man raised his head, Hadhrat Sa'd رضي الله تعالى عنه shot the arrow, which struck the man squarely on the forehead. The man fell to the ground while his leg remained extended into the air. It was then that Rasulullaah ﷺ smiled to broadly that his molars became visible. "What made Rasulullaah ﷺ laugh so?" someone asked. The narrator replied, "It was the astuteness with which Hadhrat Sa'd dealt with the man." (2)

Rasulullaah ﷺ Laughs at what a Poor man did During Ramadhaan

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ saying, "I am destroyed! I have engaged in sexual relations with my wife during Ramadhaan." "Then free a slave," Rasulullaah ﷺ advised. When he declared that he was unable to afford it, Rasulullaah ﷺ advised further saying, "Then fast for two consecutive months." When he said that he would be unable to do that as well, Rasulullaah ﷺ said, "Then feed sixty poor people." "I cannot afford that either," the man said. When someone later presented a basket of dates to Rasulullaah ﷺ, he summoned the man and instructed him to give the dates away as Sadaqah. "Should I give it to someone more in need than I? By Allaah! There is no family between the rocky plains of Madinah more in need of it than my family." Rasulullaah ﷺ then smiled so widely that his molars became visible as he said, "Then let it be spent on your family." (3)

The Narrations of Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "I know the first person to enter Jannah and the last to emerge from Jahannam. A man will be summoned on the Day of Qiyaamah and his minor sins will be presented before him while his major sins will be concealed. Given the precise dates and times, he will be asked whether he committed certain evil acts. Unable to deny anything, he will admit to it all, fearing the major sins (still to be accounted for). It will then be said, 'Grant him a good deed in place of every sin he committed.' He will then

(1) Tabraani. Haythami (Vol.9 Pg.17) has commented on the chain of narrators.
(2) Tirmidhi in his Shamaa'il (Pg.16).
(3) Bukhaari (Vol.2 Pg.899).

quickly say, "But I have committed other sins that I do not see here.'" Hadhrat Abu Dharr رضي الله تعالى عنه says, "I then saw Rasulullaah ﷺ smile so widely that his molars were visible." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I know who the last person to emerge from Jahannam will be. He will come out of Jahannam crawling (unable to stand up straight because of the intensity of the punishment) and will be told to enter Jannah. As he starts proceeding towards Jannah, he will see that other people have already occupied its levels. He will then return to Allaah saying, "O my Rabb! People have already occupied the various levels (leaving no place for me)." He will then be asked, "Do you remember the times you had (in the world)?" "I certainly do," he will reply. "Then wish (for all you would like to have)," he will be told. After wishing for everything he can think of, he will be told, "You shall have everything you have wished for together with ten times more of what the world had to offer." He will say in disbelief, "Are You joking with me when You are the King of the worlds?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "I then Rasulullaah ﷺ smile so widely that his molars were visible." (2)

Dignity

The Dignified Behaviour of Rasulullaah ﷺ

Hadhrat Khaarijah bin Zaid رضي الله تعالى عنه says, "Rasulullaah ﷺ was the most dignified person in his gatherings and (as he sat) none of his limbs extended (towards the people)." (3)

The Dignified Behaviour of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Shahr bin Howshab says that whenever the Sahabah رضي الله تعالى عنهم spoke in the presence of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, they kept looking at him out of awe for him.

In another narration, Hadhrat Abu Muslim Khowlaani narrates, "I once entered the Masjid of Hims where I came across close to thirty middle-aged Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ. Amongst them was a youthful man with kohl around his eyes and sparkling front teeth. He spoke not a word and remained silent. When the others disagreed about anything, they turned to him and asked him. When I asked the person beside me who the man was, he informed me that he was Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه. I immediately took a liking to him and remained with the group until they dispersed."

Hadhrat Abu Muslim also narrates, "I once entered the Masjid with some Sahabah رضي الله تعالى عنهم during the early years of Hadhrat Umar رضي الله تعالى عنه's Khilaafah. There were more of them present that day than any other and the gathering I sat

(1) Tirmidhi in his Shamaa'il (Pg.16).
(2) Tirmidhi in his Shamaa'il (Pg.16).
(3) Qaadhi Ayaadh in his Shifaa and Abu Dawood in his Maraaseel, as quoted in Khafaajee's Sharhush Shifaa (Vol.2 Pg.117).

in included over thirty Sahabah رضي الله تعالى عنهم, all narrating Ahadeeth from Rasulullaah ﷺ. Also sitting in the gathering was a youthful man who was brown in complexion, who spoke extremely well and who was exceptionally good looking. Although he was the youngest of the group, they referred to him whenever they doubted anyone's narration. He would then (correctly) narrate the Hadith (they doubted) to them. Unless they asked him, he did not narrate anything else to them. 'Who are you, O servant of Allaah?' I asked him. 'I am Mu'aadh bin Jabal,' came the reply." (1)

Suppressing One's Anger

Hadhrat Abu Barzah رضي الله تعالى عنه narrates, "When a man spoke harshly to Hadhrat Abu Bakr رضي الله تعالى عنه, I said, 'Should I not execute him?' Hadhrat Abu Bakr رضي الله تعالى عنه rebuked me saying, 'Such punishment is not warranted for anyone (speaking harshly to anyone) after Rasulullaah ﷺ.'" (2)

Hadhrat Umar رضي الله تعالى عنه once said, "No person cannot sip any milk or honey that is better than a sip of his anger." (3)

Possessiveness

The Possessiveness of Hadhrat Ubay bin ka'b رضي الله تعالى عنه

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that a man once reported to Rasulullaah ﷺ that a certain person frequently went to see his father's wife (with apparently sinister intentions). Hadhrat Ubay bin Ka'b رضي الله تعالى عنه exclaimed, "Had it been me, I would have killed him." Rasulullaah ﷺ laughed as he said, "How possessive are you, O Ubay! However, I am more possessive than you and Allaah is more possessive than I." (4)

The possessiveness of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه

Hadhrat Mughierah narrates that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once said, "If I found any man with my wife, I would strike him with the sharp edge of my sword." When this was reported to Rasulullaah ﷺ he said, "Are you surprised with Sa'd's possessiveness? By Allaah! I am more possessive than him and Allaah is more possessive than I. It is because of Allaah's possessiveness that He has forbidden all types of indecency, be it apparent or hidden. There is also none who loves to be absolved of blame more than Allaah and it is because of this that He has sent warners and givers of glad tidings (the Ambiyaa so that people cannot say that they did not know). There is also none who loves praise more than Allaah and it is because of this that he created Jannah." (5)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.231).
(2) Tayaalisi, Ahmad, Humaydi, Abu Dawood, Tirmidhi, Abu Ya'la, Sa'ed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(3) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal*.
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
(5) Bukhaari and Muslim.

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Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه once asked, "If I found a man with my wife, am I not allowed to touch him until I present four witnesses?" "That's right," Rasulullaah ﷺ replied. Hadhrat Sa'd رضي الله تعالى عنه then said, "That cannot be! I swear by the Being Who has sent you with the truth that before that I would speed up his journey with my sword." "Listen to what your leader has to say," Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "**He is extremely possessive, but I am more possessive than him and Allaah is more possessive than I.**" (1)

A lengthy narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه adds that the Sahabah رضي الله تعالى عنهم said, "O Rasulullaah ﷺ! Do not rebuke him because he is an extremely possessive person. By Allaah! He has only married virgins and because of his possessiveness, none of us has ever dared to marry any woman he has divorced." Hadhrat Sa'd رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I know that the injunction (of presenting four witnesses to prove adultery) is true and is from Allaah but I find it strange that when I find a man rubbing his thighs against those of an immoral woman, I am unable to move him until I bring four witnesses. By Allaah! By the time I come with them, he would have fulfilled his desire (and left)." (2)

The Possessiveness of Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ left her one night, she became extremely jealous. Rasulullaah ﷺ then returned to see what she was doing and commented, "What is the matter, O Aa'isha? Have you been overcome with possessiveness?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Why should someone like myself not be possessive over someone like yourself?" "Your Shaytaan must have come to you," Rasulullaah ﷺ remarked. "O Rasulullaah ﷺ!" Hadhrat Aa'isha رضي الله تعالى عنها asked, "Is there a Shaytaan with me?" "Certainly," Rasulullaah ﷺ replied. "And with you, O Rasulullaah ﷺ?" Hadhrat Aa'isha رضي الله تعالى عنها enquired. "Yes," Rasulullaah ﷺ replied, "**but Allaah has assisted me and he has become a Muslim (and therefore does not influence me to do evil).**"(3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "When Rasulullaah ﷺ married Ummu Salamah رضي الله تعالى عنها, I became extremely depressed because people always told us about her beauty. When I managed to secretly steal a glance at her, I found her to be much more beautiful than people had described. I then mentioned this to Hafsah رضي الله تعالى عنها (Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها were extremely close). She said, 'By Allaah! This is only because of your extreme possessiveness. She cannot be as beautiful as you people say.' When Hafsah رضي الله تعالى عنها also managed to steal a glance at her, she said, 'I have seen her and I swear by Allaah that she is not as beautiful as you say. In fact, she is not even close to what you have described, although I do admit that she is pretty.'"

(1) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.278).
(2) Abu Ya'la and Ahmad. Haythami (Vol.5 Pg.12) has commented on the chain of narrators.
(3) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.280).

Hadhrat Aa'isha رضي الله تعالى عنها says further, "I then went to see her again and I swear by my life that she was just as Hafsah رضي الله تعالى عنها had mentioned. It was because of my extreme possessiveness (that I found her to be more beautiful than she actually was)."[1]

Hadhrat Ali رضي الله تعالى عنه Rebukes People Bereft of any Possessiveness

Hadhrat Ali رضي الله تعالى عنه once addressed the people saying, **"The news has reached me that your women crowd the marketplaces with Kuffaar men. Have you people no sense of possessiveness?** There can be no good in a person who is bereft of all possessiveness." Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "There are two types of possessiveness. The first is commendable and a means by which a person keeps his family in check. The other is the type that leads a person to Jahannam." [2]

Enjoining what is Good and Forbidding what is Evil

Rasulullaah صلى الله عليه وسلم narrates the Incident of People of the past who were Tortured for Enjoining what is Good and Forbidding what is Evil

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم came indoors one day and said, "O Ibn Mas'ood!" "At your service, O Rasulullaah صلى الله عليه وسلم!" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه repeated thrice. Rasulullaah صلى الله عليه وسلم then asked, "Do you know who are the best of people?" "Allaah and His Rasool صلى الله عليه وسلم know best," Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه submitted. Rasulullaah صلى الله عليه وسلم said, **"Indeed the best of people are those who do the best deeds when they have acquired a deep understanding of Deen."**

"O Ibn Mas'ood!" Rasulullaah صلى الله عليه وسلم said again. "At your service, O Rasulullaah صلى الله عليه وسلم!" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied. "Do you know who are the **most learned people?"** Again Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه submitted, "Allaah and His Rasool صلى الله عليه وسلم know best." Rasulullaah صلى الله عليه وسلم explained, "Indeed the most learned of people are those with the deepest insight into the truth when people are in disagreement even though they fall short in deeds and are dragging themselves along on their buttocks. Those before me were divided into seventy two groups, amongst which all besides three were destroyed. One of these groups opposed the kings and fought them for the sake of their Deen which was the Deen of Isa bin Maryam عليه السلام. They were captured and killed when their bodies were cut up with saws. Another group amongst them neither had the power to fight the kings nor to live amongst the masses and invite them to Allaah and to the Deen of Isa bin Maryam عليه السلام. They therefore dispersed in the land

(1) Ibn Sa'd (Vol.8 Pg.94).
(2) Rustah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

and adopted monasticism. It is with regard to these people that Allaah says:

﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ۝﴾ (سورة حديد آيت ٢٧)

They invented monasticism *(involving isolation from society and forsaking marriage and pleasures)* which We did not ordain for them but they did it in search of Allaah's pleasure *(to preserve their Deen from the corruption that society introduced to it)*. However, they did not observe it *(its demands)* as it ought to have been observed *(because its demands were against human nature). (However, after the coming of Rasulullaah* ﷺ*,)* We granted their reward to those of them who had Imaan *(who believed in Rasulullaah* ﷺ *and accepted Islaam)* while many of them were sinners *(choosing to stay away from Islaam)*. {Surah Hadeed, verse 27}

Rasulullaah ﷺ then added, "Those (of them) who believe in me and follow me have observed its demands as it ought to be observed. **As for those who do not follow me, they shall be destroyed."**

Another narration states that Rasulullaah ﷺ said, "A group from them remained with the kings and tyrants to invite them towards the Deen of Isa عليه السلام. However, they were captured and killed (after being cut into pieces) with saws and then burnt. Nevertheless, they were steadfast until they met Allaah." The rest of the narration is the same as the one above. (2)

Rasulullaah ﷺ Warns those who do not Enjoin what is good and do not forbid what is evil

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "You people shall remain on the clear path of your Rabb as **long as two intoxicants** do not become manifest amongst you; the intoxicant of **ignorance and the intoxicant of love for this world.** Even though you may be enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah, as soon as the intoxicant of love for this world manifests itself amongst you, you will stop enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah. **Those who speak by the Qur'aan and the Sunnah during such times will be like the very first to accept Islaam from the Muhaajireen and the Ansaar."** (1)

The Rank on the Day of Qiyaamah of those who enjoin what is good and forbid what is evil

Hadhrat Yazeed Raqaashi reports from Hadhrat Anas رضي الله تعالى عنه that Rasulullaah ﷺ said, "Should I not inform you about a group of people who although not belonging to the Ambiyaa and the Shuhadaa (martyrs), will be the envy of the Ambiyaa and Shuhadaa on the Day of Qiyaamah because of their closeness to

(1) Tabraani. Haythami (Vol.7 Pg.260) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.7 Pg.271) has commented on the chain of narrators.

Allaah. They will be recognised by the **pulpits of light upon which they will be seated.**" "Who are they, O Rasulullaah ﷺ?" the Sahabah رضي الله تعالى عنهم begged to know. Rasulullaah ﷺ replied, **"They are those who travel the world advising people so that Allaah's servants become beloved to Him and so that He becomes beloved to them."** Hadhrat Anas رضي الله تعالى عنه asked, "I can understand how they can make Allaah beloved to His servants, but how do they make Allaah's servants beloved to Him?" Rasulullaah ﷺ explained, "They enjoin them to do what Allaah likes and forbid them from doing what Allaah dislikes. When the people follow this advice of theirs, they become beloved to Allaah." (1)

When will this Ummah Forsake enjoining what is good and forbidding what is evil?

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that he once asked Nabi ﷺ, "O Rasulullaah ﷺ! When will people forsake enjoining what is good and forbidding what is evil, whilst these two deeds are the chief actions of righteous people?" Rasulullaah ﷺ replied, "When that which afflicted the Bani Israa'eel afflicts you as well." "O Rasulullaah ﷺ! What was it that afflicted the Bani Israa'eel?" Hadhrat Hudhayfah رضي الله تعالى عنه asked. Rasulullaah ﷺ replied, **"When (for worldly gain) the good amongst you become lenient towards the sinners, when the knowledge of Deen goes to the worst amongst you and when leadership goes to the youngsters. When this happens, you will suffer adversities that will keep coming your way and towards which you will keep going."** (2)

Hadhrat Abu Bakr رضي الله تعالى عنه Explains the verse: "Take Care of your Own Selves"

Hadhrat Qais bin Abu Haazim narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه had become Khalifah, he mounted the pulpit and after duly praising Allaah, he said, "O people! You recite the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ؕ﴾

(سورة مائده آيت ۱۰۵)

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

However, you people have been misinterpreting the verse. I have heard Rasulullaah ﷺ say, 'Whenever people see evil and fail to change it, the time is close when Allaah shall engulf them all in great punishment (the evil-doers for the evil and the others for failing to prevent them).'"(3)

(1) Bayhaqi, Naqqaash in his Mu'jim and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(2) Tabraani. Haythami (Vol.7 Pg.286) has commented on the chain of narrators. Ibn Asaakir and Ibn Najjaar have reported a similar narration from Hadhrat Anas رضي الله تعالى عنه while Ibn Abi Dunya has reported a similar narration from Hadhrat Aa'isha رضي الله تعالى عنها, as *Kanzul Ummaal* (Vol.2 Pg.139).

(3) Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Adani, Ibn Munee, Humaydi, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Maajah, Abu Ya'la, Daar Qutni in his Ilal, Abu Nu'aym in his Ma'rifah, Bayhaqi, Sa'eed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the day he was named Khalifah, Hadhrat Abu Bakr رضي الله تعالى عنه sat on Rasulullaah ﷺ's pulpit. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he stretched out his hands and placed them on the spot of the pulpit where Rasulullaah ﷺ used to sit. He then said, "As he was sitting on this very same spot, I heard my beloved friend (Rasulullaah ﷺ) explain the meaning of the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۭ﴾

(سورة مائده آيت ١٠٥)

O you who have Imaan, take care of your own selves. He who has strayed cannot harm you when you are rightly guided. {Surah Maa'idah, verse 105}

In his explanation to us, Rasulullaah ﷺ said, 'Yes. When evil is perpetrated in a community and they are being corrupted with vices without them making an attempt to change matters or to even oppose it, it becomes binding on Allaah to engulf them all in great punishment. **Thereafter even their du'aas will not be accepted.'"** Hadhrat Abu Bakr رضي الله تعالى عنه then placed his fingers into his ears saying, "May both these ears become deaf if I had not heard this from my beloved friend (Rasulullaah ﷺ)."(1)

Hadhrat Abu Bakr رضي الله تعالى عنه said, "When people perpetrate evil in the midst of others who are more powerful than them but who do not prevent them, Allaah shall engulf them all in a great calamity that will not be alleviated." (2)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Instruct People to enjoin what is good and forbid what is evil

(Addressing the people) Hadhrat Umar رضي الله تعالى عنه once said, "When you people see a fool dishonouring people, what prevents you from opposing him?" When the people admitted that they feared abuse from the person, Hadhrat Umar رضي الله تعالى عنه said, "In that case, you will be unable to be witnesses (for the Ambiyaa on the Day of Qiyaamah)." (3)

Hadhrat Uthmaan رضي الله تعالى عنه once said, "Enjoin what is good and forbid what is evil before the worst amongst you are given authority over you and then when even the best of you make du'aa against them, their du'aas will not be accepted." (4)

Hadhrat Ali رضي الله تعالى عنه Encourages people to Enjoin Good and Warns them against Giving up Forbidding Evil

Hadhrat Ali رضي الله تعالى عنه once said, "You people must enjoin what is good, forbid what

bin Mansoor and others, all reporting from reliable sources.

(1) Ibn MArdway, as quoted in Kanzul Ummaal (Vol.2 Pg.138).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.138).

(3) Ibn Abi Shaybah, Abu Ubayd in his Ghareeb and Ibn Abi Dunya in his Samt, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

is evil and defend the Deen of Allaah, otherwise Allaah shall place in authority over you such people who will punish you, after which Allaah will punish them as well." Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "You people must enjoin what is good and forbid what is evil otherwise Allaah shall place the worst amongst you in authority over you and then when even the best of you make du'aa, their du'aas will not be accepted." (1)

In one of his sermons, Hadhrat Ali رضي الله تعالى عنه said, "**O people! Those who were destroyed before you were destroyed because when they perpetrated sin, their Rabbis and religious scholars did not prohibit them.** Each time they transgressed all limits of sin and their Rabbis and religious scholars did not prevent them, punishment overtook them. You should therefore enjoin what is good and forbid what is evil before you suffer a like fate. Remember that enjoining what is good and forbidding what is **evil can neither deprive you of your sustenance nor hasten your death.**" (2)

Hadhrat Ali رضي الله تعالى عنه once said, "Jihaad is of three categories; Jihaad with the hand, Jihaad with the tongue and Jihaad with the heart. The first of these to disappear will be the Jihaad of the hand, followed by Jihaad of the tongue and then Jihaad of the heart. Eventually when the heart fails to recognise what is good and does not reject evil, it will be turned completely upside down." (3)

Hadhrat Ali رضي الله تعالى عنه once said, "The first Jihaad to disappear will be the Jihaad of your hands, followed by Jihaad of your tongue and then Jihaad of your heart. The heart that fails to recognise what is good and does not reject evil will be turned completely upside down just as a water bag is turned upside down to empty out everything inside." (4)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه concerning enjoining what is good and forbidding what is evil

When Idrees bin Uroob Shaybaani once came to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and said, "**Destroyed is the person who does not enjoin good and forbid evil.**" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه responded by saying, "(That stage comes afterwards) In fact, the person whose heart does not recognise good and does not reject evil is already destroyed." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "People **are of three types.** There is no good in anyone who does not fall into one of these three categories. The first is the person who sees a group fighting in the path of Allaah and then himself fights using his own wealth. The second is the person who wages Jihaad with his tongue (in the defence of Deen) and enjoins good and forbids evil. The

(1) Ibn Abi Shaybah.
(2) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
(3) Masaddad and Bayhaqi.
(4) Ibn Abi Shaybah and Abu Nu'aym in his Nusr fi Hujjah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.275). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.35) as have Ibn Abi Shaybah and Nu'aym in his Fitan, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).

other (third) is the man who recognises the truth with his heart." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Wage Jihaad against the Munaafiqeen with your tongues and if you can do nothing else besides frowning at them (to express your displeasure with them), then go ahead and frown at them." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "When you see an evil and are unable to change it, it will suffice for Allaah to know that you hate it within your heart." Another narration quotes that he said, "When a person witnesses an evil being perpetrated in his presence and he dislikes it, he is like one who had not witnessed it at all. However, when a person approves of an evil that is carried out in his absence, he is like one who has witnessed it. (3)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who said, "Many evils will take place in the future. Those who approve of them are like those witnessing them even though they may not be present. On the other hand, those who actually witness them but despise them are like those who have not witnessed them at all." (4)

In another narration, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The righteous ones shall leave this world first, leaving behind only doubtful people who will be unable to recognise good or reject evil." (5)

The Statements of Hadhrat Hudhayfah رضي الله تعالى عنه concerning enjoining what is good and forbidding what is evil

Hadhrat Abur Ruqaad says, "I was a youngster when I went out with my master one day. We were somehow led to (a gathering addressed by) Hadhrat Hudhayfah رضي الله تعالى عنه who was saying, "In a single sitting, I hear some of you four times making a statement that if spoken during the time of Rasulullaah صلى الله عليه وسلم, would render a person a hypocrite. You people must enjoin good, forbid evil and encourage each other to do good otherwise Allaah shall uproot you people with punishment. Alternatively, Allaah shall grant the worst of you authority over you, after which the du'aas of even the best of you will not be answered." (6)

Hadhrat Hudhayfah رضي الله تعالى عنه once said, "Allaah's curse is on those who are not amongst us. By Allaah! You people must enjoin good and forbid evil otherwise there shall be fighting amongst you and the evil ones will overpower the righteous ones. They shall then kill them all until there is none left alive to enjoin good and forbid evil. Thereafter, Allaah will be so annoyed with you that he will not even accept your du'aas." (7)

(1) Tabraani. Haythami (Vol.7 Pg.276) has commented on the chain of narrators.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140). Tabraani has also reported the narration but Haythami (Vol.7 Pg.276) has commented on the chain of narrators.
(3) Ibn Abi Shaybah and Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(4) Nu'aym and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(5) Abu Nu'aym in his *Hilya* (Vol.7 Pg.280).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279), as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279).

In another narration, Hadhrat Hudhayfah رضي الله تعالى عنه says, "There shall certainly come a time when the best of people will be deemed to be those who do not enjoin good and do not forbid evil." (1)

The Statements of Hadhrat Adi رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Adi bin Haatim رضي الله تعالى عنه once said, "The good you do today was considered an evil in times gone by and the evil of today will be considered something good in times to come. You will always remain on the right as long as you do not regard good as evil and evil as good and as long as your scholars continue speaking the truth without demeaning it." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "I enjoin on you to do something that I do not do in the hope that Allaah will grant me the reward for it." (3)

Hadhrat Umar رضي الله تعالى عنه Forbids his Family from Something he Forbade the People from Doing and his Comment about Hishaam bin Hakeem رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that whenever Hadhrat Umar رضي الله تعالى عنه intended forbidding the people from anything, he first approached his family saying, "Should I come to know of any of you perpetrating what I am forbidding the people from, I shall mete out double the punishment to him." (4)

Hadhrat Ibn Shihaab reports that Hadhrat Hishaam bin Hakeem bin Hizaam رضي الله تعالى عنه and few men with him together engaged in enjoining good and forbidding evil. Hadhrat Umar رضي الله تعالى عنه used to say, "Evil shall not take place as long as Hishaam and I are alive." (5)

The Advice Hadhrat Umayr bin Habeeb رضي الله تعالى عنه gave his Son

Hadhrat Abu Ja'far Khatmi reports that his grandfather Hadhrat Umayr bin Habeeb bin Khumaasha رضي الله تعالى عنه was a Sahabi who had been in the company of Rasulullaah ﷺ since the time he came of age. He once advised his son saying, **"Dear son! Beware of the company of the foolish ones because keeping their company is a disease.** The person who tolerates the foolish ones (without responding to their foolish statements) shall remain happy while the one who responds to them has regrets. Whoever cannot tolerate the little bother he gets from such people shall soon have to tolerate a whole lot more. The person who intends enjoining good and forbidding evil will have to get himself in the habit of exercising patience in the face of harm and will have to be convinced about the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.279). Ibn Abi Shaybah and Ibn Abi Dunya have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.140).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(3) Ibn Asaakir, as quoted in Kanzul Ummaal (Vol.2 Pg.140). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.213).
(4) Ibn Sa'd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).
(5) Maalik and Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.2 Pg.141).

rewards from Allaah. Verily the person who is convinced about the rewards from Allaah shall never be harmed by the touch of harm." (1)

Hadhrat Abu Bakrah رضي الله تعالى عنه Fears Living in a Time when there is no enjoining good and forbidding evil

Hadhrat Abdul Azeez bin Abu Bakrah narrates that Hadhrat Abu Bakrah رضي الله تعالى عنه married a woman from the Banu Ghudaanah who later passed away. As he carried her to the graveyard, her brothers prevented him from leading the Janaazah salaah. He however said to them, "Do not stand in my way because I am more worthy of leading the salaah than you are." "The companion of Rasulullaah ﷺ is right," they finally agreed. After he had performed the salaah and was going to enter the grave, some people pushed him so hard that he fell down and collapsed. When he was taken home, all twenty of his sons and daughters started screaming. Hadhrat Abdul Azeez says that he was one of the youngest children that day. When Hadhrat Abu Bakrah رضي الله تعالى عنه regained consciousness, he said, "Do not scream and cry over me because I would not like the death of anyone more than that of Abu Bakrah." When the children had settled, they asked, "Why is that, dear father?" Hadhrat Abu Bakrah رضي الله تعالى عنه replied, "**I fear living in a time when I will be unable to enjoin good and forbid evil. There shall be no good in such a time.**" (2)

Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه shun Preventing Hajjaaj from Evil Out of Fear for being Harmed

Hadhrat Ali bin Zaid reports that he was once with Hajjaaj in a castle as Hajjaaj was busy interrogating people about their links with Ibnul Ash'ath. Hadhrat Anas رضي الله تعالى عنه arrived there and when he drew close, Hajjaaj called out to him, "Come here, you wretch, you anarchist! You are sometimes siding with Ali bin Abi Taalib, sometimes with Ibn Zubayr and sometimes with Ibnul Ash'ath. I swear by the Being Who controls my life! I shall peel you just as glue is peeled off and skin you just as a lid is skinned!" Hadhrat Anas رضي الله تعالى عنه remarked, "Who is the Ameer referring to? May Allaah rectify him." "It is you I am referring to," Hajjaaj snapped, "may Allaah make you deaf!" Hadhrat Anas رضي الله تعالى عنه simply recited, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon" and then left. Thereafter, he said, "Had I not thought of my children and feared what Hajjaaj would do to them, I would have told him such things on the spot for which he would have no reply." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "I once heard Hajjaaj say something in his lecture that I did not like. However, when I intended objecting to it, I recalled the words of Rasulullaah ﷺ who said, **'It is not appropriate for a Mu'min to humiliate himself.'** When I asked Rasulullaah ﷺ how it was possible for a

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.266). Abu Nu'aym has also reported the narration in his Kitaabuz *Zuhd*, as quoted in *Isaabah* (Vol.3 Pg.30).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.280).

(3) Tabraani. Haythami (Vol.7 Pg.274) has commented on the chain of narrators.

Mu'min to humiliate himself, Rasulullaah ﷺ replied, "When he instigates such difficult conditions to come to himself that he is unable to bear."[1]

Keeping to Oneself

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning Keeping to Oneself

Hadhrat Umar رضي الله تعالى عنه once said, "In keeping to oneself, one finds an escape from mixing with bad company." [2] In another narration, Hadhrat Umar رضي الله تعالى عنه stated, "Take your full share of keeping to yourself." [3]

Hadhrat Mu'aafaa bin Imraan reports that Hadhrat Umar رضي الله تعالى عنه once passed by some people who were following a man who had been arrested for committing a crime. Hadhrat Umar رضي الله تعالى عنه said, "There is no welcome for faces that are seen only on occasions of evil." [4]

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه About keeping to oneself and his Advice to his Son and to another Person

Hadhrat Adasah Taa'ee reports, "I was in Sarif when Hadhrat Abdullaah (bin Mas'ood) رضي الله تعالى عنه arrived there and my family sent me to him with a few things (as gifts). It so happened that a few of our slaves who tended to the camels brought a bird from a place to which it took four days to travel. When they sent the bird to Hadhrat Abdullaah رضي الله تعالى عنه, he asked from where it had been brought. I replied, 'A few of our slaves who tend to the camels brought the bird from a place which lies four days away.' He then remarked, 'I wish that I was at that place where I need not speak to anyone about anything and no one would speak to me either until the day I meet Allaah." [5]

Hadhrat Qaasim narrates that a man once came to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asking for advice. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه advised him saying, "Let your home accommodate you (stay indoors), restrain your tongue and weep at the though of your sins." [6]

Hadhrat Ismaa'eel bin Abu Khaalid narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave three advices to his son Abu Ubaydah, when he said, "Dear son! I advise you to adopt Taqwa, to have your house accommodate you (stay indoors) and to weep over your sins." [7]

(1) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.274).
(2) Ibn Abi Shaybah, Ahmad in his *Zuhd* and Ibn Abi Dunya in his Azlah.
(3) Ahmad, Ibn Hibbaan in his Rowdah and Askari in his Mawaa'idh, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Ibn Mubaarak has reported a similar narration in his Raqaa'iq, as quoted in Fat'hul Baari (Vol.11 Pg.262).
(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(5) Tabraani. Haythami (Vol.10 Pg.304) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.299).

Hadhrat Hudhayfah رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Abu Jahm رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه all Encourage Keeping to Oneself

Hadhrat Hudhayfah رضي الله تعالى عنه once said, "I wish I had someone to manage my finances so that I could lock my door and neither have anyone come to meet me nor go out to meet anyone until the day I meet Allaah." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Had it not been for the evil whisperings (of Shaytaan), I would go to a place where I have no friends (so that I could spend my time in solitude). **It is only people who corrupt people.**" (2)

Hadhrat Yahya bin Sa'eed says that Hadhrat Abu Jahm bin Haarith bin Simma رضي الله تعالى عنه was a person who did not associate with his fellow Ansaar. When this solitude was mentioned to him, he remarked, "**People are worse than solitude.**"(3)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "**The best monastery for a Muslim is his home where he is able to keep his carnal self his eyes and his private organs under control. Beware of the gatherings in the marketplaces because they involve a person in negligence and futile activities.**" (4)

The Solitude of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه who was standing by his door and pointing with his fingers as if speaking to himself. "What is the matter, O Abu Abdur Rahmaan?" Hadhrat Abdullaah bin Amr رضي الله تعالى عنه asked, "Why are talking to yourself?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "What else can I do? That enemy of Allaah (Shaytaan) is trying to divert me from what I heard Rasulullaah ﷺ say. He (Shaytaan) says, 'Why do you distress yourself by remaining at home all the time? Why do you rather not join the gatherings of people? I have heard Rasulullaah ﷺ say that the person who goes out in the path of Allaah is in the guardianship of Allaah, the person who visits the ill is in the guardianship of Allaah, the person who goes morning or evening to the Masjid is in the guardianship of Allaah, the person who goes out to assist the (just) Muslim ruler is in the guardianship of Allaah and the person who stays at home without backbiting about anyone is in the guardianship of Allaah.' **This enemy of Allaah wishes to take me out of my house to sit in the various gatherings of people.**" (5)

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(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.278).

(2) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(3) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.159).

(5) Tabraani, Bazzaar and Ahmad. Haythami (Vol.10 Pg.304) has commented on Ahmad's chain of narrators.

Contentment

Hadhrat Umar رضي الله تعالى عنه Encourages Contentment

Hadhrat Abdullaah bin Ubayd narrates that when Hadhrat Umar رضي الله تعالى عنه once saw Hadhrat Ahnaf رضي الله تعالى عنه wearing a (new) upper garment, he asked, "O Ahnaf! What did you pay for this garment?" "I bought it for twelve Dirhams," Hadhrat Ahnaf رضي الله تعالى عنه replied. "Shame on you!" Hadhrat Umar رضي الله تعالى عنه exclaimed, "Couldn't you buy one for six Dirhams and use the balance in something (some good cause) that you know of?" (1)

Hadhrat Hasan Basri reports that in a letter to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه wrote, "Be content with whatever sustenance you receive in this world because the simple fact is that Ar *Rahmaan* gives some people more sustenance than others. In fact, each person is tested in this manner. Allaah tests those whom He gives in abundance to see whether they are grateful. **Their gratitude to Allaah is expressed by their fulfilling the binding duties connected to the wealth Allaah has blessed them with."** (2)

The Contentment of Hadhrat Ali رضي الله تعالى عنه and the Advice that he and Hadhrat Sa'd رضي الله تعالى عنه gave in this Regard

Hadhrat Abu Ja'far narrates that Hadhrat Ali رضي الله تعالى عنه once ate some dry dates, drank some water and then placed his hand on his belly saying, "May Allaah distance (from His mercy) the person whose stomach gets him admitted into Jahannam." He then recited a couplet (which means):

"Whenever you give your stomach and genitals whatever they ask for
They will both attain only the heights of regret" (3)

Hadhrat Sha'bi narrates that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once said, "O son of Aadam عليه السلام! Never bring the worry of the approaching day before the worry of the present day (by worrying about what you are to eat the following day) because if you are not destined to die (tomorrow), your sustenance will definitely be coming to you. **You should also remember that when you accumulate wealth that is more than your basic necessities, you are actually acting as treasurer for someone else (who will soon be taking possession of it)."** (4)

Hadhrat Sa'd (bin Abi Waqqaas) رضي الله تعالى عنه once advised, **"Dear son! When you seek to be independent, do so with contentment because when a person is not content, his wealth will never make him independent (because he will never have enough)."** (5)

(1) Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(2) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(3) askari, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(4) Deenowri, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).

The Marriages of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم

Rasulullaah ﷺ's Marriage to Hadhrat Khadeeja رضي الله تعالى عنها

It was Hadhrat Jaabir bin Samurah رضي الله تعالى عنه or another Sahabi رضي الله تعالى عنه who reported that (as a youngster before announcing his Nabuwaat) Nabi ﷺ grazed goats but later gave it up when he and a partner of his started (a rental business) with camels. They once rented some camels to the sister of Hadhrat Khadeeja رضي الله تعالى عنها and when the journey had been completed, she still owed them some money. When Rasulullaah ﷺ's partner started going to her to collect the money, he asked Rasulullaah ﷺ to accompany him. "You go ahead," Rasulullaah ﷺ would tell him, "because I feel too shy." When the partner one day went to her, she asked, "Where is Muhammad?" the partner explained that whenever he asked Rasulullaah ﷺ to accompany him, Rasulullaah ﷺ would say that he is too shy. She remarked, "I have never seen a man more modest than he, more chaste than him..." She then continued to enumerate the excellent qualities of Rasulullaah ﷺ, causing (her sister) Hadhrat Khadeeja رضي الله تعالى عنها to fall in love with Rasulullaah ﷺ.

Hadhrat Khadeeja رضي الله تعالى عنها communicated a message to Rasulullaah ﷺ saying, "Go to my father and propose for my hand in marriage." Rasulullaah ﷺ communicated a message back saying, "Your father is a very wealthy man and will not accept (a proposal from a poor man such as I)." She however persisted saying, "Go meet him and speak to him. I shall arrange matters further. Go see him when he is drunk." Rasulullaah ﷺ did as she directed and when he approached her father, the father got him married. The following morning when her father attended a gathering, someone remarked, "You have done well to get Muhammad married (to your daughter)." "I did such a thing?" he asked in surprise. When the people confirmed that he did, he got up and went to Hadhrat Khadeeja رضي الله تعالى عنها. "The people tell me that I got Muhammad married (to you)," he said. "Indeed," she replied, "you need never regret your decision because Muhammad is ..." she then started enumerating the great virtues of Rasulullaah ﷺ so much that he was happy (with the marriage).

Hadhrat Khadeeja رضي الله تعالى عنها later sent **two *Awqiya* of silver or gold** to Rasulullaah ﷺ, telling him to use it to purchase **a set of clothing** to give her as a **gift as well as a sheep and some other items** (with which to host a meal). Rasulullaah ﷺ did as she told." [1] Another narration substitutes the words "Go see him when he is drunk" with the words "Go see him (my father) without duress (on either party)". The narration states that Hadhrat Khadeeja رضي الله تعالى عنها told Rasulullaah ﷺ to buy the clothing and give it as a gift to her father. [2]

(1) Tabraani and Bazzaar. Haythami (Vol.9 Pg.222) has commented on the chain of narrators.
(2) Bazzaar.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ once mentioned how the father of Hadhrat Khadeeja رضي الله تعالى عنها was reluctant to marry her to Rasulullaah ﷺ. She however prepared a meal and invited her father along with several members of the Quraysh who ate and drank until they were drunk. It was then that she said to him, "Muhammad bin Abdullaah has proposed to marry me. Do marry me to him." When he got her married, she applied *Khalooq* (a type of fragrance) to him and gave him a set of clothing to wear, in keeping with the custom of their forefathers. When he became sober and noticed the *Khalooq* and clothing, he exclaimed, "What has happened to me? What is this?" When Hadhrat Khadeeja رضي الله تعالى عنها informed him that he had married her to Muhammad ﷺ bin Abdullaah, he cried out, "Did I get Abu Taalib's orphan married?! By my life! This can never be!" "Have you no shame?" Hadhrat Khadeeja رضي الله تعالى عنها remarked, "Do you wish to make yourself look like a fool in front of the Quraysh who will inform the people that you were drunk?" She then continued convincing him until he was happy (with the marriage). (1)

Hadhrat Nafeesah رضي الله تعالى عنها reports, "Hadhrat Khadeeja bint Khuwaylid رضي الله تعالى عنها was an extremely wise, strong and noble woman. She was all of this together with the honour and good that Allaah had in store for her. During her time, she was noted as a woman of highest birth who was the most respected and also the wealthiest amongst the Quraysh. Every man of her people desired to marry her if he got the opportunity to do so. In fact, many had asked for her hand in marriage and had spent large sums of money in their quest. When Muhammad ﷺ one day returned with her caravan from a journey to Shaam, Hadhrat Khadeeja رضي الله تعالى عنها sent me to him to extract some information. 'O Muhammad ﷺ!' I said, 'What prevents you from getting married?' 'I have no money at hand with which to marry,' he replied. I went further and asked, 'What if your expenses were taken care of and you were asked to marry a beautiful, wealthy and respectable woman who was perfectly suited to you? Would you accept the offer?' 'Who is she?' he enquired. When I told him that she was Khadeeja رضي الله تعالى عنها, he remarked, 'How is it possible for me (when she is so wealthy and I a pauper)?' 'That is my responsibility,' I assured him. 'Then I am prepared,' he confirmed.

When I reported back to her, she sent him a message informing him exactly when to arrive (for the ceremony). She then sent for her uncle Amr bin Asad to get her married. Just after Amr had arrived, Rasulullaah ﷺ also arrived with several of his uncles and it was one of them who conducted the marriage ceremony. Amr bin Asad remarked, 'He is a partner that can never be turned down.' At the time of this marriage, Rasulullaah ﷺ was twenty-five years old while Khadeeja رضي الله تعالى عنها was forty. She was born fifteen years before the Year of the Elephant." (2)

Rasulullaah ﷺ's Marriage to Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Sauda رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Hadhrat Khadeeja رضي الله تعالى عنها passed

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.220).
(2) Ibn Sa'd (Vol.1 Pg.131).

away, Rasulullaah ﷺ was still living in Makkah. It was then that Hadhrat Khowla bint Hakeem bin Awqas رضي الله تعالى عنها the wife of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه suggested, "O Rasulullaah ﷺ! Are you not interested in getting married?" "To whom?" Rasulullaah ﷺ asked. She replied, "A virgin if you wish or a previously married woman if you wish." "Who is the virgin?" Rasulullaah ﷺ asked. Hadhrat Khowlah رضي الله تعالى عنها replied, "She is the daughter of the person you like best, Aa'isha the daughter of Abu Bakr رضي الله تعالى عنه." "And who is the previously married woman?" Rasulullaah ﷺ asked. "She is Saudah bint Zam'ah رضي الله تعالى عنها," came the reply, "she has believed in you (as Allaah's Rasul) and follows you in your Deen." Rasulullaah ﷺ then said to her, "Go and mention my name to them."

Hadhrat Khowlah رضي الله تعالى عنها went to Hadhrat Abu Bakr رضي الله تعالى عنه's house where she found Hadhrat Ummu Roomaan رضي الله تعالى عنها who was the mother of Hadhrat Aa'isha رضي الله تعالى عنها. "O Ummu Roomaan," she said, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ﷺ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Ummu Roomaan رضي الله تعالى عنها said, "I would love it, but let us wait for Abu Bakr who is soon to arrive." When he came, Hadhrat Khowlah رضي الله تعالى عنها said to him, "What tremendous goodness and blessings is Allaah about to shower on your family! Rasulullaah ﷺ has sent me to propose for Aa'isha's hand in marriage." Hadhrat Abu Bakr رضي الله تعالى عنه asked, "Is she suitable for him? She is the daughter of his brother."

Hadhrat Khowlah رضي الله تعالى عنها reported back to Rasulullaah ﷺ the doubt that Hadhrat Abu Bakr رضي الله تعالى عنه expressed. Rasulullaah ﷺ said, "Go back and tell him that he is my brother in Islaam and that I am his brother in Islaam (not by blood). His daughter is therefore suitable for me." When she conveyed the message to Hadhrat Abu Bakr رضي الله تعالى عنه, he said, "Call Rasulullaah ﷺ here." Rasulullaah ﷺ then came and Hadhrat Abu Bakr رضي الله تعالى عنه got Hadhrat Aa'isha رضي الله تعالى عنها married to him. (1)

Another narration states at the end that Rasulullaah ﷺ told Hadhrat Khowlah رضي الله تعالى عنها, "Go back and tell him that I am his brother in Islaam (not by blood) and that he is my brother in Islaam. His daughter is therefore suitable for me." When Hadhrat Khowlah رضي الله تعالى عنها returned with the message, Hadhrat Abu Bakr رضي الله تعالى عنه told her to wait and then left the house. Hadhrat Ummu Roomaan رضي الله تعالى عنها says that Mut'im bin Adi had requested the hand of Hadhrat Aa'isha رضي الله تعالى عنها for his son Jubayr and Hadhrat Abu Bakr رضي الله تعالى عنه had promised it to him. Because Hadhrat Abu Bakr رضي الله تعالى عنه never broke a promise, he went to see Mut'im. With Mut'im at the time was his wife who was the mother of the boy in question (Jubayr). She however spoke to Hadhrat Abu Bakr رضي الله تعالى عنه in such harsh terms that the desire to fulfil his promise to Mut'im was forced out of Hadhrat Abu Bakr رضي الله تعالى عنه's heart.

Hadhrat Abu Bakr رضي الله تعالى عنه asked Mut'im, "What have you to say about this girl (my daughter? Are you still interested in getting your son married to her)?"

(1) Tabraani. Haythami (Vol.9 Pg.225) has commented on the chain of narrators.

Mut'im however turned to his wife saying, "What have you to say?" She turned to Hadhrat Abu Bakr رضي الله تعالى عنه and said, "It seems that if we marry the boy to her, you will make him irreligious and enter him into the religion you follow." Hadhrat Abu Bakr رضي الله تعالى عنه again turned to Mut'im and asked, "What have you to say?" Mut'im replied, "You have heard what she has to say (I stand by that)." Hadhrat Abu Bakr رضي الله تعالى عنه then left them. Allaah had removed from his heart the worry for the promise he had made. He then said to Hadhrat Khowla رضي الله تعالى عنها, "Call Rasulullaah ﷺ here." She then called Rasulullaah ﷺ and when he arrived, Hadhrat Abu Bakr رضي الله تعالى عنه got Hadhrat Aa'isha رضي الله تعالى عنها married to him. Hadhrat Aa'isha رضي الله تعالى عنها was then six years old.

Hadhrat Khowla رضي الله تعالى عنها then left them and went to Hadhrat Sauda bint Zam'ah رضي الله تعالى عنها. She said to Hadhrat Sauda رضي الله تعالى عنها, "What tremendous goodness and blessings is Allaah about to shower on you!" "What is it?" Hadhrat Sauda رضي الله تعالى عنها asked. "Rasulullaah ﷺ has sent me to propose for your hand in marriage." "I would love to marry him. Go and tell my father about it." Her father was an extremely old man who was unable to even perform Hajj. Hadhrat Khowla رضي الله تعالى عنها went to him and greeted him with the greeting of the Period of Ignorance. "Who is there?" he asked. "Khowla bint Hakeem," she replied. When he asked her why she had come, she replied, "Muhammad ﷺ bin Abdullaah has sent me to propose for Sauda's hand in marriage." "What has she to say?" the old man asked. "She would very much like to marry him," Hadhrat Khowla رضي الله تعالى عنها replied. The old man then asked her to call for Rasulullaah ﷺ and when he arrived, he married her to Rasulullaah ﷺ.

When Hadhrat Sauda رضي الله تعالى عنها 's brother Abd bin Zam'ah returned from Hajj, he started throwing sand on his head (out of remorse). However, after he had accepted Islaam, he remarked, "By my life! I was a real fool the day I threw sand on my head because Rasulullaah ﷺ married Sauda bint Zam'ah."

Hadhrat Aa'isha رضي الله تعالى عنها relates further, "When we arrived in Madinah, we stayed in *Sunh* with the Banu Haarith bin Khazraj tribe. When Rasulullaah ﷺ came to our house one day, my mother came to me as I was swinging on a swing suspended between two palm branches. She took me off the swing and neatened my hair which was very short. She then wiped my face with some water and led me to the door. I was out of breath by then and stood there until my breathing had returned to normal.

My mother then took me into the room where Rasulullaah ﷺ was sitting on a seat with several men and women of the Ansaar. My mother closed the door behind me and said, 'This is now your family. May Allaah bless you with them and bless them with you." All the men and women then stood up and left. It was then in our house that the marriage was consummated. Neither was any camel nor any goat slaughtered for my marriage until Sa'd bin Ubaadah sent a platter of food which he usually sent to Rasulullaah ﷺ whenever he was with any of his wives. I was then seven years old (however, several more authentic narrations confirm that Hadhrat Aa'isha رضي الله تعالى عنها was then nine years old)." (1)

(1) Ahmad. Haythami (Vol.9 Pg.227) has commented on the chain of narrators.

Rasulullaah ﷺ's Marriage to Hadhrat Hafsah رضي الله تعالى عنها the daughter of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Hafsah رضي الله تعالى عنها became a widow when her husband Hadhrat Khunays bin Hudhaafah Sahmi رضي الله تعالى عنه, who was a veteran of the Battle of Badr, passed away in Madinah. When this happened, Hadhrat Umar رضي الله تعالى عنه met Hadhrat Uthmaan رضي الله تعالى عنه and asked, "If you agree, I can get you married to (my daughter) Hafsah." "I shall think about it," Hadhrat Uthmaan رضي الله تعالى عنه replied. After a few days, Hadhrat Uthmaan رضي الله تعالى عنه said (to Hadhrat Umar رضي الله تعالى عنه), "I have decided not to marry."

Hadhrat Umar رضي الله تعالى عنه himself narrates further. He says, "I then approached Abu Bakr رضي الله تعالى عنه saying, 'If you agree, I can get you married to (my daughter) Hafsah.' He however remained silent. This made me angrier than I had been with Uthmaan رضي الله تعالى عنه but it was only a few days later that Rasulullaah ﷺ proposed for her hand in marriage. After I had married her to Rasulullaah ﷺ, Abu Bakr رضي الله تعالى عنه met me and said, 'You were perhaps very angry with me when I failed to give you a reply the day you proposed that I marry Hafsah?' 'I certainly was,' I replied. He then explained, 'The only thing that prevented me from getting back to you was that I knew Rasulullaah ﷺ had spoken about (proposing for) her and I could not divulge Rasulullaah ﷺ's secret. I would have accepted the proposal had Rasulullaah ﷺ left her.'"(1)

Another narration states that when Hadhrat Umar رضي الله تعالى عنه complained to Rasulullaah ﷺ about Hadhrat Uthmaan رضي الله تعالى عنه (not accepting the proposal), Rasulullaah ﷺ remarked, **"Hafsah shall be married to someone better than Uthmaan and Uthmaan shall be married to someone better than Hafsah." Rasulullaah ﷺ later got Hadhrat Uthmaan رضي الله تعالى عنه married to his daughter (and himself married Hadhrat Hafsah رضي الله تعالى عنها).** (2)

Rasulullaah ﷺ's Marriage to Hadhrat Ummu Salamah bint Abu Umayyah رضي الله تعالى عنها

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that when her *Iddah* had expired, Hadhrat Abu Bakr رضي الله تعالى عنه proposed for her hand in marriage but she did not marry him. When Rasulullaah ﷺ sent someone to extend his proposal of marriage, she said, "Do inform Rasulullaah ﷺ that I am a woman who is extremely possessive, that I have children and that none of my guardians are present." (When the message reached him) Rasulullaah ﷺ said, "Tell her, 'As for your statement that you are extremely possessive, I shall pray to Allaah to dispel it. As for your statement that you have children, they shall be well taken care of and as for your statement that you have no guardians present, none of them who are either present or absent shall object to this." (When the message reached her) Hadhrat Ummu Salamah رضي الله تعالى عنها instructed her son Umar رضي الله تعالى عنه

(1) Bukhaari and Nasa'ee, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.214).

(2) Ahmad, Bayhaqi, Abu Ya'la and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.120).

saying, "Get up and get Rasulullaah ﷺ married." He then got Rasulullaah ﷺ married (to his mother). (1)

When Hadhrat Ummu Salamah رضي الله تعالى عنها arrived in Madinah and told the people that she was the daughter of Abu Umayyah bin Mughiera, they refused to believe her. When some of them were leaving for Hajj, they asked her if she wanted to write to her family (in Makkah). She sent a letter with them (by which they managed to confirm who she was) and when they returned, they believed her. This then increased her status amongst them. After she had given birth to her daughter Zaynab (signalling the expiry of her *Iddah*), Rasulullaah ﷺ proposed for her hand in marriage. She said, "Can a woman such as I be married? I am unable to bear children (because of my age), am extremely possessive and have children of my own." Rasulullaah ﷺ replied, "I am elder than you, Allaah shall remove your extreme possessiveness and your children shall be the responsibility of Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then married her and whenever he came to her, he would affectionately ask, "Where is Zaynab?" This continued until one day Hadhrat Ammaar (bin Yaasir) رضي الله تعالى عنه took the child away saying, "She (her presence) is preventing Rasulullaah ﷺ from his needs (with his new bride)." During that period, Hadhrat Ummu Salamah رضي الله تعالى عنها was still breast feeding the child. When Rasulullaah ﷺ came afterwards and asked "Where is Zaynab?", Hadhrat Qareenah bint Abu Umayyah رضي الله تعالى عنها (Hadhrat Ummu Salamah رضي الله تعالى عنها 's sister) who happened to be there, informed him that Hadhrat Ammaar رضي الله تعالى عنه had taken her away (so that Rasulullaah ﷺ could have some privacy). Rasulullaah ﷺ then told Hadhrat Ummu Salamah رضي الله تعالى عنها that he would see her that night.

Hadhrat Ummu Salamah رضي الله تعالى عنها then put down her leather spread (beneath her grindstone for the dirt to fall upon) and took out some barley grains from her earthen pot. (After grinding the barley) She then mixed the barley with some fat to make a type of porridge for Rasulullaah ﷺ to eat. After Rasulullaah ﷺ had spent the night with her, he said, "You certainly deserve the respect of your family. If you wish, I could spend seven nights with you, but then I would have to do the same for all my other wives." (2)

Rasulullaah ﷺ's Marriage to Hadhrat Ummu Habeebah رضي الله تعالى عنها the Daughter of Hadhrat Abu Sufyaan رضي الله تعالى عنه

Hadhrat Ismaa'eel bin Amr reports that Hadhrat Ummu Habeebah bint Abu Sufyaan رضي الله تعالى عنها said, "What I remember well about the time I was in Abyssinia was the arrival of Najaashi's (the king's) messenger. She was a lady called Abraha and was in charge of the king's clothing and oils. She sought permission to enter and when I allowed her in, she said, 'The king says, 'Rasulullaah ﷺ has written

(1) Nasa'ee, as quoted in *Isaabah* (Vol.4 Pg.459) and Jam'ul Fawaa'id (Vol.1 Pg.214).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.117). Nasa'ee has also reported the narration from reliable sources, as quoted in *Isaabah* (Vol.4 Pg.459). Ibn Sa'd (Vol.8 Pg.93) has also reported the narration.

to me to get you married to him.' I replied by saying, 'You have given me most excellent news (I accept).' She then said, 'The king asks you to appoint someone to hand you over in marriage.' I sent for Khaalid bin Sa'eed bin Al Aas and appointed him for the task. Thereafter, out of joy for the news she had brought me, I gave Abraha two silver bangles, two silver anklets and **every silver toe ring I was wearing."**

That evening, Najaashi رضي الله تعالى عنه invited Ja'far bin Abi Taalib and all the other Muslims who were there. Najaashi رضي الله تعالى عنه then delivered a lecture saying, "All praise is due to Allaah The Supreme King, The Most Pure, The Giver of Peace, The Mighty and Most Powerful. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is His Rasul, His Rasul and the one about whose arrival Isa bin Maryam عليه السلام had given the glad tidings. I wish to tell you that Rasulullaah ﷺ has asked me to marry him to Ummu Habeebah the daughter of Abu Sufyaan. I have complied with his wish and am giving her a dowry of four hundred gold coins." He then poured out the coins in front of the people. Thereafter, Hadhrat Khaalid bin Sa'eed رضي الله تعالى عنه spoke. He said, "All praise belongs to Allaah. It is He that I praise and from Him do I seek forgiveness. I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah whom Allaah has sent with guidance and the true Deen that shall overcome all other religions even though the Mushrikeen detest it. I wish to say that I also comply with the wish of Rasulullaah ﷺ and hand over Ummu Habeebah bint Abu Sufyaan to him in marriage. May Allaah bless Rasulullaah ﷺ."

Najaashi رضي الله تعالى عنه then handed over the coins to Hadhrat Khaalid رضي الله تعالى عنه, who accepted it (on behalf of Hadhrat Ummu Habeebah رضي الله تعالى عنها). When the Muslims then started to leave, Najaashi رضي الله تعالى عنه said to them, "Do remain seated. It has been the practice of the Ambiyaa host a meal on the occasion of a marriage. He then sent for the food and the Muslims ate before leaving. (1)

Hadhrat Ismaa'eel bin Amr bin Saa'eed bin Al Aas reports that Hadhrat Ummu Habeebah bint Abu Sufyaan رضي الله تعالى عنها said, "I saw my husband Ubaydullaah bin Jahash in a dream looking most horrible and hideous. I awoke with a fright and said, 'By Allaah! His condition must have changed.' That morning he surprised me by saying, 'O Ummu Habeebah! I have thought about religion and see no religion better than Christianity. I had been a Christian before entering the religion of Muhammad. I have now reverted to Christianity.' 'By Allaah!' I exclaimed, 'There is no good for you in this.' When I informed him about my dream, he simply ignored it and then got hooked on wine until he died."

Continuing her narration, Hadhrat Ummu Habeebah رضي الله تعالى عنها says, "I then saw someone in a dream addressing me with the title of 'Ummul Mu'mineen'. I awoke with a start and interpreted the dream to mean that Rasulullaah ﷺ would soon marry me. As soon as my *Iddah* had expired, I well recall when the messenger of Najaashi رضي الله تعالى عنه came to me..." The rest of the narration is like the one above.

(1) Zubayr bin Bakkaar, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.143).

The narration however adds at the end that Hadhrat Ummu Habeebah رضي الله تعالى عنها said, "After the Muslims had eaten and left and the money came to me, I sent for Abraha رضي الله تعالى عنها who had brought me the good news. I said to her, 'I gave you what I did that day only because I had no money then. Here are fifty gold coins. Please take it and use it for yourself.' She however produced a box containing everything I had given her. Returning it to me, she said, 'The king made me promise that I shall not take anything from you as long as I am in charge of his clothing and oils. I am also a follower of the Deen of Rasulullaah ﷺ and have submitted to Allaah. The king has already instructed his wives to send to you all the perfumes they have in their possession.' The next morning, she brought me plenty of fragrances such as *Ood, Waras, Amber* and *Zabaad.* I brought back all of this to Rasulullaah ﷺ and although he saw it with me and saw me wearing it, he never objected.

Abraha رضي الله تعالى عنها then said to me, 'My only request to you is that you convey my Salaams to Rasulullaah ﷺ and that you inform him that I have become a follower of his Deen. She treated me very kindly and even helped me prepare for the journey. Whenever she came to me, she would say, 'Do not forget my request.' When I got to Rasulullaah ﷺ and informed him about the proposal and the behaviour of Abraha رضي الله تعالى عنها, he merely smiled and when I conveyed her Salaams to him, he replied by saying:

"وَعَلَيْهَا السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

'May Allaah's peace, mercy and blessings be on her.'(1)

Rasulullaah ﷺ's Marriage to Hadhrat Zaynab bint Jahash رضي الله تعالى عنها

Hadhrat Anas رضي الله تعالى عنه reports that when the Iddah of Hadhrat Zaynab bint Jahash رضي الله تعالى عنها had expired, Rasulullaah ﷺ told Hadhrat Zaid رضي الله تعالى عنه to ask her if she would marry him. When Hadhrat Zaid رضي الله تعالى عنه saw her as she was kneading dough, her status soared so much in his heart because Rasulullaah ﷺ wanted to marry her and that he was unable to even look at her. He therefore turned on his heels and facing his back to her, he said, "O Zaynab! Glad tidings to you! Rasulullaah ﷺ has sent me to propose for your hand in marriage." Hadhrat Zaynab رضي الله تعالى عنها replied by saying, "I am unable to do anything until I consult with my Rabb." She then stood at the place where she performed her salaah (and engaged in salaah). It was then that Allaah revealed some verses of the Qur'aan (in which Allaah says, **"We married her** (Zaynab) **to you** (O Rasulullaah ﷺ)..."(2). (Because Allaah had conducted the marriage) Rasulullaah ﷺ then went to Hadhrat Zaynab رضي الله تعالى عنها without needing to seek permission.

Hadhrat Anas رضي الله تعالى عنه says further, "I was also there when Rasulullaah ﷺ went to Hadhrat Zaynab رضي الله تعالى عنها and fed us bread and meat to celebrate the occasion. While some people (ate and) left, others remained behind in the room to talk

(1) Haakim (Vol.4 Pg.20). Ibn Sa'd (Vol.8 Pg.97) has reported a similar narration.
(2) Surah Ahzaab, verse 37.

after eating. Rasulullaah ﷺ left the room and I followed him. He then visited the rooms of all his wives to greet them and they all asked him how he found his new bride. I cannot remember if it was I or someone else who informed Rasulullaah ﷺ that the guests had all left, upon which he went back (to Hadhrat Zaynab رضي الله تعالى عنها 's room). As I was about to enter with Rasulullaah ﷺ, he drew a curtain between himself and I because the verses of Hijaab had just been revealed. Also revealed was the verse teaching etiquette to the people, which states:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِى النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۚ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝﴾ (سوره احزاب: آيت ٥٣)

O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so *(invited)* to partake of a meal. Then too, do not wait for it *(the meal)* to be prepared *(by arriving too early or without invitation)*, but enter when *(the meal is done and)* you are called *(to eat)* and disperse *(depart)* once you have eaten without *(remaining behind and)* enjoying a *(lengthy)* conversation. Indeed this *(arriving too early and remaining behind afterwards)* hurts the Nabi ﷺ, but he is shy for you *(he does not tell you lest you feel offended). (However,)* Allaah does not shy away from the truth *(and makes it clear to all without exception)*. When you ask them *(Rasulullaah ﷺ 's wives)* for anything, then ask them from behind a curtain *(without seeing them)*. This is purer for your hearts and for their hearts *(for it safeguards you from evil thoughts and desires)*. It is not *(permissible)* for you *(Mu'mineen)* to hurt the Nabi ﷺ *(in any way)*, nor to ever marry his wives after him *(after he passes away)*. Verily this *(hurting Rasulullaah ﷺ and marrying his wives after his demise)* is grave in the sight of your Rabb. {Surah Ahzaab, verse 53}[1]

In another narration, Hadhrat Anas رضي الله تعالى عنه states, "To celebrate his marriage to Hadhrat Zaynab bint Jahash رضي الله تعالى عنها, Rasulullaah ﷺ hosted a meal of bread and meat. I was sent to invite the people to the meal and as they arrived, they ate and then left. When I could find no one more to invite, I submitted, 'O Nabi of Allaah ﷺ! I cannot find anyone else to invite.' Rasulullaah ﷺ then gave the instruction for the food to be taken away but there were still three people who stayed behind to talk. Rasulullaah ﷺ therefore left the room and went to the

(1) Ahmad, Muslim and Nasa'ee.

room of Hadhrat Aa'isha رضي الله تعالى عنها. When he greeted her with the words:

"اَلسَّلاَمُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

she replied by saying:

"وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ"

She then asked, 'How did you find your wife? May Allaah bless you.' Rasulullaah ﷺ then went to each of his wives' rooms in turn. As he greeting them as he greeted Hadhrat Aa'isha رضي الله تعالى عنها, they said to him what Hadhrat Aa'isha رضي الله تعالى عنها had said. When Rasulullaah ﷺ returned to the room (of Hadhrat Zaynab رضي الله تعالى عنها), he found the three men still sitting there and talking. Because Rasulullaah ﷺ was extremely bashful, (rather than telling them to leave) he again walked off towards the room of Hadhrat Aa'isha رضي الله تعالى عنها. I cannot recall whether it was someone else or I who informed him that the men had left. He then returned and his one foot was still on the threshold and the other outside when he dropped the curtain between himself and I and the verse of Hijaab was revealed." (1)

Hadhrat Anas رضي الله تعالى عنه also reports that after Rasulullaah ﷺ had consummated his marriage to one of his wives, Hadhrat Ummu Sulaym رضي الله تعالى عنها (Hadhrat Anas رضي الله تعالى عنه's mother) cooked some Hais(2), placed it in a dish and instructed (Hadhrat Anas رضي الله تعالى عنه) saying, "Take this to Rasulullaah ﷺ and inform him that it is a little something from us." This occurred during times when the Sahabah رضي الله تعالى عنهم were suffering great poverty and hardship. When Hadhrat Anas رضي الله تعالى عنه took it to Rasulullaah ﷺ, he said, "O Rasulullaah ﷺ! Ummu Sulaym رضي الله تعالى عنها has sent this to you. She conveys Salaams to you with the message that this is a little something from us."

Rasulullaah ﷺ looked at the food and instructed Hadhrat Anas رضي الله تعالى عنه to place it in the corner of the room. Thereafter, he named a large number of people and told Hadhrat Anas رضي الله تعالى عنه to invite them all. In addition to those people, Rasulullaah ﷺ also told Hadhrat Anas رضي الله تعالى عنه to invite every other Muslim he met. Hadhrat Anas رضي الله تعالى عنه proceeded to invite the named persons as well as everyone else he met. When he returned, the room, the platform and the courtyard was full of people. When one of the narrators asked Hadhrat Anas رضي الله تعالى عنه how many people there were, **he said that they were approximately three hundred.**

Rasulullaah ﷺ then asked Hadhrat Anas رضي الله تعالى عنه to bring the food and when he did, Rasulullaah ﷺ placed his hand on it, made du'aa and said a few other things. Thereafter, Rasulullaah ﷺ said, **"Let them sit in circles of ten, recite 'Bismillaah' and then every person should eat what is in front of him."** The people then started by reciting 'Bismillaah' and ate (in turns) until all of them had eaten (to their fill). Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ then told me to pick up the dish and when I did so and looked at it, I could not tell whether it was more when I put it down or when I picked it up."

(1) Bukhaari.

(2) A sweet dish prepared with dates, butter and flour.

However, some of the men remained sitting and talking in Rasulullaah ﷺ's room while Rasulullaah ﷺ's wife had to sit with her face turned towards the wall. When they prolonged their discussion, it became very inconvenient for Rasulullaah ﷺ but he was an extremely bashful person (and could not tell them to leave). Had they known about this (the inconvenience they were causing), it would have been difficult for them (to continue) sitting. Rasulullaah ﷺ got up and went to greet all his other wives. When the men saw him return, it was only then that it occurred to them that they were causing him inconvenience. They then hastened to the door and left. Rasulullaah ﷺ entered the room and drew the curtain closed, leaving Hadhrat Anas رضي الله تعالى عنه in the courtyard. In the little while that Rasulullaah ﷺ was in the room, Allaah revealed some verses of the Qur'aan and as he emerged from the room, he was reciting the verses:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۚ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝ اِنْ تُبْدُوْا شَيْئًا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ۝﴾

(سورہ احزاب: آیت ۵۳، ۵٤)

O you who have Imaan! Enter the rooms of the Nabi ﷺ only when you are permitted to do so *(invited)* to partake of a meal. Then too, do not wait for it *(the meal)* to be prepared *(by arriving too early or without invitation)*, but enter when *(the meal is done and)* you are called *(to eat)* and disperse *(depart)* once you have eaten without *(remaining behind and)* enjoying a *(lengthy)* conversation. Indeed this *(arriving too early and remaining behind afterwards)* hurts the Nabi ﷺ, but he is shy for you *(he does not tell you lest you feel offended). (However,)* Allaah does not shy away from the truth *(and makes it clear to all without exception)*. When you ask them *(Rasulullaah ﷺ's wives)* for anything, then ask them from behind a curtain *(without seeing them)*. This is purer for your hearts and for their hearts *(for it safeguards you from evil thoughts and desires)*. It is not *(permissible)* for you *(Mu'mineen)* to hurt the Nabi ﷺ *(in any way)*, nor to ever marry his wives after him *(after he passes away)*. Verily this *(hurting Rasulullaah ﷺ and marrying his wives after his demise)* is grave in the sight of your Rabb. If you make something *(such as an intention to marry of Rasulullaah ﷺ's wives after him)* public or keep it secret,

then *(remember that)* Allaah certainly has knowledge of everything *(and will take you to task for it).* {Surah Ahzaab, verses 53,54}

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ recited these verses to me before anyone else, making me the first person to have the honour of hearing them." (1)

Rasulullaah ﷺ's Marriage to Hadhrat Safiyya bint Huyay bin Akhtab رضي الله تعالى عنها

Hadhrat Anas رضي الله تعالى عنه reports that when the prisoners captured after the Battle of Khaybar were mustered together, Hadhrat Dihya رضي الله تعالى عنه approached Rasulullaah ﷺ with a request. "O Rasulullaah ﷺ!" he said, "Give me a slave woman from the captives." "Go and take one," Rasulullaah ﷺ said. Hadhrat Dihya رضي الله تعالى عنه proceeded to take Safiyya bint Huyay. Someone then came to Rasulullaah ﷺ saying, "O Nabi of Allaah ﷺ! You have given to Dihya Safiyya bint Huyay who is the leader of the Banu Qurayzah and Banu Nadheer tribes! She is suitable only for you." Rasulullaah ﷺ then sent for her and when he saw her, he instructed Hadhrat Dihya رضي الله تعالى عنه to take another woman. Rasulullaah ﷺ then set her free and married her. (2)

Hadhrat Anas رضي الله تعالى عنه narrates that they marched to Khaybar and after conquering the fortress there, Rasulullaah ﷺ was informed about Safiyya bint Huyay bin Akhtab. She was an extremely beautiful lady whose husband had been killed while she was still a new bride. Rasulullaah ﷺ chose (to marry) her and (after leaving Khaybar) it was only when they reached the boundary of *Sahbaa* that she stopped menstruating. It was therefore only there that Rasulullaah ﷺ was able to consummate the marriage. Rasulullaah ﷺ then had some *Hais*(3) prepared and served on a leather tablecloth. Hadhrat Anas رضي الله تعالى عنه was then instructed to invite whoever was in the area (to partake of the food). This was the *Waleemah* meal for Rasulullaah ﷺ's marriage to Hadhrat Safiyya bint Huyay رضي الله تعالى عنها. Hadhrat Anas رضي الله تعالى عنه reports further that on the way back to Madinah, he saw Rasulullaah ﷺ use a shawl to make a screen for her behind him. He would then kneel beside his camel and place his knee upright for her to step on as she mounted the camel. (4)

Hadhrat Anas رضي الله تعالى عنه states, "Rasulullaah ﷺ camped at a place between Khaybar and Madinah for three days. It was here that he consummated his marriage to Safiyya رضي الله تعالى عنها, after which I invited the Muslims present there to a *Waleemah* meal that featured neither bread nor meat. All that it consisted of was Rasulullaah ﷺ's instruction to Bilaal رضي الله تعالى عنه to spread out a leather tablecloth. He then scattered some dates, cheese and butter onto it (which the people ate). Some of the Muslims asked, 'Is she one of the *Ummahaatul Mu'mineen* (wives of Rasulullaah ﷺ) or his slave woman?' Others replied, **'If Rasulullaah ﷺ veils**

(1) Ibn Abi Haatim, Muslim, Nasa'ee, Tirmidhi, Bukhaari and Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.146). Ibn Sa'd (Vol.8 Pg.104) has reported a similar narration.

(2) Abu Dawood, Bukhaari and Muslim.

(3) A sweet dish prepared with dates, butter and flour.

(4) Bukhaari.

her, she is one of the Ummahaatul Mu'mineen, otherwise she is his slave woman.' When the army started to leave, Rasulullaah ﷺ spread something behind him (for her to sit on) and then pulled a veil over." (1)

Hadhrat Jaabir رضي الله تعالى عنه reports, "When Safiyya bint Huyay bin Akhtab رضي الله تعالى عنها entered Rasulullaah ﷺ's tent (as his wife), many people including myself presented ourselves there to have a share (of the *Waleemah* food). When he emerged from the tent, Rasulullaah ﷺ said, 'Leave your mother (my wife) alone' (they all therefore left). When we gathered at the time of Isha, Rasulullaah ﷺ came out to us carrying in the edge of his shawl close to one and a half *Mudd* (2) of Ajwah dates. (Handing them over to us) Rasulullaah ﷺ said, 'Eat from the *Waleemah* of your mother.'" (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that because there were bluish marks around the eyes of Hadhrat Safiyya bint Huyay رضي الله تعالى عنها, Rasulullaah ﷺ asked her the reason for it. She replied, "When I told my husband that in a dream I had seen the moon falling in my lap, he slapped me saying, 'Do you desire the king of Yathrib (Madinah)?'"

Hadhrat Safiyya bint Huyay رضي الله تعالى عنها narrates, "There was no one more loathsome in my eyes than Rasulullaah ﷺ who had killed both my father and husband. However, this feeling disappeared from my heart when Rasulullaah ﷺ repeatedly clarified his position to me by telling me that my father had been responsible for instigating the Arabs against him and for numerous other felonies." (4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ entered (his tent) with Hadhrat Safiyya رضي الله تعالى عنها, Hadhrat Abu Ayyoob رضي الله تعالى عنه spent the night guarding the entrance. When he saw Rasulullaah ﷺ the next morning, he was (still) carrying his sword and exclaimed, "Allaahu Akbar! O Rasulullaah ﷺ! Because she was only recently married and you had her father, brother and husband killed, I did not trust her with you (It is for this reason that I have stood guard here all night)." Rasulullaah ﷺ laughed and praised Hadhrat Abu Ayyoob رضي الله تعالى عنه. (5) Another narration states that Hadhrat Abu Ayyoob رضي الله تعالى عنه added, "Had she made any movement (to harm you), I would have been close by (to defend you)." (6)

Hadhrat Ataa bin Yasaar narrates that when Hadhrat Safiyya bint Huyay رضي الله تعالى عنها arrived in Madinah, she stayed in a house belonging to Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه. When the women of the Ansaar heard about her, they came to see her celebrated beauty. Wearing her veil, Hadhrat Aa'isha رضي الله تعالى عنها also went to see her and as she was leaving, Rasulullaah ﷺ followed her out and asked,

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.196).
(2) A unit of weight used by the Arabs during those times.
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.251). Ibn Sa'd (Vol.8 Pg.142) has reported a similar narration.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.251).
(5) Haakim (Vol.4 Pg.28), reporting from reliable sources as confirmed by Dhahabi. Ibn Asaakir has reported a similar narration in greater detail, as quoted in *Kanzul Ummaal* (Vol.7 Pg.119).
(6) Ibn Sa'd (Vol.2 Pg.116).

"What have you seen, O Aa'isha?" "I have seen only a Jewess!" Hadhrat Aa'isha رضي الله تعالى عنها replied. "Do not say that," Rasulullaah ﷺ warned, "She has accepted Islaam and is an excellent Muslim." (1)

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Safiyya bint Huyay رضي الله تعالى عنها arrived (in Madinah), she was wearing gold earrings in the shape of palm leaves. She however gave these as a gift to (Rasulullaah ﷺ's daughter) Hadhrat Faatima رضي الله تعالى عنها and some other ladies who were with her. (2)

Rasulullaah ﷺ's Marriage to Hadhrat Juwayriyya Bint Haarith Khuzaa'ee رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when the captives of the Banu Mustaliq tribe were distributed (amongst the Muslim army), Hadhrat Juwayriyyah bint Haarith رضي الله تعالى عنها happened to fall in the lot of Hadhrat Thaabit bin Qais bin Shammaas رضي الله تعالى عنه or one of his nephews. (Rather than being a conventional slave) Hadhrat Juwayriyyah رضي الله تعالى عنها entered into a contract of *Kitaabah* (3) with him. She was an extremely pleasant and beautiful woman who attracted anyone who saw her. Hadhrat Aa'isha رضي الله تعالى عنها says, "She one day came to Rasulullaah ﷺ to seek assistance with paying off her *Kitaabah*. By Allaah! I disliked her as soon as I saw her standing at the door of my room because I knew that Rasulullaah ﷺ would also see in her what I saw. When she entered the room she said, 'O Rasulullaah ﷺ! I am Juwayriyyah the daughter of Haarith bin Abu Diraar the leader of his tribe. As you well know, a calamity has befallen me (when I was captured and taken as a slave). I fell to the lot of Thaabit bin Qais bin Shammaas and entered into a contract of *Kitaabah* with him. I have now come to seek your assistance to pay of the *Kitaabah*.'"

"Do you not want something better?" Rasulullaah ﷺ asked. "What is that, O Rasulullaah ﷺ?" she wanted to know. Rasulullaah ﷺ said, "That I should pay off your *Kitaabah* and then marry you." "Certainly, O Rasulullaah ﷺ!" she replied, "I am most willing."

When the news reached the Sahabah رضي الله تعالى عنهم that Rasulullaah ﷺ had married Hadhrat Juwayriyyah رضي الله تعالى عنها, they said, "They (the tribe of Hadhrat Juwayriyyah رضي الله تعالى عنها) are now the in-laws of Rasulullaah ﷺ so free those of them whom you own (as your slaves)." Hadhrat Aa'isha رضي الله تعالى عنها says, **"It was therefore as a result of Rasulullaah ﷺ's marriage to Juwayriyyah رضي الله تعالى عنها that a hundred families of the Banu Mustaliq tribe were set free. I do not know of any woman who was a greater blessing for her tribe than Juwayriyyah رضي الله تعالى عنها."** (4)

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Juwayriyyah bint Haarith رضي الله تعالى عنها said "Three days before the arrival of Rasulullaah ﷺ I dreamt that the moon came

(1) Ibn Sa'd.

(2) *Isaabah* (Vol.4 Pg.347).

(3) A contract between slave and master by which the slave has to gradually pay the master a certain sum of money to secure freedom.

(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.159). Ibn Sa'd (Vol.8 Pg.116) has reported a similar narration in which he names Safwaan bin Maalik as the former husband of Hadhrat Juwayriyyah رضي الله تعالى عنها. Haakim (Vol.4 Pg.26) has also reported the narration.

from Yathrib and fell into my lap. I however did not want to tell anyone about this until Rasulullaah ﷺ actually arrived. When we were taken captive, the dream gave me hope and Rasulullaah ﷺ eventually set me free and married me. By Allaah! I never spoke to Rasulullaah ﷺ about (freeing) the people of my tribe until the Muslims freed them by themselves. In fact, I only found out about it when one of my cousins informed me about it. I then praised Allaah for it." (1)

Rasulullaah ﷺ's Marriage to Hadhrat Maymoonah bint Haarith Hilaaliyyah رضي الله تعالى عنها

Hadhrat Ibn Shihaab narrates that it was the year after signing the Treaty of Hudaybiyyah that Rasulullaah ﷺ left to perform Umrah. This occurred seven years after the Hijrah during the month of Dhul Qa'dah, which was the same month in which the Mushrikeen had prevented Rasulullaah ﷺ from entering the Masjidul Haraam (the previous year). When he reached a place called Ya'jij, Rasulullaah ﷺ sent Hadhrat Ja'far bin Abu Taalib رضي الله تعالى عنه to propose on his behalf for the hand of Hadhrat Maymoonah bint Haarith bin Hazan Aamiriyyah رضي الله تعالى عنها in marriage. Hadhrat Maymoonah رضي الله تعالى عنها handed over her affairs to Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه who was married to her sister Ummu Fadhl رضي الله تعالى عنها. Hadhrat Abbaas رضي الله تعالى عنه then handed her over in marriage to Rasulullaah ﷺ. **Rasulullaah ﷺ stayed over in Sarif for a while until Hadhrat Maymoonah رضي الله تعالى عنها arrived there and the marriage was consummated. Allaah had decreed that Hadhrat Maymoonah رضي الله تعالى عنها should pass away at the same place where her marriage to Rasulullaah ﷺ was consummated.** (2)

Another narration states that after marrying Hadhrat Maymoonah bint Haarith رضي الله تعالى عنها, Rasulullaah ﷺ stayed in Makkah for three days. On the third day, Huwaytib bin Abdul Uzza came to Rasulullaah ﷺ with a few men of the Quraysh and said, "Your stay has expired, so leave us." Rasulullaah ﷺ said to them, "What harm will it do to you if you leave me to consummate my marriage in your midst, after which I shall host a meal which you all can attend?" "We have no need for you food," they snapped, "do leave us." Rasulullaah ﷺ therefore left for Madinah with Hadhrat Maymoonah رضي الله تعالى عنها and consummated his marriage at Sarif. (3)

Rasulullaah ﷺ Marries his Daughter Hadhrat Faatima رضي الله تعالى عنها to Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه narrates, "When a marriage proposal for Faatima رضي الله تعالى عنها was sent to Rasulullaah ﷺ, a slave of mine asked. 'Do you know that a marriage proposal for Faatima رضي الله تعالى عنها has been sent to Rasulullaah ﷺ?' When I declared that I did not know, she said, 'Well! She has already received a proposal.

(1) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.159). Haakim (Vol.4 Pg.27) has reported a similar narration.

(2) Haakim (Vol.4 Pg.30).

(3) Haakim (Vol.4 Pg.30), reporting from reliable sources as confirmed by Dhahabi.

What stops you from approaching Rasulullaah ﷺ (and requesting him) to marry her to you?' 'Do I have anything with which to marry her?' I said. She said, You only have to approach Rasulullaah ﷺ and he will marry her to you.' By Allaah! She then continued giving me hope until I went to see Rasulullaah ﷺ. However, when I sat before Rasulullaah ﷺ, I was unable to utter a word out of respect and awe for him. Rasulullaah ﷺ asked, 'What brings you here? Is there something you need?' When I remained silent, Rasulullaah ﷺ said, 'Have you perhaps come to propose for Faatima?' 'Yes,' I managed to reply. 'Have you got anything to give as dowry?' Rasulullaah ﷺ asked. 'By Allaah!' I replied, 'I have nothing.' 'What has happened to the suit of armour I gave you?' he asked. I swear by the Being Who controls the life of Ali that the armour was the type made by the Hatma bin Muhaarib tribe and was barely worth four (hundred) Dirhams. When I informed Rasulullaah ﷺ that I still had it with me, he said, 'Then I have handed her over in marriage to you so send it to her as dowry.' This was therefore the dowry of Faatima رضي الله تعالى عنها the daughter of Rasulullaah ﷺ."(1)

Hadhrat Buraydah رضي الله تعالى عنه narrates that a group of the Ansaar once suggested to Hadhrat Ali رضي الله تعالى عنه that he propose for Hadhrat Faatima رضي الله تعالى عنها's hand in marriage. (When he approached Rasulullaah ﷺ) Rasulullaah ﷺ asked, "What does the son of Abu Taalib need?" "O Rasulullaah ﷺ!" Hadhrat Ali رضي الله تعالى عنه replied, "I wish to propose for the hand of Faatima the daughter of Rasulullaah ﷺ." All Rasulullaah ﷺ said was, *"Marhaban wa Ahlan."* Hadhrat Ali رضي الله تعالى عنه then left and met with the group of Ansaar who had been waiting for him. When they asked him what had happened, he replied, "All I know is that Rasulullaah ﷺ said, *'Marhaban wa Ahlan.'"* They said, "Even one of two things Rasulullaah ﷺ gave you are sufficient. He gave you both Ahl (a family) as well as *Marhab* (a comfortable home)."

After handing Hadhrat Faatima رضي الله تعالى عنها over in marriage, Rasulullaah ﷺ said, "O Ali! It is necessary for a *Waleemah* to be hosted after consummation." Hadhrat Sa'd رضي الله تعالى عنه offered a sheep he owned (for the meat) and the Ansaar collected a few Saa of wheat (for the bread). When the night of the consummation arrived, Rasulullaah ﷺ gave the couple instructions to do nothing until he arrived. (When he got there) Rasulullaah ﷺ asked for some water, performed wudhu and then sprinkled some of the water on to Hadhrat Ali رضي الله تعالى عنه, saying:

"اَللّٰهُمَّ بَارِكْ فِيْهِمَا وَبَارِكْ لَهُمَا فِيْ بِنَائِهِمَا"

"O Allaah! Bless the two of them and bless them in their consummation." (2)

Another narration similar to the above, states that the du'aa Rasulullaah ﷺ made was:

"اَللّٰهُمَّ بَارِكْ فِيْهِمَا وَبَارِكْ لَهُمَا فِيْ شِبْلَيْهِمَا"

"O Allaah! Bless the two of them and bless them in their two lion like sons." (3)

(1) Bayhaqi in his Dalaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.346). Dowlaabi has also reported the narration in his Dhurriyya Taahira, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.209).

(3) Bazzaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.

A third narration quotes the du'aa of Rasulullaah ﷺ as:

"أَللّٰهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ عَلَيْهِمَا وَبَارِكْ لَهُمَا فِي بِنَائِهِمَا وَبَارِكْ فِي نَسْلِهِمَا"

"O Allaah! Bless the two of them, shower Your blessings on them, bless them in their consummation and bless them in their progeny." (1)

Yet another narration states that Rasulullaah ﷺ added:

"وَبَارِكْ لَهُمَا فِي شَمْلِهِمَا"

"...and bless their communion." (2)

Hadhrat Asmaa bint Umays رضي الله تعالى عنها narrates that after Hadhrat Faatima رضي الله تعالى عنها was married to Hadhrat Ali رضي الله تعالى عنه, all that they saw in her house was a straw mat spread out on the ground, a pillow stuffed with the bark of a palm tree, an earthen jug and an earthen mug. (On the night of the marriage) Rasulullaah ﷺ sent a message saying, "Do nothing" or "Do not get close to your wife until I come." When Rasulullaah ﷺ arrived, he asked, "Is my brother here?" When Rasulullaah ﷺ forged bonds of brotherhood between the Sahabah رضي الله تعالى عنهم, he forged his brotherhood with Hadhrat Ali رضي الله تعالى عنه. Hadhrat Ummu Ayman رضي الله تعالى عنها, a pious woman who was an Abyssinian and the mother of Hadhrat Usaama bin Zaid رضي الله تعالى عنه asked in surprise, "O Rasulullaah ﷺ! He is your brother and you have married your daughter to him?" Rasulullaah ﷺ replied, "This (marriage) can take place (despite this type of brotherhood), O Ummu Ayman."

Rasulullaah ﷺ then sent for a container of water, uttered some words and then passed his hands over the chest and face of Hadhrat Ali رضي الله تعالى عنه. He then called Hadhrat Faatima رضي الله تعالى عنها who stood by him shivering in her shawl out of modesty. Rasulullaah ﷺ sprinkled some of the water on her and also uttered some words. He then said to her, "I have not failed you in my duty to get you married to the family member I love most." Hadhrat Asmaa رضي الله تعالى عنها narrates further. She says, "Rasulullaah ﷺ then noticed a figure behind the curtain or behind the door and asked, 'Who is that?' 'Asmaa,' I replied. 'Asmaa bint Umays?' Rasulullaah ﷺ asked. 'Yes, O Rasulullaah ﷺ,' I confirmed. He then asked, 'Have you come to be of service to Rasulullaah ﷺ (and his family)?' 'Yes,' I replied, 'because a young girl must have a family woman with her on her first night to take care of anything she might need.' Rasulullaah ﷺ then made such a wonderful du'aa for me that it is the one deed that I have most hope in (to deliver me to salvation in the Aakhirah). Rasulullaah ﷺ then said to Ali رضي الله تعالى عنه, 'Look after you wife' and as he left, he continued making du'aa for them until he disappeared in his rooms." (3)

In another narration, Hadhrat Asmaa bint Umays رضي الله تعالى عنها says, "I was present the night Rasulullaah ﷺ's daughter Faatima رضي الله تعالى عنها became a new bride. That morning, Rasulullaah ﷺ arrived and knocked at the door. When Ummu Ayman

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113). Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342).

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.342). Ibn Sa'd (Vol.8 Pg.21) has also reported a similar narration.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.210).

رضي الله تعالى عنها got up and opened the door, Rasulullaah ﷺ asked, 'O Ummu Ayman! Call my brother for me.' She said, 'He is your brother and you got him married to your daughter?' 'O Ummu Ayman!' Rasulullaah ﷺ continued, 'Do call him for me.' When the other women heard Rasulullaah ﷺ's voice, they dispersed and he took a seat in the corner. Ali رضي الله تعالى عنه then arrived and after making du'aa for him, Rasulullaah ﷺ sprinkled some water on him as well. Thereafter, Rasulullaah ﷺ sent for Faatima رضي الله تعالى عنها. She arrived all covered in perspiration and taking short steps out of her extreme modesty. 'Relax,' Rasulullaah ﷺ reassured her, 'I have married you to the family member I love the most.'" The rest of the narration is like the one quoted above. (1)

Hadhrat Ali رضي الله تعالى عنه narrates that when Rasulullaah ﷺ got him married to Hadhrat Faatima رضي الله تعالى عنها, Rasulullaah ﷺ sent for some water and then gargled with it. Rasulullaah ﷺ then took Hadhrat Ali رضي الله تعالى عنه into the room where he sprinkled the water on his chest and between his shoulders and then sought Allaah's protection for him by reciting **Surah Ikhlaas (Surah 112) and the *Mu'awwadhatayn* (Surah Falaq and Surah Naas).** (2)

Hadhrat Albaa bin Ahmar reports from Hadhrat Ali رضي الله تعالى عنه that when he proposed for Rasulullaah ﷺ's daughter Hadhrat Faatima رضي الله تعالى عنها, he sold a suit of armour he owned as well as some of his other possessions for a sum of four hundred and eighty Dirhams. Rasulullaah ﷺ instructed him to use two-thirds for perfume and the remaining third for clothing. Rasulullaah ﷺ then gargled in a utensil of water and told the couple to bath with it. Rasulullaah ﷺ also instructed Hadhrat Faatima رضي الله تعالى عنها not to feed any of her children before he got to the child, but she started feeding Hadhrat Husayn رضي الله تعالى عنه before Rasulullaah ﷺ could arrive. **As for Hadhrat Hasan رضي الله تعالى عنه, Rasulullaah ﷺ put some unknown thing in his mouth because of which he was more knowledgeable than his brother.** (3)

Hadhrat Jaabir رضي الله تعالى عنه narrates, "We attended the marriage of Ali رضي الله تعالى عنه and Faatima رضي الله تعالى عنها and have not witnessed a better marriage. The matting (on which we sat) was stuffed with the bark of a date palm and we were served raisins and dates to eat. Her bedding on her first night was a sheepskin." (4)

Hadhrat Ali رضي الله تعالى عنه reports that when Hadhrat Faatima رضي الله تعالى عنها got married, Rasulullaah ﷺ gave her a blanket, a water bag and a leather pillow stuffed with *Idhkhir* grass. (5)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that when Rasulullaah ﷺ sent Hadhrat Faatima رضي الله تعالى عنها to (her husband) Hadhrat Ali رضي الله تعالى عنه, Rasulullaah ﷺ gave her a blanket, a water bag and a leather pillow stuffed with the bark of a date palm and *Idhkhir* grass. **The couple slept on (half of) the blanket and used**

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.210).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).
(3) Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.7 Pg.112). Ibn Sa'd (Vol.8 Pg.21) has also reported the part of the perfume and the clothing.
(4) Bazzaar. Haythami (Vol.9 Pg.209) has commented on the chain of narrators.
(5) Bayhaqi in his Dalaa'il as quoted in *Kanzul Ummaal* (Vol.7 Pg.113).

the other half to cover themselves. (1)

The Marriage of Hadhrat Rabee'ah Aslami رضي الله تعالى عنه

Hadhrat Rabee'ah رضي الله تعالى عنه says, "I was Rasulullaah ﷺ's servant. One day he asked, 'O Rabee'ah! Are you not interested in getting married?' I replied, 'I have no intention of marrying. While I have nothing with which to support a wife, I also do not want anything to preoccupy me from (serving) you.' When Rasulullaah ﷺ turned away from me, I said to myself, 'By Allaah! Rasulullaah ﷺ definitely knows better than me what is best for me in this world and in the Aakhirah. By Allaah! Should he ever again ask me whether I am interested in getting married, I shall reply, 'Certainly, O Rasulullaah ﷺ! Instruct me as you please.' When Rasulullaah ﷺ did ask me whether I was interested in getting married, I replied, 'Certainly, O Rasulullaah ﷺ! Instruct me as you please.' Rasulullaah ﷺ then instructed me to go to a particular tribe of the Ansaar who did not frequently meet with Rasulullaah ﷺ. He told me to tell them that he had sent me to them with instructions to get me married to a certain girl from amongst them. I therefore went to them and informed them that Rasulullaah ﷺ had sent me with instructions that they get me married. 'Welcome to Rasulullaah ﷺ and the messenger of Rasulullaah ﷺ!' they cried out, 'By Allaah! the messenger of Rasulullaah ﷺ shall never return without having his need fulfilled. They then got me married and treated me exceptionally well without even asking for a witness.

I returned depressed to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! I have been to people who are extremely generous. They got me married and treated me exceptionally well without even asking for a witness. However, I have no dowry to give. Rasulullaah ﷺ then called for Buraydah Aslami رضي الله تعالى عنه (the leader of my tribe) and instructed him to collect some gold for me equivalent to the weight of a date stone. When I took possession of what the people collected for me, I brought it to Rasulullaah ﷺ who said, 'Take this to them and tell them that this is her dowry.' When I did so and told them that this was her dowry, they accepted it with great happiness and said, 'This is excellent and so much!'

When I again returned depressed to Rasulullaah ﷺ, he asked, 'Why so gloomy, O Rabee'ah?' 'O Rasulullaah ﷺ!' I began, 'I have never met people as wonderful as them. They were happy with what I gave them and treated me extremely well. They even told me that the dowry was excellent and so much.' However, I have nothing with which to host a *Waleemah*. 'O Buraydah!' Rasulullaah ﷺ called out, 'Collect (money) for a goat for him.' After the people (of my tribe) had collected (enough to buy) a large and fat sheep, Rasulullaah ﷺ instructed me to go to Aa'isha رضي الله تعالى عنها and tell her to give me the basket containing the grains. I did as I was ordered and she said, 'Here is the basket containing seven Saa of barley. By Allaah! By Allaah! we have no other food besides this. You may have it.' I took the basket to Rasulullaah ﷺ and informed him about what Aa'isha رضي الله تعالى عنها had said. Rasulullaah ﷺ said, Take this to them (your in-laws) and tell

(1) Tabraani. Haythami (Vol.9 Pg.210) has commented on the chain of narrators.

them to bake this (the barley) into bread and to cook that (the sheep).' (When I took it to them) They said, 'While we can take care of the bread for you, you will have to see to the sheep for us.' Some men of the Aslam tribe and I took the sheep, slaughtered it, skinned it and then cooked it. We then had bread and meat with us and I hosted the *Waleemah*. I also invited Rasulullaah ﷺ.

Thereafter, Rasulullaah ﷺ gave me a piece of land and gave a piece to Abu Bakr رضي الله تعالى عنه as well. The world had finally come to me. It however occurred that Abu Bakr رضي الله تعالى عنه and I fell into a dispute regarding a date palm which I claimed was on my property and he claimed was on his. When an argument ensued, Abu Bakr رضي الله تعالى عنه told me something that I disliked. He however regretted what he did and said to me, 'O Rabee'ah! Please repeat the words to me so that justice is done.' 'I shall never do so,' I replied. He said, 'If you do not repeat the words, I shall complain about you to Rasulullaah ﷺ.' When I adamantly refused, he forsook the land issue and went to Rasulullaah ﷺ. I went behind him. Some men of the Aslam tribe came and said, 'May Allaah have mercy on Abu Bakr! What will he complain to Rasulullaah ﷺ about when it was he who said those words?' 'Do you people know who that is?' I asked. 'That is Abu Bakr Siddeeq!' I emphasised, 'He was the second of the two (in the cave) and the oldest Muslim. Beware that he should not turn and see you assisting me against him and then become angry. When he then goes to Rasulullaah ﷺ, Rasulullaah ﷺ should not become angry because of his anger and then Allaah should not become angry because the two of them are angry. If that happens, Rabee'ah shall be doomed.' 'What do you want us to do?' they asked. I then told them to return.

As Abu Bakr رضي الله تعالى عنه proceeded to Rasulullaah ﷺ and I followed him by myself. After he had narrated the incident as it had occurred, Rasulullaah ﷺ looked up to me and said, 'O Rabee'ah! What is the problem between you and Siddee?Q' I explained the situation to Rasulullaah ﷺ, adding that when he told me something I disliked, he said, 'Please repeat the words to me so that justice is done.' I then refused to do so. Rasulullaah ﷺ said, 'That was right. You should not repeat the words. However, you could have at least said, 'May Allaah forgive you, O Abu Bakr." Hadhrat Abu Bakr رضي الله تعالى عنه then turned around weeping. (1)

The Marriage of Hadhrat Julaybeeb رضي الله تعالى عنه

Hadhrat Abu Barzah رضي الله تعالى عنه reports that Hadhrat Julaybeeb رضي الله تعالى عنه was a man who frequently visited women and joked with them. Hadhrat Abu Barzah رضي الله تعالى عنه himself instructed his wife never to allow Hadhrat Julaybeeb رضي الله تعالى عنه to see her and threatened to do many things if she ever did so. it was a practice amongst the Ansaar never to get any of their widows married until they were sure that Rasulullaah ﷺ was not interested in marrying her. Rasulullaah ﷺ once said to one of the Ansaar, "Will you allow me to marry your daughter?" "Of course,"

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.257). Abu Ya'la has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol5. Pg.336).While Haakim and others have reported the incident of the marriage, as quoted in *Kanzul Ummaal* (Vol.7 Pg.36), Ibn Sa'd (Vol.3 Pg.44) has reported the incident with Hadhrat Abu Bakr رضي الله تعالى عنه.

the man obliged, "it will be a great honour and pleasure." "I do not wish to marry her to myself (but to someone else)," Rasulullaah ﷺ pointed out. "Then for whom?" the Ansaari asked. "For Julaybeeb," Rasulullaah ﷺ replied. The Ansaars said, "I shall consult with her mother."

He then asked (his wife), "Rasulullaah ﷺ has proposed for your daughter." "Of course," she agreed, "it will be a great pleasure." "However," the Ansaari explained, "he is not proposing for himself, but on behalf of Julaybeeb." The lady burst out, "To Julaybeeb! Never! To Julaybeeb! Never! I swear by life that we shall never marry him (to our daughter)!" As the Ansaari was about to get up to inform Rasulullaah ﷺ about what the mother said when the daughter asked, "Who was it that brought to you a proposal for me?" When the mother informed her (that it was Rasulullaah ﷺ who brought the proposal), the girl asked, "Are you then rejecting the command of Rasulullaah ﷺ? Hand me over in marriage to him for he shall never destroy me (since the marriage is with Rasulullaah ﷺ's approval)."

Her father then went to Rasulullaah ﷺ and reported the incident to him. saying, "My daughter places her affairs in your hands. You may marry her to whomever you please." Rasulullaah ﷺ then proceeded to get her married to Hadhrat Julaybeeb رضي الله تعالى عنه.

It then occurred that Rasulullaah ﷺ once went out to a battle. After Allaah had given Rasulullaah ﷺ a large booty, he asked, "Is someone missing?" When the Sahabah رضي الله تعالى عنهم said that they found no one missing, Rasulullaah ﷺ said, "But I notice that Julaybeeb is missing. Look for him." When the Sahabah رضي الله تعالى عنهم went out in search of him, they found him beside the bodies of seven men of the enemy whom he had killed before the enemy managed to kill him. They then reported back saying, "O Rasulullaah ﷺ! He is there beside the bodies of seven men of the enemy whom he had killed before the enemy managed to kill him." Rasulullaah ﷺ went to the body of Hadhrat Julaybeeb رضي الله تعالى عنه and said, "He killed seven before they managed to kill him. He is from me and I from him." Rasulullaah ﷺ repeated this two or three times and then took him in his arms. A grave was then dug for him and there was no bier besides the arms of Rasulullaah ﷺ. Rasulullaah ﷺ himself lay the body in the grave. The Hadith does not state whether the body was bathed or not.

When Hadhrat Thaabit noted that there was no widow from the Ansaar who was more charitable than the widow of Hadhrat Julaybeeb رضي الله تعالى عنه, Hadhrat Is'haaq bin Abdullaah bin Abu Talha said to him, "Do you know what du'aa Rasulullaah ﷺ made for her? He said, 'O Allaah! Pour down good on her in abundance and never give her a life of hardship.' It is for this reason that there was never a widow amongst the Ansaar more charitable than her." (1)

The Marriage of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

Hadhrat Salmaan Faarsi رضي الله تعالى عنه reports that he once married a woman from the Kindah tribe and consummated the marriage in her house. On the night of the

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.368).

marriage, his friends walked with him to her house and when they reached it, he said to them, "You may return now. May Allaah reward you." He did not allow them to enter the house as foolish people generally do. When he looked at the house which had been decorated (with drapes on all sides), he remarked, **"Is your house feverish (because of which you had to bandage it) or has the Kabah been moved to the Kindah tribe?"** The people replied, "Neither is the house feverish nor has the Kabah been moved to the Kindah tribe." Hadhrat Salmaan رضي الله تعالى عنه then refused to enter the house until all the drapes were removed except for the drape covering the entrance.

When Hadhrat Salmaan رضي الله تعالى عنه finally entered the house, he saw a large amount of goods there. "Whose goods are these?" he asked. "Yours and your wife's," the people replied. Hadhrat Salmaan رضي الله تعالى عنه said, "This does not conform with the advice my beloved friend (Rasulullaah ﷺ) gave me. My beloved friend ﷺ advised me to have only that much of worldly goods that a traveller has as provisions." When he saw a few (female) servants, he asked, "Whose servants are these?" When he was informed that the servants also belonged to him and his wife, he said, "This also does not conform with the advice my beloved friend ﷺ gave me. He advised me to keep only those (female) servants whom I can marry or who I can get married (to others). If I do keep them and they fornicate (because they have none to satisfy their needs), their sins will be on me without any reduction to the sin they will be guilty of."

Hadhrat Salmaan رضي الله تعالى عنه then turned to the women around his wife and said, "Will you ladies leave me to be alone with my wife?" They readily agreed and left. Hadhrat Salmaan رضي الله تعالى عنه then went to the door, shut it and drew the drape over it. Thereafter, he sat with his wife, held her forelock and made du'aa for blessings. He then asked her, "Will you obey any instructions I give you?" Her reply was, "You are sitting in the position of a person who has to be obeyed." He continued to say, "My beloved friend ﷺ advised me that when I meet with my wife (for the first time), I should meet with her in the obedience of Allaah."He then got up and proceeded to the place of salaah with her following him. After performing salaah for some time, they left the place of salaah and he then fulfilled with her the need a man has with his wife.

Early next morning his friends came to him asking, "How did you find your wife?" When he ignored them, they repeated the question. Again he ignored them but again they repeated themselves. When they repeated the question a third time, he ignored them yet again but then finally said, "Allaah has made drapes, curtains and doors to conceal what lies behind them. It is sufficient to ask about things that are apparent but one should never ask about things that are hidden. **I heard Rasulullaah ﷺ say that those person who narrate such (private) things are like donkeys having intercourse on the street."** (1)

Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that when Hadhrat Salmaan رضي الله تعالى عنه returned after a long absence, Hadhrat Umar رضي الله تعالى عنه

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.185).

met him and remarked, "You are a most beloved servant of Allaah." Hadhrat Salmaan رضي الله تعالى عنه said, "Then get me married (to one of your daughters)." Hadhrat Umar رضي الله تعالى عنه remained silent. Hadhrat Salmaan رضي الله تعالى عنه further said, "You consider me a beloved servant of Allaah but are not happy to have me as your son-in-law?"

The next morning, some of Hadhrat Umar رضي الله تعالى عنه's family members approached Hadhrat Salmaan رضي الله تعالى عنه. "Do you people need something?" he asked. When they admitted that they did, he said, "What is it? It shall gladly be fulfilled." They said, "We request that you abandon the matter i.e. your proposal to Hadhrat Umar رضي الله تعالى عنه." "By Allaah!" Hadhrat Salmaan رضي الله تعالى عنه emphasised, "You should remember well that I did not make the proposal because of his being the Khalifah and ruler. The truth is that I thought to myself that because he is a pious man, perhaps Allaah will produce pious offspring from his progeny and mine." Hadhrat Salmaan رضي الله تعالى عنه then got married to a woman from the Kindah tribe. The rest of the narration is like the one above. (1)

The Marriage of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Thaabit Bunaani reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once went with Hadhrat Salmaan Faarsi رضي الله تعالى عنه to extend a proposal on his behalf for a woman of the Banu Layth tribe. Hadhrat Abu Dardaa رضي الله تعالى عنه went in to see the family and told them in detail that Hadhrat Salmaan رضي الله تعالى عنه was one of the early Muslims and also recounted his acceptance of Islaam. He then proceeded to mention to them that Hadhrat Salmaan رضي الله تعالى عنه wished to marry a particular girl of their family. Their reply was, "While we do not wish to get Salmaan رضي الله تعالى عنه married (to our daughter), we wouldn't mind getting you married (to her)." They then handed her over in marriage to him and he left.

(When he met Hadhrat Salmaan رضي الله تعالى عنه) Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Something has happened that I am too embarrassed to tell you about." "What is it?" Hadhrat Salmaan رضي الله تعالى عنه asked. When Hadhrat Abu Dardaa رضي الله تعالى عنه related the incident to him, **Hadhrat Salmaan رضي الله تعالى عنه said, "I should be the one embarrassed since I proposed for a woman whom Allaah had destined for you."** (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه gets his Daughter Dardaa Married to One of the Poor and Simple Muslims

Hadhrat Thaabit Bunaani narrates that when Yazeed bin Mu'aawiya sent to Hadhrat Abu Dardaa رضي الله تعالى عنه a proposal for his daughter Dardaa, he rejected the proposal. One of Yazeed's companions said, "May Allaah mend your affairs. Will you allow me to marry her?" The man persisted, "Then allow me? Allaah will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.185). Haythami (Vol.4 Pg.291) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200). Tabraani has reported a similar narration but Haythami (Vol.4 Pg.275) has commented on the chain of narrators.

mend your affairs." "Alright," Yazeed said. The man proceeded to propose and Hadhrat Abu Dardaa رضي الله تعالى عنه got him married (to his daughter). The news spread that while Hadhrat Abu Dardaa رضي الله تعالى عنه rejected Yazeed's proposal, he accepted the proposal of a poor and simple Muslim and then married his daughter to him. Hadhrat Abu Dardaa رضي الله تعالى عنه's comment was, "I did it in the best interests of Dardaa. What do you think would be her condition when (in Yazeed's wealthy household) she has castrated slaves standing over her all the time and when her eyes are dazzled when she sees the (opulent) house? Where will her Deen be then (when she becomes obsessed with worldly wealth)?" (1)

Kulthoom to Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Abu Ja'far reports that Hadhrat Umar رضي الله تعالى عنه once sent a proposal to Hadhrat Ali رضي الله تعالى عنه for his daughter Ummu Kulthoom's hand in marriage. When Hadhrat Ali رضي الله تعالى عنه sent a message stating that she was still too young, someone told Hadhrat Umar رضي الله تعالى عنه that the statement meant that Hadhrat Ali رضي الله تعالى عنه was refusing. When Hadhrat Umar رضي الله تعالى عنه explained to Hadhrat Ali رضي الله تعالى عنه (his reason for wanting to marry her), Hadhrat Ali رضي الله تعالى عنه (agreed to get her married to him and) said, "(Consider the marriage done, so) I am sending her to you and she is your wife if you are pleased with her." Hadhrat Ali رضي الله تعالى عنه then sent her to Hadhrat Umar رضي الله تعالى عنه, who (knowing that she was his wife) ventured to lift the garment from her legs. (Not realising that the marriage was already concluded) She however exclaimed, "Leave it! Had you not been the Ameerul Mu'mineen, I would have slapped you across the face!" (2)

Hadhrat Muhammad narrates that when Hadhrat Umar رضي الله تعالى عنه proposed to Hadhrat Ali رضي الله تعالى عنه for his daughter Ummu Kulthoom's hand in marriage, Hadhrat Ali رضي الله تعالى عنه said, "I am reserving my daughters for the sons of (my brother) Ja'far رضي الله تعالى عنه." Hadhrat Umar رضي الله تعالى عنه pleaded, "Please marry her to me because I swear by Allaah that no man on earth will ensure that she is honoured as I will." Hadhrat Ali رضي الله تعالى عنه agreed and married her to Hadhrat Umar رضي الله تعالى عنه.

Hadhrat Umar رضي الله تعالى عنه then went to the Muhaajireen and said, "Congratulate me on my new marriage!" They all congratulated him and then asked, "Who did you marry, O Ameerul Mu'mineen?" "The daughter of Ali bin Abi Taalib," he replied. He then started to explain, "Indeed Rasulullaah ﷺ said, 'Every connection and relation shall be severed on the day of Qiyaamah except my connections and my relations.' I had been a father-in-law of Rasulullaah ﷺ and now I wish this as well (to become his relative by marrying his granddaughter)." Another narration from Hadhrat Ataa Khuraasaani states that Hadhrat Umar رضي الله تعالى عنه gave her a dowry of forty thousand Dirhams. (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.251). Imaam Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.260).

(2) Abdur Razzaaq and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.291). Ibn Umar Maqdasi has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.492).

(3) Ibn Sa'd, as quoted in *Isaabah* (Vol.4 Pg.492).

Hadhrat Adi bin Haatim رضي الله تعالى عنه Marries his Daughter to Hadhrat Amr bin Hurayth رضي الله تعالى عنه

Hadhrat Sha'bi narrates that Hadhrat Amr bin Hurayth رضي الله تعالى عنه once proposed for the daughter of Hadhrat Adi bin Haatim رضي الله تعالى عنه. Hadhrat Adi رضي الله تعالى عنه said, "I shall marry her (to you) only if you fulfil my condition." "What is it?" Hadhrat Amr رضي الله تعالى عنه asked. Hadhrat Adi رضي الله تعالى عنه explained, "There was indeed a sterling example for you in Rasulullaah ﷺ. I therefore instruct you to pay the dowry Rasulullaah ﷺ gave for Aa'isha رضي الله تعالى عنها, which is a sum of four hundred and eighty Dirhams."

Another narration states that Hadhrat Amr bin Hurayth رضي الله تعالى عنه sent a proposal for the daughter of Hadhrat Adi bin Haatim رضي الله تعالى عنه with an appended message to Hadhrat Adi رضي الله تعالى عنه stating, "Let me know what you decide about me." Hadhrat Adi رضي الله تعالى عنه sent a message stating, "I have decided that you should pay (a dowry of) four hundred and eighty Dirhams, which is the Sunnah of Rasulullaah ﷺ."(1)

The Marriages of Hadhrat Bilaal رضي الله تعالى عنه and his Brother

Hadhrat Sha'bi narrates that when Hadhrat Bilaal رضي الله تعالى عنه and his brother extended marriage proposals to family from Yemen, Hadhrat Bilaal رضي الله تعالى عنه said, "I am Bilaal and this is my brother. We were both slaves from Abyssinia. When we were misguided, Allaah guided us and when we were slaves, Allaah set us free. If you marry us (to your daughters), then all praise is due to Allaah (we shall be grateful) and if you refuse, (we will not mind because) Allaah is still the Greatest (and He will open other avenues for us). (The family agreed and got them married).

Hadhrat Maymoon reports that one of Hadhrat Bilaal رضي الله تعالى عنه's brothers claimed that he was of Arab descent and considered himself an Arab. When he once proposed for an Arab woman, the family said, "We will marry you only if Bilaal رضي الله تعالى عنه is present." Hadhrat Bilaal رضي الله تعالى عنه presented himself and after reciting the words of the Khutbah, he said, "I am Bilaal bin Rabaah and this is my brother. He is a man who is poor in his character and religious practices. You may get him married if you please and if you chose to refuse him, you are at liberty to do so." The family said, "We shall certainly marry anyone who is a brother of yours." They then got him married. (2)

Condemning Those whose Marriages Resemble The Kuffaar

Hadhrat Urwa bin Ruwaym reports that Hadhrat Abdullaah bin Qurt Thumaali رضي الله تعالى عنه who was a companion of Rasulullaah ﷺ was appointed governor by Hadhrat Umar رضي الله تعالى عنه. He was patrolling the streets of Hims one night when he

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.299).
(2) Ibn Sa'd (Vol.3 Pg.237).

passed by a bride in front of whom people were lighting several fires. Hadhrat Abdullaah رضي الله تعالى عنه started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah, he said, "When Abu Jandalah رضي الله تعالى عنه married Umaamah رضي الله تعالى عنها, he prepared some handfuls of food (as a *Waleemah*) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah رضي الله تعالى عنه and may He shower His special mercies on Umaamah رضي الله تعالى عنها. **May Allaah however curse your wedding of last night! The people were lighting fires and imitating the Kuffaar whereas Allaah has extinguished their light!"** (1)

Dowry

The Dowry of Rasulullaah صلى الله عليه وسلم

Hadhrat Aa'isha رضي الله تعالى عنها reports that that the dowry Rasulullaah صلى الله عليه وسلم gave (her) was twelve *Awqiya* and a *Nash*, **which totalled an amount of five hundred Dirhams.** She then went on to specify that an *Awqiya* amounted to forty Dirhams and a *Nash* amounted to twenty Dirhams. (2)

Hadhrat Umar رضي الله تعالى عنه Forbids Exorbitant Dowries and a Woman's Objection to this

Hadhrat Masrooq narrates that Hadhrat Umar رضي الله تعالى عنه once mounted the pulpit and said, "I do not know who increased dowries above four hundred Dirhams because the dowry **that Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم gave was always four hundred Dirhams or less.** Had larger dowries been an act of Taqwa or honour, people would have never beat Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم to it." After Hadhrat Umar رضي الله تعالى عنه had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Are you forbidding the people from paying dowries in excess of four hundred Dirhams?" When Hadhrat Umar رضي الله تعالى عنه confirmed it, she said, "Have you then not heard Allaah say in the Qur'aan:

﴿وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا﴾ (سورة نساء آيت ٢٠)

'...when you have given one of them *(your wives)* a fortune (as dowry)...'"(3)

Hadhrat Umar رضي الله تعالى عنه then said, "Allaah forgive me! Everyone has more understanding than Umar." **He then returned to the pulpit** and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). Therefore whoever wishes to give whatever he pleases from his wealth, he may do so." (4)

Hadhrat Sha'bi reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once delivered a

(1) Abu Shaykh in his Kitaabun Nikaah, as quoted in *Isaabah* (Vol.4 Pg.38).
(2) Ibn Sa'd (Vol.8 Pg.161).
(3) Surah Nisaa, verse 20.
(4) Sa'eed bin Mansoor, Abu Ya'la and Muhaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298). Haythami (Vol.4 Pg.284) has commented on Abu Ya'la's chain of narrators. Ibn Sa'd (Vol.8 Pg.161) has reported a similar narration in greater brevity.

sermon. After duly praising Allaah, he said, "Take note that you people should not make your dowries exorbitant. If the news ever reaches me that any of you has paid more that what Rasulullaah ﷺ paid or what was paid to him (as dowry for his daughters), I shall deposit the excess into the public treasury."

After Hadhrat Umar رضي الله تعالى عنه had alighted from the pulpit, a woman from the Quraysh objected. "O Ameerul Mu'mineen!" she said, "Is the Book of Allaah more worthy of following or your words?" "The Book of Allaah of course," Hadhrat Umar رضي الله تعالى عنه replied, "what do you mean by this?" She explained, "You just forbade the people from paying dowries in excess of four hundred Dirhams whereas Allaah says in His Book:

﴿وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْئًا ؕ﴾ (سوره نساء: آيت ٢٠)

...when you have given one of them *(your wives)* a fortune (as dowry) then do not take anything from it..." [1]

Hadhrat Umar رضي الله تعالى عنه twice or thrice repeated, "Everyone has more understanding than Umar." He then returned to the pulpit and said, "O people! I had forbidden you from paying dowries in excess of four hundred Dirhams (the prohibition no longer stands). A man is at liberty to give whatever he pleases from his wealth." [2]

Hadhrat Umar رضي الله تعالى عنه once said, "Had (exorbitant) dowries been a source of status and elevation in the Aakhirah, the daughters and wives of Rasulullaah ﷺ would have been most deserving of it." [3]

The Practices of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Hasan bin Ali رضي الله تعالى عنه in the Matter of Dowry

Hadhrat Ibn Seereen reports that Hadhrat Umar رضي الله تعالى عنه allowed dowries of two thousand Dirhams while Hadhrat Uthmaan رضي الله تعالى عنه allowed dowries of four thousand. [4]

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه married Hadhrat Safiyya رضي الله تعالى عنها for a dowry of four hundred Dirhams. She however returned it saying that it was insufficient. He then added another two hundred Dirhams without Hadhrat Umar رضي الله تعالى عنه knowing about it. [5]

Hadhrat Ibn Seereen narrates that when Hadhrat Hasan bin Ali رضي الله تعالى عنه married a woman, he sent a hundred slave women to her, each one of them carrying a thousand Dirhams. [6]

(1) Surah Nisaa, verse 20.
(2) Sa'eed bin Mansoor and Bayhaqi.
(3) Abu Umar bin Fadaal in his Amaali, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.298).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.284).

Relationships between Men, Women and Children

The Relationship between Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Sauda رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports, "I once brought Rasulullaah ﷺ some Hareerah that I had cooked. Sauda رضي الله تعالى عنها was sitting between between Rasulullaah ﷺ and I, so I told her to have some as well. When she refused, I said, 'If you do not eat, I shall smear it on your face.' She however still refused so I put my hand in the Hareerah and plastered it on her face. Rasulullaah ﷺ laughed as he put his hand in it saying, 'Now you smear her face.' **Sauda رضي الله تعالى عنها then smeared it on my face and again Rasulullaah ﷺ laughed.** Just then Umar رضي الله تعالى عنه passed by calling out for (someone called) Abdullaah. Thinking that he would soon enter, Rasulullaah ﷺ said, 'Get up and wash your faces!' Thereafter, I always stood in awe of Hadhrat Umar رضي الله تعالى عنه because of the respect Rasulullaah ﷺ had for him."

Another narration adds that Hadhrat Abu Bakr رضي الله تعالى عنه said, "Rasulullaah ﷺ lowered his knee for Sauda رضي الله تعالى عنها (to step on) so that she could get even with me. **She then took some *(Hareerah)* from the dish and spread it on my face as Rasulullaah ﷺ laughed."** (1)

The Relationship Between Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها with Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها

Hadhrat Razeenah رضي الله تعالى عنها who was a freed slave of Rasulullaah ﷺ reports that Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها once visited Hadhrat Aa'isha رضي الله تعالى عنها at a time when Hadhrat Hafsah رضي الله تعالى عنها was with her. Hadhrat Sauda رضي الله تعالى عنها arrived looking stunning and well-dressed with a Yemeni shawl and matching scarf. She also wore two spots of aloe and saffron on their places (near her eyes) which resembled two pimples. A narrator called Ulayla says that she found women beautifying themselves with aloe and saffron.

Hadhrat Hafsah رضي الله تعالى عنها said to Hadhrat Aa'isha رضي الله تعالى عنها, "O Ummul Mu'mineen! Rasulullaah ﷺ is due to arrive when this woman is gleaming here between us." "Fear Allaah, O Hafsah!" Hadhrat Aa'isha رضي الله تعالى عنها warned. However, Hadhrat Hafsah رضي الله تعالى عنها said, "I am going to ruin her adornment for her." Hadhrat Sauda رضي الله تعالى عنها who was hard of hearing asked, "What are you two saying?" "O Sauda!" Hadhrat Hafsah رضي الله تعالى عنها said, **"The one-eyed (Dajjaal) has appeared!"** "Really!?" Hadhrat Sauda رضي الله تعالى عنها cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. **"You will have to go to the tent,"** Hadhrat

(1) Abu Ya'la Haythami (Vol.4 Pg.316) has commented on the chain of narrators. Ibn Asaakir has reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393), as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.302).

Hafsah رضي الله تعالى عنها told her. The tent was made of **palm leaves** and was a hiding place for the people. It was however filled **with dirt** and **spider webs.** Hadhrat Sauda رضي الله تعالى عنها went to hide there as Rasulullaah ﷺ arrived. Seeing the **two women laughing** so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رضي الله تعالى عنها shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her. (1)

Another narration adds that Hadhrat Hafsah رضي الله تعالى عنها said to Hadhrat Aa'isha رضي الله تعالى عنها, "Rasulullaah ﷺ is coming to see us and we are looking so unkempt while she is gleaming between us." (2)

Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "Rasulullaah ﷺ was sitting down when he heard the people and children making a lot of noise. (When he looked out) He saw some Abyssinians dancing with the people around them. **'O Aa'isha!' Rasulullaah ﷺ called out, 'Come and have a look.'** Placing my cheek against his shoulder, I started looking from between his shoulders and head. 'O Aa'isha,' Rasulullaah ﷺ kept saying (as I kept looking for a long time), 'have you not had your fill?' To assess my status with Rasulullaah ﷺ, I kept saying that I had not. I saw Rasulullaah ﷺ **taking support on one leg and then the other** (as he grew tired of standing so long). When Umar رضي الله تعالى عنه appeared, the people and children all dispersed and Rasulullaah ﷺ remarked, 'I see the human and Jinn devils all flee from Umar رضي الله تعالى عنه.'" The narration still continues further. (3)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "By Allaah! I saw Rasulullaah ﷺ standing at the door of my room as some Abyssinians amused the people with their spears in the (courtyard of the) Masjid. Rasulullaah ﷺ screened me with his shawl as I watched their feats from between his ear and shoulder. Rasulullaah ﷺ then remained standing because of me until I (grew tired and) turned away. You can well imagine how eager a young girl (as I) is for amusement (and for how long I stood watching)." (4)

The Relationship between Rasulullaah ﷺ and his Wives and Between the Wives themselves

Hadhrat Aa'isha رضي الله تعالى عنها reports, "Rasulullaah ﷺ used to spend time at Zaynab bint Jahash رضي الله تعالى عنها's place drinking honey. Hafsah رضي الله تعالى عنها and I therefore

(1) Abu Ya'la.
(2) Tabraani. Haythami (Vol.4 Pg.316) has commented on the chain of narrators.
(3) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.393).
(4) Bukhaari and Muslim, as quoted in Mishkaatul Masaabeeh (Pg.272).

collaborated and that whichever of us Rasulullaah ﷺ came to would tell him, 'I get the smell of *Maghaafeer*[1]. Have you eaten *Maghaafeer* (suggesting that the bees that made the honey ate *Maghafeer*).' Consequently, when Rasulullaah ﷺ came to one of us, she said the piece. Rasulullaah ﷺ replied, 'Not at all. But I did have honey by Zaynab bint Jahash. I shall however never do so again.' It was then that Allaah revealed the verses:

﴿يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَهُوَ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝ وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۭ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ۝ اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ﴾ (سوره تحريم: آيت ١ تا ٤)

O Nabi ﷺ! In seeking the pleasure of your wives, why do you declare unlawful that which Allaah has made lawful for you? Allaah is Most Forgiving, Most Merciful. Allaah has ordained that you release yourselves from your oaths *(such as this one and pay the relevant Kaffaara)*. Allaah is your Protecting Friend and He is the All Knowing, the Wise. *(The incident deserves mention)* When the Nabi ﷺ whispered *(confided)* something to one of his wives *(Rasulullaah ﷺ's statement, "But I did have honey")* and she informed *(another of his wives)* about it. When Allaah disclosed this to him, he made a part of it *(his knowledge of the incident)* known *(to her)* and ignored a part of it *(to save her from added embarrassment)*. When he informed her about it, she exclaimed, "Who told you about it?" He replied, "The All Knowing, The Informed One told me." If the two of you *(Hafsa and Aa'isha رضي الله تعالى عنهما)* repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)*. {Surah Tahreem, verses 1-4}

Hadhrat Hishaam says that the words **"When the Nabi ﷺ whispered something to one of his wives"** refer to the statement Rasulullaah ﷺ made to one of his wives when he said, "I shall never do so (drink honey) again and this is a vow. However, you should not inform anyone about this." [2]

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ loved sweet things and honey. After performing the Asr salaah, it was his practice to visit all his wives and get close to one of them. When he once went to Hafsah رضي الله تعالى عنها the daughter of Hadhrat Umar رضي الله تعالى عنه, he stayed longer than he usually stayed. Overcome with covetousness, I made enquiries about this and was informed that a woman from her family had given her a container of honey, which she mixed into a drink and gave Rasulullaah ﷺ. 'By Allaah!' I resolved, 'I am definitely going to make some scheme.'

(1) Maghaafer is the odorous resin of a particular type of palm tree called the Urfut palm.
(2) Bukhaari and Muslim.

I then said to Sauda bint Zam'ah رضي الله تعالى عنها, 'Rasulullaah ﷺ will soon be coming to you. When he gets close to you, ask him whether he ate *Maghaafeer*. When he tells you that he has not eaten any, ask him what it is then that you can smell. He will then tell you that Hafsah gave him a drink of honey, to which you should say, 'The bee must have sucked nectar from the *Urfut* palm (the palm containing *Maghaafeer*).' I will also say the same thing and you O Safiyya should also do likewise."

Hadhrat Sauda رضي الله تعالى عنها later reported (to Hadhrat Aa'isha رضي الله تعالى عنها), "By Allaah! Because of my fear for you, I almost called out what you told while Rasulullaah ﷺ was still standing at the door. (Controlling myself however) When he drew closer, I said, 'O Rasulullaah ﷺ! Have you eaten *Maghaafeer?* 'No,' he replied. 'Then what is that I smell on you?' I asked. He replied, 'Hafsah gave me a drink of honey.' I then said, 'The bee must have sucked nectar from the *Urfut* palm.'"

When Rasulullaah ﷺ went to Hadhrat Aa'isha رضي الله تعالى عنها, she also said the same thing and Hadhrat Safiyya رضي الله تعالى عنها also followed suit. When Rasulullaah ﷺ again went to Hadhrat Hafsah رضي الله تعالى عنها and she offered him some honey to drink, he declined saying, "I do not need any." "By Allaah!" Hadhrat Sauda رضي الله تعالى عنها said to Hadhrat Aa'isha رضي الله تعالى عنها, "We have stopped Rasulullaah ﷺ from honey." "Be quiet!" Hadhrat Aa'isha رضي الله تعالى عنها told her. (1)

The Incident of Rasulullaah ﷺ when he Intended Divorcing his Wives

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "I had always been eager to ask Umar رضي الله تعالى عنه about the two wives of Rasulullaah ﷺ concerning whom Allaah says (in the Qur'aan):

﴿إِنْ تَتُوبَآ إِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ﴾ (سوره تحريم: آيت٤)

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while).*' {Surah Tahreem, verse 4}

This (thought) lingered on until the time when Umar رضي الله تعالى عنه performed Hajj and I performed Hajj with him. We were still travelling when Umar رضي الله تعالى عنه went off the road (to answer the call the nature). I also veered off taking a jug (of water) along with me. After he had completed, Umar رضي الله تعالى عنه came to me and I **started pouring water into his hands as he made wudhu.** 'O Ameerul Mu'mineen!' I said, 'Who were the two wives of Rasulullaah ﷺ concerning whom Allaah says:

﴿إِنْ تَتُوبَآ إِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ﴾ (سوره تحريم: آيت٤)

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while).*'?" {Surah Tahreem, verse 4}

Hadhrat Umar رضي الله تعالى عنه said, "I am surprised at you, O Ibn Abbaas! (That despite your vast knowledge, you are still unaware of this incident)." Hadhrat Zuhri comments that although Hadhrat Umar رضي الله تعالى عنه was surprised at the question, he

(1) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.387). Abu Dawood has also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.229), as has Ibn Sa'd (Vol.8 Pg.85).

still proceeded to relate it in detail without concealing anything. "They were Hafsah and Aa'isha," Hadhrat Umar رضي الله تعالى عنه began. He then started narrating the incident. He said, "We members of the **Quraysh always had the upper hand over our wives.** When we arrived in Madinah, we encountered people **(the Ansaar) whose women had the upper hand over them.** Our women then started learning from their women. My house was located in the vicinity of the Banu Umayyah bin Zaid, which was in the upper reaches of Madinah. When I became angry with my wife one day (and told her something), she surprised me by backchatting. When I objected to her backchatting, she said, 'What are you objecting about my backchatting when I can swear by Allaah that the wives of Rasulullaah ﷺ backchat to him? In fact some of them (when angry) shun him morning to evening.'

I then left the house and went to (my daughter) Hafsah. 'Do you backchat Rasulullaah ﷺ' When she replied in the affirmative, I asked further, 'Does any of you (when angry) shun Rasulullaah ﷺ morning to evening?' When she again replied in the affirmative, I said, 'Whichever of you does that is at a loss and destroyed! Does any of you not fear that Allaah would be angry with her because His Rasool ﷺ is angry with her? She will then most certainly be destroyed. You should never backchat Rasulullaah ﷺ and never ask him for anything. Rather ask from me whatever you please and never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله تعالى عنها) is prettier than you and more beloved to Rasulullaah ﷺ (do not emulate everything she does).'

I had a friend from amongst the Ansaar who took turns with me in attending Rasulullaah ﷺ's gatherings. **He would go one day and I the next so that he brought me the news of revelation one day and I brought it to him the next day.** It was during the time when there was a lot of talk about the Ghassaan tribe preparing themselves to attack us when my friend came to me at night. Knocking at my door, he called for me until I came out. 'Something serious has taken place," he said. 'What is it?' I asked, 'Have the Ghassaan tribe come?' 'No,' he replied, 'it is more serious than that and with longer lasting implications. Rasulullaah ﷺ has divorced his wives!' 'Hafsah is at a loss and destroyed!' I cried, 'I had a feeling that this would happen.' After performing the Fajr salaah, I dressed and went down (to Madinah) where I went to see Hafsah. She was in tears. 'Has Rasulullaah ﷺ divorced you?' I queried. 'I do not know,' she replied, 'but he is now there in the upper story room.'

I went to Rasulullaah ﷺ's Abyssinian slave and asked him to seek permission from Rasulullaah ﷺ for me to enter. The slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ﷺ merely remained silent.' I then left and went towards the pulpit where I saw a group sitting, some of them in tears. I sat for awhile, but then my anxiety got the better of me and I went back to the slave saying, 'Seek permission for Umar.' Again the slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ﷺ merely remained silent.' I again left to sit near the pulpit but again my anxiety got the better of me and I returned to request the slave to seek permission for me to

enter. Yet again the slave went in and emerged saying, 'I mentioned your name to him but he merely remained silent.' As I turned to leave, the slave suddenly called for me saying, 'You may enter, for Rasulullaah ﷺ has granted you permission.' When I entered, I found Rasulullaah ﷺ reclining against a straw mat that had left imprints on his side. 'Have you divorced your wives, O Rasulullaah ﷺ?' I asked. Raising his head, he replied, 'No.' 'Allaahu Akbar!' I cried out. I then said, 'O Rasulullaah ﷺ! You have seen that we the members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. When I became angry with my wife one day (and told her something), she surprised me by back chatting. When I objected to her back chatting, she said, 'What are you objecting about my back chatting when I can swear by Allaah that the wives of Rasulullaah ﷺ backchat to him? In fact some of them (when angry) shun him morning to evening. I said, 'Whichever of them does that is at a loss and destroyed! Does any of them not fear that Allaah would be angry with her because His Rasool ﷺ is angry with her? She will then most certainly be destroyed.' This made Rasulullaah ﷺ smile.

'O Rasulullaah ﷺ!' I continued, 'I then went to Hafsah and told her, 'Never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله تعالى عنها) is prettier than you and more beloved to Rasulullaah ﷺ.' Rasulullaah ﷺ smiled again. Then I asked, 'Should I continue with this light-hearted talk?' 'By all means,' Rasulullaah ﷺ said. I then sat down and I swear by Allaah that when I looked about the room, all I saw was three pieces of undyed leather. 'O Rasulullaah ﷺ!' I said, 'Pray to Allaah to grant an abundance of wealth to your Ummah. Allaah has given abundance to the Romans and Persians even though they do not worship Him (so he will readily give us as well).'

Rasulullaah ﷺ then sat up straight and said, 'Are you also in doubt, O son of Khattaab? **They are people whose rewards (for their good deeds) have been brought forward to this world (without any share left for the Aakhirah).**' I then quickly said, 'Do seek forgiveness for me, O Rasulullaah ﷺ.' Because he was so angry with them at the time, Rasulullaah ﷺ had vowed not to go to his wives for an entire month until Allaah directed him otherwise." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه said, "When Rasulullaah ﷺ separated from his wives, I entered the Masjid where I saw the people fondling pebbles as they said, 'Rasulullaah ﷺ has divorced his wives!' **This incident took place before the injunction of Hijaab was ordained.** I said to myself, 'I am going to find out properly what is happening (whether Rasulullaah ﷺ had divorced them or not).'" The Hadith continues to mention how Hadhrat Umar رضي الله تعالى عنه went to both Hadhrat Hafsah رضي الله تعالى عنها as well as Hadhrat Aa'isha رضي الله تعالى عنها to admonish them.

Thereafter, the narration quotes Hadhrat Umar رضي الله تعالى عنه who says, "When I then

(1) Ahmad, Bukhaari, Muslim, Tirmidhi and Nasa'ee.

went to Rasulullaah ﷺ, I found him on the doorstep of the room on the upper storey. I called out saying, 'O Rabaah! Secure permission for me to see Rasulullaah ﷺ ...'" The rest of the narration is like the one above until the part where Hadhrat Umar رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Do not let the matter of your wives disturb you. If you have divorced them, then Allaah is with you as well as His angels, Jibreel عليه السلام, Mikaal عليه السلام, myself, Abu Bakr and all the Mu'mineen. I praise Allaah for the fact that whenever I spoke, I had firm hope that Allaah would confirm what I said. It was therefore with reference to this that Allaah revealed the following verse:

﴿اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝ عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝﴾

(سوره تحريم: آيت ٤، ٥)

If the two of you *(Hafsa and Aa'isha, two wives of Rasulullaah ﷺ)* repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while.)*. However, if you two assist each other against him *(Rasulullaah ﷺ)*, then his protecting friends are Allaah, Jibreel عليه السلام and the pious Mu'mineen. Besides these, the angels are also his assistants. If he *(Rasulullaah ﷺ)* has to divorce all of you *(wives)*, then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins. {Surah Tahreem, verses 4,5}

'Have you divorced them?' I asked. 'No,' Rasulullaah ﷺ replied. I then stood at the door of the Masjid and called out in my loudest voice, "Rasulullaah ﷺ's wives have not been divorced!' It was with reference to this that Allaah revealed the verse:

﴿وَاِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ۭ وَلَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَاِلٰٓى اُولِي الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ۭ﴾ (سورة النساء: ٨٣)

When *(news of)* any matter of peace or fear comes to them, they *(immediately)* broadcast it *(thereby causing harm to the Muslims)*. If they had *(first)* referred the matter to the Rasulullaah ﷺ and to those of them who have understanding *(to the learned Muslims with insight)*, it would surely be known to those of them who research (verify) the matter. {Surah Nisaa, verse 83}

Hadhrat Umar رضي الله تعالى عنه continues, "It was I who researched this matter." (1)

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ was sitting in his house

(1) Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.389). Abdur Razzaaq, Ibn Sa'd, Ibn Hibbaan, Bayhaqi, Ibn Jareer, Ibn Mundhir, Ibn Mardway and other have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.269).

while the Sahabah رضي الله تعالى عنهم were sitting by his door. When Hadhrat Abu Bakr رضي الله تعالى عنه arrived and sought permission to enter, Rasulullaah ﷺ did not grant him permission. Hadhrat Umar رضي الله تعالى عنه then arrived and Rasulullaah ﷺ did not grant him permission to enter either. Rasulullaah ﷺ later granted permission to both Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and they both entered the room where Rasulullaah ﷺ was sitting in silence with his wives around him. Hadhrat Umar رضي الله تعالى عنه said to himself, "I am going to say something to make Rasulullaah ﷺ laugh." He then proceeded to say, "O Rasulullaah ﷺ! If only you had seen (my wife) the daughter of Zaid just now when I slapped her across the neck when she asked me for (an increase in her) allowance!" Rasulullaah ﷺ smiled so broadly that his molars became visible. He said, "Here are my wives around me also asking me for (an increase in) their allowances."

Hadhrat Abu Bakr رضي الله تعالى عنه then stood up to hit (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Umar رضي الله تعالى عنه also got up to hit (his daughter) Hadhrat Hafsah رضي الله تعالى عنها. Both men were rebuking their daughters saying, "How can you ask Rasulullaah ﷺ for something he does not have?!" Rasulullaah ﷺ however stopped the two men and the women said, "By Allaah! After this, we shall never again ask Rasulullaah ﷺ for something he does not have."

It was on this occasion that Allaah revealed the verse offering a choice (to Rasulullaah ﷺ's wives). Rasulullaah ﷺ first approached Hadhrat Aa'isha رضي الله تعالى عنها saying, "I am about to present to you an offer that I do not want you to be hasty in deciding until you have consulted with your parents." "What is it?" she asked. Rasulullaah ﷺ then recited for her the verse:

﴿يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝﴾ (سورة احزاب آيت ٢٨، ٢٩)

O Nabi ﷺ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you *(divorce you)* in a cordial manner. However, if you desire Allaah, His Rasool ﷺ and the home of the Aakhirah, then *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* Allaah has certainly prepared a grand reward for those of you who do good deeds *(Allaah will reward you tremendously for your sacrifice)*." {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رضي الله تعالى عنها immediately said, "Should I consult my parents about (having) you?! I definitely choose Allaah and His Rasool ﷺ. Please do not inform any of your other wives what I have decided." **Rasulullaah ﷺ told her, "Allaah has sent me to make matters easy for people and not to make them difficult. Therefore, if any of them asks me about you decision, I will certainly**

inform her." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Aa'isha رضي الله تعالى عنها said, "When the verses giving (us) the choice were revealed, Rasulullaah ﷺ began with me before any of his other wives. He said, 'I am about to present to you a choice about which you are in no hurry to decide until you have consulted with your parents.' Rasulullaah ﷺ said this despite knowing well that my parents would never tell me to separate from Rasulullaah ﷺ. Rasulullaah ﷺ then continued, 'Allaah says:

﴿يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝﴾ (سورة احزاب آيت ٢٨، ٢٩)

O Nabi ﷺ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you *(divorce you)* in a cordial manner. However, if you desire Allaah, His Rasool ﷺ and the home of the Aakhirah, then *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* Allaah has certainly prepared a grand reward for those of you who do good deeds *(Allaah will reward you tremendously for your sacrifice)*." {Surah Ahzaab, verses 28,29}

Hadhrat Aa'isha رضي الله تعالى عنها says, "I immediately said, "Is there anything to consult my parents about? I certainly want Allaah, His Rasool ﷺ and the home of the Aakhirah.'" Rasulullaah ﷺ then presented the choice to all his wives and the reply each of them gave was similar to that of Hadhrat Aa'isha رضي الله تعالى عنها. (2)

Another narration quotes that Hadhrat Aa'isha رضي الله تعالى عنها said, "When Rasulullaah ﷺ gave us a choice and we chose (to remain with) him, he did not count this (choice as a divorce) against us." (3)

Rasulullaah ﷺ's Relationship with Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Maymoonah رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once said to her, "I know exactly when you are happy with me and when you are angry." When she asked Rasulullaah ﷺ how he knew that, he replied, "When you are happy with me, you say, 'No, by the Rabb of Muhammad ﷺ!' and when you are angry with me, you say, 'No, by the Rabb of Ibraheem عليه السلام.'" "That's true," Hadhrat Aa'isha رضي الله تعالى عنها said, "but it is only your name that I leave out (while the love for you in my heart remains just as strong)." (4)

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "I was once on a journey with Rasulullaah ﷺ

(1) Ahmad, Muslim and Nasa'ee.
(2) Ibn Abi Haatim. Bukhaari and Muslim have reported a similar narration.
(3) Bukhaari, Muslim and Ahmad, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.481).
(4) Bukhaari and Muslim, as quoted in Mishkaatul Masaabeeh (Pg.272).

when I ran a race with him and beat him. After I had put on some weight, I again ran a race with him, but this time he beat me. He then said, 'This is in lieu of the last race.'"(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه relates, "(As a young boy) I was once the guest of (my maternal aunt) Maymoona رضي الله تعالى عنها on a night when she was not performing salaah. She brought one shawl and then another, which she lay it down by the head-side of the bedding. She then lay down, pulled the shawl over her and made a bed for me beside her. I shared her pillow with her. Rasulullaah ﷺ arrived after performing the Isha salaah and when he reached the bed, he took the shawl lying by the head-side of the bed and tied it as a lower garment. Thereafter, he removed the two garments he was wearing, hung them up and got in to the bed with his wife.

Towards the final hours of the night, he got up and took a water bag that was hanging there. He opened it and started making wudhu. I was about to get up to pour the water for him when it occurred to me that I would not like him to know that I had been awake. He then came to the bed, got dressed in his two garments and removed the shawl. Thereafter, he stood at the place where he performed salaah and started performing salaah. I also got up, made wudhu and stood on his left. Rasulullaah ﷺ held me from his back and made me stand on his right. With me following him, he then proceeded to perform thirteen Rakaahs of salaah. Rasulullaah ﷺ then sat down and as I sat beside him, his cheek leaned towards mine (as he fell asleep) and I could hear him breathing like a sleeping person. Bilaal رضي الله تعالى عنه then arrived and called out, 'Salaah, O Rasulullaah ﷺ.' Rasulullaah ﷺ then stood up in the place where he performed salaah and started performing two Rakaahs salaah as Bilaal رضي الله تعالى عنه started calling out the Iqaamah." (2)

Rasulullaah ﷺ's Kind Treatment of an Old Woman

Hadhrat Aa'isha رضي الله تعالى عنها reports that when an old woman once came to Rasulullaah ﷺ, he asked her who she was. When she informed him that her name was Jathaamah Muzaniyyah. Rasulullaah ﷺ said, "You are now Hasaanah Muzaniyyah." He then proceeded to ask her how they were, how was their life and how they had been since he last met them. "May my parents be sacrificed for you, O Rasulullaah ﷺ!" she said, "We have been well." After she had left, Hadhrat Aa'isha رضي الله تعالى عنها asked, "O Rasulullaah ﷺ! You gave such an excellent reception to the old lady?" "Dear Aa'isha," Rasulullaah ﷺ explained, "She used to visit us when Khadeeja was alive. **Maintaining old acquaintances is a part of Imaan.**" (3)

Hadhrat Aa'isha رضي الله تعالى عنها says, "When a particular old woman used to visit Nabi ﷺ, he always became very happy and would honour her greatly. 'May my parents be sacrificed for you!' I said, 'You treat this woman better than you treat

(1) Abu Dawood, as quoted in Mishkaatul Masaabeeh (Pg.373).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.119).
(3) Bayhaqi and Ibn Najjaar.

anyone else.' Rasulullaah ﷺ explained, 'She used to visit us when Khadeeja was alive. **Do you not know that honouring bonds of affection is a part of Imaan?'"**

Hadhrat Abu Tufayl رضي الله تعالى عنه relates, "I saw Rasulullaah ﷺ distributing meat in Ji'irraanah when I was a young boy who could carry only the limb of a camel. **When a particular lady came to him, he spread out his shawl for her (to sit on). When I asked someone who she was, I was informed that she was the woman who suckled him as a baby."** (1)

Rasulullaah ﷺ Relationship with an Abyssinian Slave and With Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Umar رضي الله تعالى عنه reports that when he once went to see Rasulullaah ﷺ. Rasulullaah ﷺ's short Abyssinian **slave was busy rubbing his back.** "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه asked, "Did you **hurt** yourself?" Rasulullaah ﷺ replied, "The **camel dropped me** down last night." (2)

Hadhrat Qaasim bin Abdur Rahmaan reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to **put on Rasulullaah ﷺ's shoes for him.** He would then **walk ahead with Rasulullaah ﷺ's staff in his hand.** When Rasulullaah ﷺ reached the gathering, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would **remove Rasulullaah ﷺ's shoes, place it under his arms and hand the staff over.** As soon as Rasulullaah ﷺ decided to get up, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would give him his shoes and again walk ahead with the staff until he entered the room before Rasulullaah ﷺ.

Another narration state that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to screen Rasulullaah ﷺ when he bathed, would wake him up when he slept and would walk about with him when there was no one else. (3)

Rasulullaah ﷺ's Relationship with Hadhrat Anas رضي الله تعالى عنه

Hadhrat **Anas** رضي الله تعالى عنه says, "When Rasulullaah ﷺ arrived in Madinah, I was a young **boy of ten** and when he passed away, I was only **twenty.** It was my mother and aunts who encouraged me to serve Rasulullaah ﷺ."(4)

Hadhrat Thumaamah narrates that when someone asked Hadhrat Anas رضي الله تعالى عنه whether he was present during the Battle of Badr, he replied, "Shame on you! How could I ever absent myself?" Hadhrat Muhammad bin Abdullaah Ansaari reports that Hadhrat Anas رضي الله تعالى عنه accompanied Rasulullaah ﷺ to Badr to serve him while he was still a young boy. (5)

(1) Bukhaari in his Adab (Pg.188).
(2) Tabraani and Bazzaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(3) Ibn Sa'd (Vol.3 Pg.153).
(4) Ibn Abi Shaybah and Abu Nu'aym.
(5) Ibn Sa'd and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.141).

The Services that the Ansaar Youth and the Sahabah رضي الله تعالى عنهم Rendered to Rasulullaah ﷺ

Hadhrat Anas رضي الله تعالى عنه narrates that there were twenty youngsters from the Ansaar who always stuck close to Rasulullaah ﷺ. Rasulullaah ﷺ would always dispatch them whenever he needed something done. (1)

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that there were always four or five Sahabah رضي الله تعالى عنهم who never parted from Rasulullaah ﷺ (when on journey) or from Rasulullaah ﷺ's door (when at home). (2)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه relates, "We used to take turns (to be at Rasulullaah ﷺ's service) so that we could fulfil any need he had or he could dispatch us for any errand. Eventually, the people anticipating rewards (for this service) increased and there were plenty of people taking turns. As we were one day discussing Dajjaal, Rasulullaah ﷺ came out to ask, 'What are these whispered discussions all about? Have I not forbidden you from whispered discussion?'" (3)

Hadhrat Assim bin Sufyaan says that it was either Hadhrat Abu Dardaa رضي الله تعالى عنه or Hadhrat Abu Dharr رضي الله تعالى عنه whom he heard say, "I once sought permission from Rasulullaah ﷺ to spend the night at his door so that he could awaken me for any need he may have. Rasulullaah ﷺ granted permission and I spent the night there." (4)

Hadhrat Hudhayfah رضي الله تعالى عنه reports, "I once performed salaah with Rasulullaah ﷺ during the month of Ramadhaan. He then got up to take a bath and I screened him. When some water was left over in the container, he said, 'If you wish, you may use it to bath, otherwise, you may add some more water to it.' 'O Rasulullaah ﷺ!' I replied, 'This left-over water of yours is more beloved to me than anything more I may add.' When I then started to bath, Rasulullaah ﷺ screened me. 'You need not screen me,' I said. He replied, 'Why not? I must screen you just as you screened me.'" (5)

Rasulullaah ﷺ's Relationship with his Son Ibraheem and other Children of his Family

Hadhrat Anas رضي الله تعالى عنه says, "I have never seen anyone more compassionate towards his family than Rasulullaah ﷺ. His son Ibraheem was given to a woman in the upper reaches of Madinah for suckling. With us in his company, Rasulullaah ﷺ used to go to the house, which would be filled with smoke because the nursing mother's husband was a blacksmith. Rasulullaah ﷺ would always pick up the child and kiss him before leaving." Hadhrat Amr رضي الله تعالى عنه reports that when Ibraheem passed away, Rasulullaah ﷺ said, "Ibraheem was my son and

(1) Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
(2) Bazzaar. Haythami (Vol.9 Pg.22) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.22).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.22).
(5) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.164).

has passed away while still suckling. Verily he shall have two nursing mothers in Jannah who will complete his period of suckling." (1)

Hadhrat Abdullaah bin Haarith رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to place Abdullaah, Ubaydullaah and Katheer, all the children of Hadhrat Abbaas رضي الله تعالى عنه in a line and would then promise a prize to whichever of them beat the others to him. **They would then race towards him and jump on to his back and chest as he hugged and kissed them.** (2)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه reports, "Whenever Rasulullaah ﷺ returned from a journey, **the children of his family were brought to receive him.** When he once returned from a journey, I was brought first to him so he placed me in front of him (on the animal). Thereafter, one of Faatima رضي الله تعالى عنها 's children either Hasan or Husayn was brought to him and he placed him behind him. When we entered Madinah, we were therefore three people on the animal." (3)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه also narrates, "Rasulullaah ﷺ once passed by me as I was playing with some children. He then picked me up together with one of Abbaas رضي الله تعالى عنه's children and placed us on his animal. We were therefore three on the animal." (4)

In another narration, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه says, "You should have seen the time when we were children and I would be playing with Ubaydullaah and Quthm, both the sons of Abbaas رضي الله تعالى عنه. Passing by, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' (I was then passed to him and) He would then put me in front of him. Thereafter, Rasulullaah ﷺ would say, 'Pick that child up and give him to me.' He would then put the other child behind him. Although Abbaas رضي الله تعالى عنه liked Ubaydullaah more than Quthm, Rasulullaah ﷺ would not be embarrassed in front of his uncle (Abbaas رضي الله تعالى عنه) to take Quthm on the animal and leave Ubaydullaah. Rasulullaah ﷺ would then pass his hand over my head thrice and say each time, 'O Allaah! You be Ja'far's successor for his children.'"(5)

Hadhrat Umar bin Khattaab رضي الله تعالى عنه says, **"When I saw Hasan and Husayn riding on Rasulullaah ﷺ's shoulders, I remarked, 'What a fine horse you two are riding!' Rasulullaah ﷺ then said, 'And what fine horsemen are they!?'"**(6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came out of the house carrying Hadhrat Hasan رضي الله تعالى عنه on his shoulders when someone commented, "Dear child! What a fine conveyance you have!" To this Rasulullaah ﷺ said, "And he is a mighty fine rider too." (7)

Hadhrat Baraa bin Aazib رضي الله تعالى عنه reports that Rasulullaah ﷺ was once performing salaah when Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه or

(1) Muslim (Vol.2 Pg.254). Ahmad has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.45).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.17).

(3) Ibn Asaakir and Muslim.

(4) Ibn Asaakir.

(5) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.222).

(6) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.7 Pg.106) and *Majma'uz Zawaa'id* (Vol.9 Pg.182). Bazzaar and Ibn Sahaaheen have also reported the narration, as quoted in *Kanzul Ummaal*.

(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.104).

one of them (the narrator is unsure) arrived and climbed upon his back. When Rasulullaah ﷺ got up, he held the child or the two children with his hand and (after completing the salaah) said, "What an excellent mount you had mounted."(1)

Hadhrat Jaabir رضي الله تعالى عنه says that he once went to Rasulullaah ﷺ as he was on all fours with Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه on his back. Rasulullaah ﷺ was saying, "You two have an excellent camel and are both excellent loads." (2)

The Incident of Rasulullaah ﷺ with Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه when they Got Lost

Hadhrat Salmaan رضي الله تعالى عنه reports that it was midday when they were sitting around Rasulullaah ﷺ and Hadhrat Ummu Ayman رضي الله تعالى عنها arrived saying, "O Rasulullaah ﷺ! Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه are lost!" Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "Get up and look for my sons!" Every person went in the direction he was facing and Hadhrat Salmaan رضي الله تعالى عنه went in the direction Rasulullaah ﷺ went. Rasulullaah ﷺ kept searching until he was at the foot of a mountain when he saw the two boys clinging on to each other. In front of them was a snake standing on its tail with flames flashing from its mouth (Allaah had perhaps sent it to ensure that the boys ventured no further). As Rasulullaah ﷺ darted towards it, it turned to look at him and then slid away into a hole. Rasulullaah ﷺ then went to the boys and as he separated them, he wiped their faces saying, "May my parents be sacrificed for you! How honourable you two are in the sight of Allaah!" **When he then carried one of them on his right shoulder and the other on his left shoulder,** Hadhrat Salmaan رضي الله تعالى عنه remarked, "Glad tidings to you two. What an excellent mount you have!" To this, Rasulullaah ﷺ said, "What excellent riders are they and their father is even better than them." (3)

Hadhrat Jaabir رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ when we were invited for a meal. When we came across Husayn رضي الله تعالى عنه playing with other children in the street, **Rasulullaah ﷺ ran ahead of the others and stretched out his hands (to grab the boy).** Husayn رضي الله تعالى عنه started running to and fro as Rasulullaah ﷺ made him laugh in front of everyone there. Rasulullaah ﷺ then stretched out his arms and held the boy with one hand on his chin and the other between his head and ears. Thereafter, Rasulullaah ﷺ hugged and kissed him saying, **'Husayn is from me and I am from him. May Allaah love those who love him. Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه are two (distinguished) grandsons from amongst grandsons.'"**(4)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.182).
(2) Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.9 Pg.182) has commented on the chain of narrators. Tabraani has reported a similar narration from Hadhrat Ya'la bin Murrah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).
(4) Tabraani, as quoted in *Kanzul Ummaal* (Vol.7 Pg.107).

Mutual Relationships between the Sahabah رضي الله تعالى عنهم

Rasulullaah ﷺ Tells Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه to Treat his Wife Better

Hadhrat Ibn Is'haaq Sabee'ee reports that the wife of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه once came to the wives of Rasulullaah ﷺ dressed in unattractive and old clothes. When they asked her what the problem was, she informed them that her husband stood in salaah all night and fasted all day (and therefore had no time for her, because of which she felt no need to look attractive). When Rasulullaah ﷺ was informed of what she said, he met Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, rebuked him and said, "Do you not have an excellent example in me?" Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه replied, "Certainly. May my parents be sacrificed for you!" Thereafter, his wife was always looking attractive and wearing enchanting scents. On his deathbed, his wife recited some couplets (which meant):

"Dear eyes! Be generous with your tears and never let them stop
Over the demise of Uthmaan bin Madh'oon
Over a man who spent the entire night pleasing his Creator
Over the loss of someone who will be buried. Glad tidings of Jannah to him!
Baqee[1] *and its Gharqad trees are graced to be his home*
And after being troubled (by having Kuffaar buried there), the ground shall be illuminated
All that the heart shall inherit will be grief that knows no end
Until death comes, my tear ducts shall never dry"[2]

Another narration names the wife of Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه as Hadhrat Khowla bint Hakeem رضي الله تعالى عنها and that it was Hadhrat Aa'isha رضي الله تعالى عنها whom she visited. The narration also states that Rasulullaah ﷺ said to Hadhrat Uthmaan bin Madh'oon رضي الله تعالى عنه, **"O Uthmaan! Monasticism has not been ordained or us. Am I not a perfect example for you? By Allaah! It is I who fears Allaah most and who is most mindful of the limits He has set."** [3]

Rasulullaah ﷺ Tells Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه to Treat his Wife Better

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports, "My father got me married to a woman from the Quraysh. However, when she first came to me, I paid no attention to her because of my overriding enthusiasm for acts of *Ibaadah* such as salaah and fasting. (My father) Hadhrat Amr bin Al Aas رضي الله تعالى عنه once came to his daughter-in-law (my wife) and asked, 'How do you find your husband?' She

(1) The graveyard of Madinah.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.106). Ibn Sa'd (Vol.3 Pg.394) has reported a similar narration without the couplets.
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.305).

replied, 'He is the best of husbands but has not yet ventured to expose any part of my body and has not even come near our bed.' My father then came to me and rebuked me most severely. Biting into me with his tongue, he said, 'I got you married to an honourable lady of the Quraysh and you have left her dangling in suspension?!' After enumerating more of the things I was doing, he then went to complain about me to Rasulullaah ﷺ.

Rasulullaah ﷺ sent for me and when I arrived, he verified, 'Do you fast every day?' 'Yes,' I replied. He then asked further, 'And do you stand in salaah all night?' When I again replied in the affirmative, Rasulullaah ﷺ said, 'But while I fast regularly, there are also days when I do not fast. While I perform salaah (at night) I also sleep and I also touch my wives. Whoever turns away from my way of life cannot be my follower.' Rasulullaah ﷺ then proceeded to say, **'Complete a recitation of the Qur'aan once a month.'** 'But I can do more than that,' I said. 'Then complete it once **every ten days,'** Rasulullaah ﷺ permitted. When I insisted that I could do more than that as well, Rasulullaah ﷺ told me that I could then complete a recitation in three days.

Thereafter, Rasulullaah ﷺ said, 'Fast only three days a month.' When I informed Rasulullaah ﷺ that I was capable of much more, he continued increasing the number of days until he finally said, 'Then fast one day and skip the next. This is the best type of fast and was the manner in which my brother Dawood عليه السلام used to fast.'"

In his narration, Hadhrat Husayn states that Rasulullaah ﷺ added, **"Every keen worshipper has a period of great enthusiasm but every such period comes with a waning phase. When this phase comes, the person either resorts to the Sunnah or towards Bid'ah. Whoever during this phase resorts towards the Sunnah has been rightly guided and whoever turns towards Bid'ah has been destroyed."**

Hadhrat Mujaahid says that when Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه grew old and weak, he would fast several days consecutively and then skip several days to regain his strength. When reciting the Qur'aan he would also sometimes recite more and sometimes less. Nevertheless, he would ensure that he completed a recitation within a period of either seven days or three days. Thereafter (when he grew even weaker), he would say, "Had I accepted the concession Rasulullaah ﷺ offered me, I would have liked it more than what (extra Ibaadah) he had to send my way (because of my insistence). However, (I shall now not reduce it because) I would not like to do anything other than what I was doing at the time I separated from Rasulullaah ﷺ (when he passed away)."(1)

The Incident Between Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه in this Regard

Hadhrat Abu Juhayfah رضي الله تعالى عنه reports that Rasulullaah ﷺ had made a bond of

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.285). Bukhaari has also reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.271).

brotherhood between Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه. When Hadhrat Salmaan رضي الله تعالى عنه once came to visit, Hadhrat Abu Dardaa رضي الله تعالى عنه, he found (his wife) Hadhrat Ummu Dardaa رضي الله تعالى عنها in a dishevelled condition. When he enquired what the matter was, she replied, "Your brother Abu Dardaa has no need for this world." Hadhrat Abu Dardaa رضي الله تعالى عنه then arrived and when he got a meal prepared for Hadhrat Salmaan رضي الله تعالى عنه, he said, "You eat because I am fasting." Hadhrat Salmaan رضي الله تعالى عنه refused saying, "I shall not eat until you eat." Hadhrat Abu Dardaa رضي الله تعالى عنه was then forced to (terminate the fast and) join in the meal.

That night when Hadhrat Abu Dardaa رضي الله تعالى عنه started to perform salaah, Hadhrat Salmaan رضي الله تعالى عنه instructed him to sleep. Hadhrat Abu Dardaa رضي الله تعالى عنه slept awhile and was again about to get up when Hadhrat Salmaan رضي الله تعالى عنه again told him to go back to sleep. It was only when the night was drawing to an end that Hadhrat Salmaan رضي الله تعالى عنه said to Hadhrat Abu Dardaa رضي الله تعالى عنه, "You may now get up." The two men then performed (Tahajjud) salaah. Hadhrat Salmaan رضي الله تعالى عنه then advised Hadhrat Abu Dardaa رضي الله تعالى عنه saying, **"You have rights owing to your Rabb as well as rights owing to your body and rights owing to your wife. You should therefore give every recipient their due rights." When Hadhrat Abu Dardaa رضي الله تعالى عنه reported the matter to Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم said, "Salmaan is right."** (1)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه's possessiveness over his Wife Hadhrat Asmaa رضي الله تعالى عنها

Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه relates, "When Zubayr رضي الله تعالى عنه married me, he possessed neither any property, money, slaves nor anything else apart from his horse. I used to feed his horse for him, tend to it and care for it. I also used to crush the date stones to feed his camel that drew water from the well and fed it myself. In addition to this, I would give it water to drink, sew the water bags (that the camel used to draw water) and knead dough. However, because **I was not good at making the bread, my Ansaar neighbours would do it for me.** They were extremely sincere and true friends.

I used to carry the date stones on my head from the property Rasulullaah صلى الله عليه وسلم gave to Zubayr رضي الله تعالى عنه, which lay two-thirds of a *Farsakh* (approximately two miles) from Madinah. As I was coming one day with the date stones on my head, I met with Rasulullaah صلى الله عليه وسلم and some Sahabah رضي الله تعالى عنهم. Rasulullaah صلى الله عليه وسلم called for me as he instructed his camel to sit so that I may ride on it behind him. I was however too shy to travel with men and also thought of Zubayr رضي الله تعالى عنه's possessiveness. He was one of the most possessive people to be found. When Rasulullaah صلى الله عليه وسلم realised that I was too shy, he carried on.

When I met Zubayr رضي الله تعالى عنه, I said to him, 'Rasulullaah صلى الله عليه وسلم and a few Sahabah

(1) Bukhaari (Vol.1 Pg.264). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.188), as quoted in *Kanzul Ummaal* (Vol.1 Pg.137). Tirmidhi, Bazzaar, Ibn Khuzaymah, Daar Qutni, Tabraani and Ibn Hibbaan have also reported the narration, as quoted in Fat'hul Baari (Vol.4 Pg.151). Ibn Sa'd (Vol.4 Pg.85) has also reported the narration in different words.

رضي الله تعالى عنه met me while I was carrying the date stones on my head. When he made his camel sit down for me to ride on, I felt too shy and also thought of your possessiveness.' He said, 'By Allaah! Your carrying the date stones is more difficult for me to bear than your riding with Rasulullaah ﷺ.' This continued until (my father) Abu Bakr رضي الله تعالى عنه sent me a servant who relieved me of tending to the horse and it seemed like he had set me free." (1)

Another narration states that Hadhrat Asmaa رضي الله تعالى عنها the daughter of Hadhrat Abu Bakr رضي الله تعالى عنه was married to Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه. When she complained to her father about her husband's strict nature, Hadhrat Abu Bakr رضي الله تعالى عنه said, **"Dear daughter! Be patient because when a woman has a pious husband and she does not remarry after he dies, Allaah will reunite them in Jannah."** (2)

The Incident of a Woman who Complained to Hadhrat Umar رضي الله تعالى عنه about her Husband

Hadhrat Kahmas Hilaali reports that they were once sitting with Hadhrat Umar رضي الله تعالى عنه when a lady arrived. She sat down and said, "O Ameerul Mu'mineen! While the evil nature of my husband has increased, his good nature has dwindled." "Who is your husband?" Hadhrat Umar رضي الله تعالى عنه asked. When she informed him that her husband was a man called Abu Salamah, Hadhrat Umar رضي الله تعالى عنه said, "He was a companion of Rasulullaah ﷺ and is a righteous man." He then asked the men around him, "Is he not so?" "O Ameerul Mu'mineen!" they replied, "We know him to be just as you say." Hadhrat Umar رضي الله تعالى عنه then instructed someone sitting there to call for the husband. When her husband was sent for, the lady got up and sat behind Hadhrat Umar رضي الله تعالى عنه.

It was not long before the two men arrived together and the husband sat in front of Hadhrat Umar رضي الله تعالى عنه. "What has this woman sitting behind me have to say?" Hadhrat Umar رضي الله تعالى عنه asked. "Who is she, O Ameerul Mu'mineen?" the man asked. "She is your wife," Hadhrat Umar رضي الله تعالى عنه replied. "And what has she to say?" he asked. Hadhrat Umar رضي الله تعالى عنه replied, "She claims that while your evil nature has increased, your good nature has dwindled." The husband said, "A terrible thing she has said, O Ameerul Mu'mineen! She is amongst the most righteous women of her tribe. In addition to this, she also has the most clothing and the most comfortable home. However, her husband is an old man."

Addressing the wife, Hadhrat Umar رضي الله تعالى عنه asked, "And what have you to say?" "He has spoken the truth," she replied. Hadhrat Umar رضي الله تعالى عنه got up with his whip and struck her with it saying, "O enemy of yourself! You have eaten his wealth and finished his youth and then go even further to make false allegations against him!" "O Ameerul Mu'mineen!" she pleaded, "Do not be hasty. I swear by Allaah that I shall never sit in this position (as complainant against my husband) ever again."

(1) Ibn Sa'd (Vol.8 Pg.250).
(2) Ibn Sa'd (Vol.8 Pg.251).

Hadhrat Umar رضي الله تعالى عنه then instructed that she be given three garments and said, "Take this in lieu of what I have done to you (when I hit you). However, I am warning you never to complain about this old man again." The narrator says, "(I remember the incident so vividly that) It is as if I can actually see her standing up with those garments." Hadhrat Umar رضي الله تعالى عنه then turned to her husband and said, "Let not what you have seen me do to her ever provoke you to treat her badly." The husband promised that he would not and they both left. Hadhrat Umar رضي الله تعالى عنه then said, "I have heard Rasulullaah ﷺ say, 'The best period of my Ummah is that in which I am (the first period), followed by the second period and then the third. Thereafter, such people shall come who will take oaths before testifying and who will testify before being asked to do so. **They will also be people whose marketplaces will be very noisy.**'"[1]

The Incident of Another Woman and her Husband with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Sha'bi narrates that a woman once came to Hadhrat Umar رضي الله تعالى عنه saying, "I have come to complain to you about a man who is the best of all men apart from a man whose deeds are superior or whose deeds match his. He stands in salaah all night until dawn and fasts all day until evening." She was then overcome with bashfulness and said, "Excuse me, O Ameerul Mu'mineen." "May Allaah reward you tremendously," Hadhrat Umar رضي الله تعالى عنه said, "You have certainly praised him well. You are excused." When she left, Hadhrat Ka'b bin Soor remarked, "O Ameerul Mu'mineen! She has certainly been eloquent in her complaint to you." "What was her complaint?" Hadhrat Umar رضي الله تعالى عنه asked. "Her husband," Hadhrat Ka'b replied.

Hadhrat Umar رضي الله تعالى عنه then sent for the couple and (when they arrived) said to Hadhrat Ka'b, "Now you pass judgement between them." Hadhrat Ka'b said, "How can I pass judgement when you are present?" Hadhrat Umar رضي الله تعالى عنه insisted saying, "It was you who understood what I did not." Hadhrat Ka'b then said, "Allaah has mentioned:

﴿فَانْكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَ ثُلٰثَ وَ رُبٰعَ ۚ﴾ (سورة نساء آيت ٣)

"then marry two, three of four women with whom you are pleased *(to have as your wives)*." {Surah Nisaa, verse 3}

You should therefore fast for three days and then not fast the next day which you will spend with your wife. **You may also spend three nights in salaah and then a night with your wife."** Hadhrat Umar رضي الله تعالى عنه remarked, "This (decision) I find more astounding than your first statement." Hadhrat Umar رضي الله تعالى عنه then appointed him as judge of Basrah. [2]

Another narration states that Hadhrat Umar رضي الله تعالى عنه said to the lady, "Be honest

(1) Tayaalisi, Bukhaari in his Taareekh and Haakim in his Kuna, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303). Abu Bakr bin Abu Aasim has also reported the narration, as quoted in *Isaabah* (Vol.4 Pg.93).

(2) Ibn Sa'd.

with me and do not shy away from the truth." She then said, "O Ameerul Mu'mineen! I am a woman who desires what all women desire." (1)

Hadhrat Qataadah narrates that a woman once said to Hadhrat Umar رضي الله تعالى عنه, "My husband stands in salaah all night and fasts all day." Hadhrat Umar رضي الله تعالى عنه said to her, "Are you instructing me to stop him from performing salaah at night and from fasting during the day?" She then went away, but returned some time later with the same complaint. Hadhrat Umar رضي الله تعالى عنه again repeated what he had said the first time. However, Hadhrat Ka'b bin Soor pointed out, "O Ameerul Mu'mineen! She has a right." "What is her right?" Hadhrat Umar رضي الله تعالى عنه asked. Hadhrat Ka'b replied, "Allaah has permitted four wives for him, so count her as one of four. **She is therefore entitled to one night in every four nights and one day in every four days." Hadhrat Umar رضي الله تعالى عنه then summoned the husband and instructed him to spend one of every four nights with her and to skip a fast in every four fasts.** (2)

The Incident of Hadhrat Abu Gharzah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Gharzah رضي الله تعالى عنه once led Hadhrat Ibn Arqam by the hand to his wife and asked her, "Do you hate me." "Yes I do," she replied. "What made you do this?" Hadhrat Ibn Arqam رضي الله تعالى عنه asked. Hadhrat Abu Gharzah رضي الله تعالى عنه explained, "People have been saying too many things about me." When Hadhrat Ibn Arqam رضي الله تعالى عنه reported the matter to Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen called for Hadhrat Abu Gharzah رضي الله تعالى عنه and asked, "What made you do that?" Again Hadhrat Abu Gharzah رضي الله تعالى عنه replied, "People have been saying too many things about me." Hadhrat Umar رضي الله تعالى عنه then sent for the wife. She arrived with the shrewd aunt of hers who told her, "When he questions you (about your curt statement), say, 'Because he made me say it on oath, I did not like to tell a lie.'" (When she came before him) Hadhrat Umar رضي الله تعالى عنه asked, "What made you say what you did?" She replied, "Because he made me say it on oath, I did not like to tell a lie." Hadhrat Umar رضي الله تعالى عنه said, "Why not? One of you ought to lie and say something nice **because every home is not built on love. Many homes are built on polite interaction stemming from social status and Islaam.**" (3)

The Incident of Hadhrat Aatika رضي الله تعالى عنها the Daughter of Hadhrat Zaid bin Amr رضي الله تعالى عنه

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that Hadhrat Aatika رضي الله تعالى عنها the daughter of Hadhrat Zaid bin Amr bin Nufayl رضي الله تعالى عنه was married to Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Bakr رضي الله تعالى عنه. He loved her very much and even gave her an orchard on condition that she does not remarry after his death. He was struck by an arrow during the battle at Taa'if

(1) Yashkari.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.307-308). Ibn Abi Shaybah has also reported the narration, as quoted in *Isaabah* (Vol.3 Pg.315).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.303).

and it was forty days after the demise of Rasulullaah ﷺ that the wound ruptured and he passed away. In his memory, Hadhrat Aatika رضي الله تعالى عنها recited the following couplets (which meant):

"I swear that my eye shall always remain hot (with tears)
over you and that my skin shall always be covered in dust (because I shall never adorn myself for anyone else)
(This I shall do) Forever, as long as the doves of the dense forest coo
and as long as the night issues forth the bright morning"

When Hadhrat Umar رضي الله تعالى عنه proposed for her afterwards, she informed him that Hadhrat Abdullaah رضي الله تعالى عنه had given **her an orchard with the condition that she should not remarry after him.** Hadhrat Umar رضي الله تعالى عنه advised her to acquire a verdict from someone. She then enquired from Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه whose verdict was **that she was free to remarry after returning the orchard to the family of Hadhrat Abdullaah** رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then married her and invited a few Sahabah رضي الله تعالى عنهم for the *Waleemah* meal. Amongst the guests was Hadhrat Ali رضي الله تعالى عنه, who also happened to be the person with whom Hadhrat Abdullaah رضي الله تعالى عنه had made a bond of brotherhood. "Permit me to have a word with her (with your new bride)," Hadhrat Ali رضي الله تعالى عنه asked Hadhrat Umar رضي الله تعالى عنه. With Hadhrat Umar رضي الله تعالى عنه's permission, Hadhrat Ali رضي الله تعالى عنه said, "O Aaatika!

'I swear that my eye shall always remain hot (with tears)
over you and that my skin shall always be covered in dust'"

(Upon hearing this) Hadhrat Aatika رضي الله تعالى عنها started weeping very loudly. Hadhrat Umar رضي الله تعالى عنه said (to Hadhrat Ali رضي الله تعالى عنه), "May Allaah forgive you! Do not upset my wife's mood for me." (1)

The Incident of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with his Wife and what His Aunt Hadhrat Maymoonah رضي الله تعالى عنها Said to Him

Hadhrat Nadbah the freed slave of Hadhrat Maymoonah رضي الله تعالى عنها reports that her mistress (Hadhrat Maymoonah رضي الله تعالى عنها) once sent her to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. When she entered the house, she found that there were two beds. When she returned to Hadhrat Maymoonah رضي الله تعالى عنها, she said, "It appears to me that Ibn Abbaas has separated from his wife." Hadhrat Maymoonah رضي الله تعالى عنها then sent for Ibn Abbaas رضي الله تعالى عنه's wife who was the daughter of Sarj Kindi. When she asked her about it, the wife replied, "There is nothing between us. I am only menstruating." Hadhrat Maymoonah رضي الله تعالى عنها then sent a message to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reprimanding him, "Are you averse to the Sunnah of Rasulullaah ﷺ!? Rasulullaah ﷺ used to touch his wives while they were menstruating and wearing a cloth that reached up to the knees or halfway down the thighs." (2)

(1) Wakee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.302). Ibn Sa'd has reported a similar narration, as quoted in *Isaabah* (Vol.4 Pg.356).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.138).

The Incident of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and a Cousin of his with a Slave Woman

Hadhrat Ikrama says that he is not sure whether it was Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه who invited his cousin for a meal or whether it was his cousin who invited him. Nevertheless, while a slave woman was working in front of them (as they were eating), one of them called her an adulteress. "Stop that!" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه cautioned, "Even though you will not be lashed for that (slander) in this world, you will certainly be punished in the Aakhirah." The cousin said, "But what if she is as I have said?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, ***"Verily Allaah does not like people who are vulgar and who adopt offensive language*** (it is therefore inappropriate for you to make such a statement)." (1)

The Incident of A Slave Woman with the Wife of Hadhrat Amr bin Al Aas رضي الله تعالى عنه

Hadhrat Abu Imraan of Palestine reports that while the wife of Hadhrat Amr bin Al Aas رضي الله تعالى عنه was busy cleaning his hair of lice, she called for her slave woman. When the slave delayed in arriving, Hadhrat Amr رضي الله تعالى عنه's wife called her an adulteress. "Have you seen her commit adultery?" Hadhrat Amr رضي الله تعالى عنه asked. When his wife replied that she had not, Hadhrat Amr رضي الله تعالى عنه said, "By Allaah! On the Day of Qiyaamah, you will certainly be lashed eighty times (as punishment for slander)." His wife then spoke to the slave and asked her for forgiveness. When the slave forgave her, Hadhrat Amr رضي الله تعالى عنه remarked, "She has no option but to forgive you because she is in your control. **You had rather set her free."** "Will that compensate for it?" his wife asked. "Perhaps," Hadhrat Amr رضي الله تعالى عنه replied.(2)

Some Incidents About the Mutual Relations Between the Sahabah رضي الله تعالى عنهم

Hadhrat Abul Mutawakkil narrates that Hadhrat Abu Hurayrah رضي الله تعالى عنه had a Negro slave who had caused grief to the entire household because of something she had done. Raising his whip over her one day, Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "Had it not been for Qisaas (on the Day of Qiyaamah), I would have beat you unconscious. However, I shall sell you to someone who pay your price in full. Go (free)! You are Allaah's." (3)

Hadhrat Abdullaah bin Qais or Ibn Abul Qais says that he was with the delegation of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه that received Hadhrat Umar رضي الله تعالى عنه when he arrived in Shaam. As Hadhrat Umar رضي الله تعالى عنه was travelling, he was met by some entertainers from Adhri'aat who were carrying their swords (to entertain Hadhrat Umar رضي الله تعالى عنه as he entered their town). "Hold on!" Hadhrat Umar رضي الله تعالى عنه said, "Stop them and send them back." "O Ameerul Mu'mineen!" Hadhrat Abu

(1) Bukhaari in his Adab (Pg.49).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.84).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384).

Ubaydah رضي الله تعالى عنه said, "This is the custom of the non-Arabs. If you stop them, they will think that you wish to annul the pact with them (that you wish to prevent them from freely practising their customs)." Hadhrat Umar رضي الله تعالى عنه said, "Then leave them. Umar and his family are all under the command of Abu Ubaydah." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه once had a race, Hadhrat Zubayr رضي الله تعالى عنه beat Hadhrat Umar رضي الله تعالى عنه and cried out, "I beat you! By the Rabb of the Kabah!" When they raced a second time, Hadhrat Umar رضي الله تعالى عنه beat Hadhrat Zubayr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه then called out, "I beat you! By the Rabb of the Kabah!" (2)

Hadhrat Saleem bin Handhalah reports, "We once went to Hadhrat Ubay bin Ka'b رضي الله تعالى عنه to listen to Ahadeeth from him. (When he had completed) He stood up and we also stood up and walked with him. Hadhrat Umar رضي الله تعالى عنه then met him and said, **"Don't you think that this (walking with people following you) is a danger (source of pride) for the one being followed and a source of dishonour for the ones following?"** (3)

Hadhrat Abul Bakhtari narrates that a man once came to Hadhrat Salmaan رضي الله تعالى عنه and said, "How pleasant was the behaviour of people today! I had been travelling and I swear by Allaah that every person I stayed with seemed to be the son of my own father. Each one of them treated me exceptionally well and was extremely kind towards me." Hadhrat Salmaan رضي الله تعالى عنه said, "My dear brother's son! That is a sign of Imaan being fresh and superb. Don't you see that when an animal is just loaded, it carries the load quickly (because it is fresh) but when the journey is prolonged, it walks in a staggered motion?" (Therefore when Imaan is continually refreshed, it is capable of doing much.) (4)

Hadhrat Hayya bint Abu Hayya reports, "It was midday when a man came to my house. 'What is it you want, O servant of Allaah?' I asked. He explained, 'My friend and I have been searching for our camel and while he is still out looking, I have come here to take some shade and to have something to drink.' I got up and gave him some yoghurt to drink. I then looked at him closely and asked, 'Who are you, O servant of Allaah?' When he told me that his name was Abu Bakr, I asked, 'The same Abu Bakr who was the companion of Rasulullaah صلى الله عليه وسلم and about whom I heard so much?' 'Yes,' he replied.

I then started mentioning to him the battles that my tribe had fought with the Banu Khath'am and all the fights we (Arabs) had been having with each other during the Period of Ignorance. I then spoke of the love that Allaah had created between us (because of Islaam) and asked, 'O servant of Allaah! **Until when will this status quo (of mutual love) last?' 'As long as the leaders are upright,'** he replied. 'Who are the leaders?' I enquired. He said, 'Do you not see that **every tribe has a leader whom they follow and whom they obey?** It shall last as long

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384), as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
(2) Muhaamili, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
(3) Ibn Abi Shaybah and Khateeb in his Jaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).
(4) Abu Nu'aym in his *Hilya* (Vol.8 Pg.61).

as these people remain upright." (1)

Hadhrat Haarith bin Mu'aawiya narrates that when he came to Hadhrat Umar رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه asked, "In what condition did you leave the people of Shaam?" After he had informed Hadhrat Umar رضي الله تعالى عنه about the condition of the people there, Hadhrat Umar رضي الله تعالى عنه praised Allaah and said, **"Are you people perhaps socializing with the Mushrikeen?"** When Hadhrat Haarith assured Hadhrat Umar رضي الله تعالى عنه that they were not, Hadhrat Umar رضي الله تعالى عنه said, **"When you start socialising with them, you will start eating and drinking with them and your situation will remain good only when you do not do that."** (2)

Hadhrat Ayaadh narrates that Hadhrat Umar رضي الله تعالى عنه once instructed Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to present to him all his earnings and expenditure (as governor) on a single piece of leather. **Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه had a Christian accounts keeper** and when he presented it, Hadhrat Umar رضي الله تعالى عنه was impressed and said, "He has an excellent memory. Will you read out a letter that has come from Shaam in the Masjid?" "He will be unable to do so," Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said. "Why not?" Hadhrat Umar رضي الله تعالى عنه asked, "Is he impure?" "No," Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "he is a Christian." Hadhrat Umar رضي الله تعالى عنه then reprimanded Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and hit him on the thigh saying, **"Dismiss him!"** He then recited the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝﴾

(سورہ مائدہ: آیت ۵۱)

O you who have Imaan! Do not take the Jews and Christians as friends *(confidantes).* They *(all Kuffaar)* are only the friends of each other *(and cannot be your friends).* Whoever of you befriends them, then he is surely from among them. Verily Allaah does not guide a nation of wrong-doers *(who befriend the Kuffaar).* {Surah Maa'idah, verse 51} (3)

The Practices of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم with Food and Drink

The Practices of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah صلى الله عليه وسلم never found fault with food ever. If he liked it, he ate and if he did not, he would leave it (without comment)." (4)

Hadhrat Ali رضي الله تعالى عنه reports that the portion Rasulullaah صلى الله عليه وسلم liked most of a goat was the foreleg. (5)

(1) Musaddad, Ibn Munee and Daarmi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).
(2) Ya'qoob bin Sufyaan, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.300).
(3) Ibn Abi Haatim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.68).
(4) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.40).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "Rasulullaah ﷺ liked the foreleg of an animal. When the foreleg was once poisoned, everyone suspected that it was the Jews who poisoned it." (1)

Hadhrat Jaabir رضي الله تعالى عنه narrates that when Rasulullaah ﷺ came to visit them in their house, they slaughtered a goat in his honour. Rasulullaah ﷺ said, "It seems like they knew we like meat." There is a more detailed story attached to this incident. (2)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ **loved bottle gourd**(3) so when some food was served, I started searching for it (in the plate) and placing them in front of him because I knew that he loved it." (4)

Hadhrat Anas رضي الله تعالى عنه also narrates that whenever Rasulullaah ﷺ ate food, he **licked his three fingers** (with which he ate). (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Rasulullaah ﷺ (was so humble that he) **ate on the floor,** tied the feet of goats when they were to be milked and even accepted the invitation of slaves to eat (plain) barley bread." (6)

Hadhrat Yahyaa bin Abu Katheer reports that a plate of Thareed came to Rasulullaah ﷺ every day from Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه. It went with him to the house of whichever wife he was with. (7)

Hadhrat Anas رضي الله تعالى عنه reports that when some goat's milk was milked for Rasulullaah ﷺ, he drank it and then **gargled** his mouth saying, "It has some **stickiness** (which needs to be rinsed out to preserve oral hygiene)." (8)

Hadhrat Abu Bakr رضي الله تعالى عنه reports that when Rasulullaah ﷺ once stopped over at a certain place, a woman sent her son with a goat to Rasulullaah ﷺ. **Rasulullaah ﷺ milked the goat** and told the boy to take it to his mother. After she had drunk to her fill, the boy brought another goat. After milking it, Rasulullaah ﷺ gave the milk to Hadhrat Abu Bakr رضي الله تعالى عنه. When the boy then brought a third goat, Rasulullaah ﷺ milked it and only this time did he drink.(9)

Hadhrat Ibraheem رضي الله تعالى عنه reports that Rasulullaah ﷺ used to keep his right hand free for acts such as eating, drinking and making wudhu. His left hand he would keep free for acts such as Isti*njaa, cle*aning his nose and other such acts.(10)

Hadhrat Ja'far bin Abdullaah bin Hakam bin Raafi says, "When Hakam رضي الله تعالى عنه once saw me eating from various parts of the plate. he said, 'Dear boy! Do not eat like that as Shaytaan eats. When Rasulullaah ﷺ ate, **his fingers would not**

(1) Tirmidhi in his Shamaa'il (Pg.12).
(2) Tirmidhi in his Shamaa'il.
(3) A variety of gourd called "Doodi" in Urdu.
(4) Tirmidhi in his Shamaa'il.
(5) Tirmidhi in his Shamaa'il.
(6) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(7) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(8) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(9) Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(10) Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.45).

stray from his hands (they stayed in front of him)." (1)

Rasulullaah ﷺ Teaches the Sahabah رضي الله تعالى عنهم The Etiquettes of Eating and to Recite Bismillaah at the Beginning

Hadhrat Umar bin Abu Salamah رضي الله تعالى عنه reports, "I was once eating with Rasulullaah ﷺ when I started taking meat from all over the plate. Rasulullaah ﷺ said to me, **'Eat from that which is in front of you.'"**(2)

Hadhrat Ummayyah bin Makhshi رضي الله تعالى عنه reports that Rasulullaah ﷺ once saw a man eating without first reciting Bismillaah. When there was only a single morsel left, he lifted it to his mouth and (before eating it, he) recited:

"بِسْمِ اللّٰهِ اَوَّلَهُ وَآخِرَهُ"

Rasulullaah ﷺ then laughed and said, "By Allaah! Shaytaan continued eating with you until you took Allaah's name. He then vomited out everything that was in his belly." Another narration states that Rasulullaah ﷺ said, "...until when you took Allaah's name, he forcefully vomited out everything in his belly." (3)

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ when a platter (of food) was brought and placed before them. When Rasulullaah ﷺ held back his hand, the Sahabah رضي الله تعالى عنهم did the same because they never ate until Rasulullaah ﷺ did. A Bedouin then came appearing as if he was being shoved along. As he was about to grab at the platter to eat from the food, Rasulullaah ﷺ caught hold of his hand. Just then, a little girl came also appearing as if she was being pushed along. When she also attempted to get her hand into the food, Rasulullaah ﷺ grabbed her hand as well. Rasulullaah ﷺ then said, "Verily people's food becomes lawful for Shaytaan when they do not take Allaah's name. When Shaytaan saw that we were holding our hands back, he brought the girl so that the food could become lawful for him (when she eats without saying Bismillaah). I however, grabbed her hand. He had also brought the Bedouin to make the food lawful for himself, but I had grabbed his hand as well. I swear by the Being besides Whom there is none worthy of worship! His hand is now in my hands together with the hands of the two of them." (4)

Hadhrat Aa'isha رضي الله تعالى عنها narrates(5) that Rasulullaah ﷺ was eating with six others when a Bedouin came and ate all the food in two morsels. Rasulullaah ﷺ remarked, **"Had he recited Bismillaah, the food would have sufficed for them all.** When any of you eats, he should take the name of Allaah and if he forgets, he should recite:

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46). The author of *Isaabah* (Vol.1 Pg.344) has commented on the chain of narrators.
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
(3) Ahmad, Abu Dawood, Nasa'ee, Ibn Qaani, Tabraani, Haakim and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.45).
(4) Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
(5) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

"بِسْمِ اللّٰهِ اَوَّلَهُ وَ آخِرَهُ"

Rasulullaah ﷺ is Entertained by the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه relates, "Nabi ﷺ once stopped over by my father, who served him a meal of *Saweeq* (1) and *Hais* (2). After Rasulullaah ﷺ had eaten, my father brought something to drink. After drinking, Rasulullaah ﷺ passed the cup on to the person on his right. When eating dates, Rasulullaah ﷺ threw the stones like this." Hadhrat Abdullaah bin Busr رضي الله تعالى عنه then pointed with his finger towards his back (to indicate that Rasulullaah ﷺ threw the stones behind him). Narrating further, he says that when Rasulullaah ﷺ got on his mule, his father held the reins and said, "Do make du'aa for us, O Rasulullaah ﷺ!" Rasulullaah ﷺ then made the following du'aa:

"اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ وَارْحَمْهُمْ"

"O Allaah! Bless them in the sustenance You give them, forgive them and have mercy on them." (3)

In another narration, Hadhrat Abdullaah bin Busr رضي الله تعالى عنه says, "When my father once asked my mother to prepare some food for Rasulullaah ﷺ, she prepared some Thareed. My father then proceeded to invite Rasulullaah ﷺ for the meal and (when he arrived) Rasulullaah ﷺ placed his hand on the top of the dish saying (to the Sahabah رضي الله تعالى عنهم), **'Dish out taking the name of Allaah.'** They then dished out from the sides. After everyone had eaten, Rasulullaah ﷺ made the following du'aa:

"اَللّٰهُمَّ اغْفِرْلَهُمْ وَارْحَمْهُمْ وَبَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ"

"O Allaah! Forgive them, have mercy on them and bless them in the sustenance You give them." (4)

The Practices of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه with Food and Drink

Hadhrat Ibn A'bad reports that Hadhrat Ali رضي الله تعالى عنه once asked, "O Ibn A'bad! Do you know what is the right of food?" "What is the right of food?" Ibn A'bad asked. Hadhrat Ali رضي الله تعالى عنه replied, "That you recite:

"بِسْمِ اللّٰهِ اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا"

'I begin with the name of Allaah. O Allaah! bless us in the sustenance You give us'"

Thereafter, Hadhrat Ali رضي الله تعالى عنه asked, "And do you know how to express gratitude after you have finished?" "How do you express gratitude?" Ibn A'bad asked. Hadhrat Ali رضي الله تعالى عنه replied, "By saying:

(1) A type of porridge prepared from barley.
(2) A sweet dish prepared with dates, butter and flour.
(3) Ibn Abi Shaybah and Abu Nu'aym.
(4) Haakim, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).

"اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا"

'All praise is for Allaah Who has given us food and drink.'"[1]

Hadhrat Umar رضي الله تعالى عنه once said, **"Beware of excessive eating and drinking because it harms the body, is the cause of many diseases and leads to lethargy in salaah. Rather be moderate in your eating and drinking because it is healthier for the body and further from extravagance. Allaah detests the obese scholar (whose makes eating a priority) and a person shall never be destroyed until he gives precedence to his desires over his Deen."** [2]

Hadhrat Abu Mah'dhoora رضي الله تعالى عنه reports that he was once sitting with Hadhrat Umar رضي الله تعالى عنه when Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه brought a platter (of food) and placed it in front of Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه summoned some poor people and slaves in the vicinity and they all shared the food with him. Thereafter, Hadhrat Umar رضي الله تعالى عنه remarked, **"May Allaah curse the people who are averse to their slaves eating with them."** To this, Hadhrat Safwaan رضي الله تعالى عنه said, "We are not averse to them eating with us. We eat by ourselves only because we do not find sufficient good food to feed both us and them." [3]

The Practices of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with Food and Drink

Hadhrat Maalik bin Anas reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه stopped over in Juhfah, Ibn Aamir bin Kurayz instructed his baker to take food to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. When he brought one plate of food, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه told him to put it down. When the baker returned with another plate of food and was going to take the first plate away, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked, "What are you doing?" "I am taking the plate away," the baker replied. "No," said Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, **"just pour the food into this other food."** Thereafter, every time a different dish was served, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه made the man pour it into the other food. When the baker eventually returned to Hadhrat Ibn Aamir, he remarked, "That man must be an uncultured Bedouin!" Hadhrat Ibn Aamir corrected the baker saying, "That man is your leader. He is Ibn Umar رضي الله تعالى عنه."[4]

Hadhrat Ja'far narrates that because Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه always ate the seeds of the pomegranate, someone asked, "O Ibn Abbaas! Why do you do that?" He explained, "I have heard that every pomegranate on earth grows from a seed from amongst the seeds from Jannah. This seed is perhaps the one."[5]

(1) Ibn Abi Shaybah, Ibn Abi Dunya in his Du'aa, Abu Nu'aym in his *Hilya* and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.46).
(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.47).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.48).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.301)
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223).

The Practices of Hadhrat Salmaan رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه with Food and Drink

Hadhrat Saalim says, "I was with my master Zaid bin Sowhaan when Hadhrat Salmaan Faarsi رضي الله تعالى عنه passed by us after purchasing a *Wasaq* of grain. 'O Abu Abdullaah!' Zaid called out, 'You are doing this (buying so much) when you are the companion of Rasulullaah ﷺ?' Hadhrat Salmaan رضي الله تعالى عنه replied, **'The soul is at ease when it has secured its sustenance. It can then free itself for Ibaadah and *Waswaas* (the devil that whispers evil into the heart) loses hope in (adversely influencing) it.'"**(1)

Hadhrat Abu Uthmaan Nahdi narrates that Hadhrat Salmaan Faarsi رضي الله تعالى عنه said, **"I love to eat from the efforts of my own hands."** (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "I had fifteen dates so I broke my fast with five, ate Sehri with five and kept the other five to break my fast with." (3)

Hadhrat Muslim who was the freed slave of Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه says, "When Hadhrat Ali رضي الله تعالى عنه once asked for a drink, I brought him a cup of water and **blew into it.** He **refused to drink** it and returned it to me saying, 'You drink it.'"(4)

The Practices of Nabi ﷺ and the Sahabah رضي الله تعالى عنهم with Regard to Clothing

The Practices of Rasulullaah ﷺ

Hadhrat Abdur Rahmaan bin Abu Layla says that he was once with Hadhrat Umar رضي الله تعالى عنه when he said, "I saw Abu Qaasim (Rasulullaah) ﷺ wearing a **narrow-sleeved cloak** made in Shaam." (5)

Hadhrat Jundub bin Makeeth رضي الله تعالى عنه says, "Rasulullaah ﷺ **wore his best** clothing whenever he **received a delegation** and would instruct the senior Sahabah رضي الله تعالى عنهم to do the same. On the day a delegation arrived from Kindah tribe, I saw Rasulullaah ﷺ wearing clothing made in Yemen and both Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه were wearing the same." (6)

Hadhrat Salamah bin Akwa رضي الله تعالى عنه says that Hadhrat Uthmaan رضي الله تعالى عنه's loincloth always **reached halfway up his calves** and he would say, "Such was the garment of my beloved (Nabi) ﷺ."(7)

Hadhrat Ash'ath bin Sulaym reports from his aunt that her uncle said, "I was walking in Madinah one day when someone behind me said, **'Lift up your loincloth** because it keeps it cleaner and makes it last longer.' When I turned

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.200).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.384).
(4) Ibn Sa'd (Vol.6 Pg.237).
(5) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.37).
(6) Ibn Sa'd (Vol.4 Pg.346).
(7) Ibn Abi Shaybah and Tirmidhi in his Shamaa'il, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

around, I saw that it was Rasulullaah ﷺ. 'O Rasulullaah ﷺ!' I said, 'It is but a simple black and white striped shawl.' Rasulullaah ﷺ replied, **'Do you not have an example** in me?' When I looked at him, I saw that Rasulullaah ﷺ's garment **reached halfway up his calves."** (1)

The Sahabah رضي الله تعالى عنهم Describe the Attire of Rasulullaah ﷺ

Hadhrat Abu Burdah narrates that Hadhrat Aa'isha رضي الله تعالى عنها once took out and showed them a **patched shawl and a loincloth** made of coarse cloth. She then said, "It was in these two garments that the soul of Rasulullaah ﷺ was taken away." (2)

Hadhrat Ummu Salamah رضي الله تعالى عنها says, "The garment Rasulullaah ﷺ loved most was his ***Qamees*** (3) "(4)

Hadhrat Asmaa bint Yazeed رضي الله تعالى عنها reports that the sleeve of Rasulullaah ﷺ's Qamees reached **his wrists.**

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ was wearing **a black turban when he entered Makkah** the day he conquered it.

Hadhrat Amr bin Hurayth رضي الله تعالى عنه reports that Rasulullaah ﷺ once delivered a sermon wearing a black turban.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that once (during his illness) Rasulullaah ﷺ delivered a sermon while wearing an **oily bandage.**

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that when Rasulullaah ﷺ tied his turban, he would let the tails **hang between his shoulders.** Hadhrat Abdullaah bin Umar رضي الله تعالى عنه also tied his turban in the same manner and a narrator called Abdullaah says that he saw Hadhrat Qaasim bin Muhammad and Hadhrat Saalim also do the same. (5)

Rasulullaah ﷺ's Bedding

When Hadhrat Aa'isha رضي الله تعالى عنها was once asked about Rasulullaah ﷺ's **bedding,** she replied, "It was made of **leather and stuffed with the bark of a date palm."**(6)

Hadhrat Aa'isha رضي الله تعالى عنها relates, "A lady from the Ansaar once visited me and saw that Rasulullaah ﷺ's bedding comprised of cloak that was double-folded. She then left and later sent a bedding stuffed with wool. When Rasulullaah ﷺ came to me, he asked, 'What is this, O Aa'isha?' I then informed him about the lady from the Ansaar who had seen his bedding and then sent this. Rasulullaah ﷺ told me to return it. Because I liked to have it in my room, I did not return it until Rasulullaah ﷺ repeated the instruction three times. He finally said, 'Return it, O Aa'isha. I swear by Allaah that if I willed, Allaah would have made mountains of

(1) Tirmidhi in his Shamaa'il (Pg.9).
(2) Tirmidhi in his Shamaa'il (Pg.9).
(3) A long, loose tailored upper garment.
(4) Tirmidhi in his Shamaa'il (Pg.5).
(5) Tirmidhi in his Shamaa'il (Pg.9).
(6) Bukhaari and Muslim. Ibn Sa'd (Vol.1 Pg.464) has reported a similar narration.

gold and silver travel with me (wherever I went)."[1]

Hadhrat Muhammad narrates that he once asked Hadhrat Aa'isha رضي الله تعالى عنها, "What was Rasulullaah ﷺ's bedding like in your home?" She replied, "It was made of leather and stuffed with the bark of a date palm." When he then posed the same question to Hadhrat Hafsah رضي الله تعالى عنها, she replied, "Rasulullaah ﷺ used to sleep on a coarse sheet that we double-folded. One night I thought to myself that it would be more comfortable if I four-folded it (so I did that). The following morning, Rasulullaah ﷺ asked, 'What did you spread down for me last night?' 'It was the same bedding,' I explained, 'all that I did was to four-fold it so that it would be more comfortable for you.' Rasulullaah ﷺ said, 'Leave it as it was because its softness prevented me from performing salaah last night.'"[2]

What Rasulullaah ﷺ Recited when Wearing New Clothing

Hadhrat Umar رضي الله تعالى عنه reports that he saw Rasulullaah ﷺ send for some new clothing. When it reached his collar-bone as he was putting it on, he recited:

"اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ"

"All praise is for Allaah Who has given me clothing to conceal my private areas and with which I can look beautiful in this life."

Rasulullaah ﷺ then said, "I swear by the Being Who controls my life! When a Muslim wears new clothing, recites these words and then purely for Allaah's pleasure gives the old clothes that he is removing to a poor person, he will remain in the care, the security and the protection of Allaah as long as there remains even a single thread of the garment left (on the poor person). This applies whether he is alive or dead. This applies whether he is alive or dead." [3]

Rasulullaah ﷺ Praises the Trousers

Hadhrat Ali رضي الله تعالى عنه reports that he was sitting with Rasulullaah ﷺ near (the graveyard of) *Baqee* on a rainy day when a woman passed by on her donkey, carrying a heavy load. As she passed through a depression in the ground, she fell off the donkey. Rasulullaah ﷺ turned his face away (so as not to see her body as it became exposed because of the fall). When someone informed Rasulullaah ﷺ that the lady was wearing trousers (because of which her body did not become exposed), Rasulullaah ﷺ said, "O Allaah! Forgive all the women of my Ummah who wear **trousers.**" Addressing the Sahabah رضي الله تعالى عنهم, Rasulullaah ﷺ then said, "O people! Always wear trousers because it is amongst the most concealing of clothing. **Ensure that you protect your women with it whenever they go out."** [4]

(1) Hadhrat Hasan bin Arafah. Ibn Sa'd (Vol.1 Pg.465) has reported a similar narration.

(2) Tirmidhi in his Shamaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.53). Ibn Sa'd (Vol.1 Pg.465) has also reported the narration but from Hadhrat Aa'isha رضي الله تعالى عنها.

(3) Ibn Mubaarak, Tabraani, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

(4) Bazzaar, Uqayli, Ibn Adi and others, reporting from various chains of narrators, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55). Ibn Jowzi has wrongly included this narration in his Mowdu'aat.

The ident of Rasulullaah ﷺ with Hadhrat Dihya رضي الله تعالى عنه and Hadhrat Usaamah رضي الله تعالى عنه

Hadhrat Dihya bin Khalifah Kalbi رضي الله تعالى عنه reports that Rasulullaah ﷺ once sent him as envoy to Heraclius (the Byzantine Emperor). Upon his return, Rasulullaah ﷺ gave Hadhrat Dihya رضي الله تعالى عنه a delicate white Egyptian cloth saying, "Use a part of it to make a *Qamees* for you and give your wife the other portion to use as a scarf." As Hadhrat Dihya رضي الله تعالى عنه was leaving, Rasulullaah ﷺ called him back saying, **"Tell her to wear something underneath (the scarf) so that it is not revealing."** (1)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه relates, "Rasulullaah ﷺ gave me some of the thick but delicate white Egyptian cloth that he had given Dihya رضي الله تعالى عنه. I subsequently gave it to my wife to (make something out of it to) wear. Rasulullaah ﷺ later asked me, 'What is the matter? Why are you not wearing the white Egyptian cloth?' When I informed Rasulullaah ﷺ that I had given it to my wife to wear, he said, 'Tell her to wear something underneath because I fear that it would reveal the shape of her bones." (2)

The Incident of Hadhrat Aa'isha رضي الله تعالى عنها and her Father when she Wore Clothing that Appealed to her

Hadhrat Aa'isha رضي الله تعالى عنها reports that when she once wore some clothing, she kept looking down at it as she walked about in the room, turning about as she did so. (Her father) Hadhrat Abu Bakr رضي الله تعالى عنه then entered and said to her, "Don't you know that Allaah is presently not looking at you (with affection)." (3)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "I once wore a new upper garment of mine and was very taken aback by it as I looked at it. Hadhrat Abu Bakr رضي الله تعالى عنه said to me, 'What are you looking at? Allaah is not looking at you (with affection).' 'Why not?' I asked. He replied, **'Don't you know that when self-adoration enters a servant because of worldly beauty, Allaah detests the person until the beauty is lost (and the self-adoration with it).'** I then took off the garment and gave it away as Sadaqah. Hadhrat Abu Bakr رضي الله تعالى عنه then said, 'That shall perhaps atone for you.'" (4)

The Practices of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه With Regard to Clothing

Hadhrat Abdl Azeez bin Abu Jameelah Ansaari reports that the sleeves of Hadhrat Umar رضي الله تعالى عنه's *Qamees* never extended past his wrists. (5)

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.61).
(2) Ibn Abi Shaybah, Ibn Sa'd, Ahmad, Rooyaani, Baaroodi, Tabraani, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.8 Pg.62).
(3) Ibn Mubaarak and Abu Nu'aym in his *Hilya*.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.37), as quoted in *Kanzul Ummaal* (Vol.8 Pg.54).
(5) Ibn Sa'd.

Hadhrat Badeel bin Maysara reports that Hadhrat Umar رضي الله تعالى عنه once went for the Jumu'ah salaah wearing a cloak made in *Sumbulaan*. Apologising to the people (for coming late), he said, "It was this cloak that delayed me." He pulled his sleeves forward and as he let go of them, they returned to the ends of his fingers.(1)

Hadhrat Hishaam bin Khaalid reports that he saw Hadhrat Umar رضي الله تعالى عنه tie his loincloth above his navel.

Hadhrat Aamir bin Ubaydah Baahili narrates that when he once asked Hadhrat Anas رضي الله تعالى عنه about *Khazz* (a material in which there is a small element of silk), Hadhrat Anas رضي الله تعالى عنه replied, "I wish that Allaah had never created it. Apart from Umar رضي الله تعالى عنه and his son, all the Sahabah رضي الله تعالى عنهم wore it." (Hadhrat Anas رضي الله تعالى عنه disliked it because it was a fabric worn by affluent non-Muslims) (2)

Hadhrat Masrooq narrates that Hadhrat Umar رضي الله تعالى عنه once came out to them wearing cotton clothing. When the people stared at him, he recited a couplet (which meant):

"The beauty of everything you see will never last

Allaah will last when all wealth and children will be destroyed"

He then remarked, "By Allaah! compared to the Aakhirah, this world is just a leap of a rabbit." (3)

The Practices of Hadhrat Uthmaan رضي الله تعالى عنه With Regard to Clothing

Hadhrat Abu Abdullaah who was the freed slave of Hadhrat Shaddaad bin Haad says, "It was on a Friday that I once saw Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه standing on the pulpit wearing a shawl made in Kufa and a coarse loincloth made in Aden that was worth a mere four or five Dirhams. **He was a thin, handsome man with a long beard.**" (4)

Hadhrat Moosa bin Talha says, "**Hadhrat Uthmaan رضي الله تعالى عنه used to lean on a staff (as he came to the Masjid) on Fridays.** He was one of the most handsome men wearing his cream-coloured loincloth and shawl as he came to the pulpit and sat on it." (5)

Hadhrat Sulaym Abu Aamir says, "I saw Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه wearing a Yemeni shawl worth a hundred Dirhams." (6)

Hadhrat Muhammad bin Rabee'ah bin Haarith says, "The Sahabah رضي الله تعالى عنهم used to spend generously on such clothing **for their wives that was both beautiful as well as concealing.** I once saw Hadhrat Uthmaan رضي الله تعالى عنه wearing a shawl edged with silk that was worth two hundred Dirhams. He said, **'This belongs to (my wife) Naa'ilah. I had given it to her to wear and am wearing it now only to**

(1) Ibn Sa'd.

(2) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.419).

(3) Hannaad and Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.405).

(4) Haakim (Vol.3 Pg.96). Tabraani has reported a similar narration from reliable sources, as confirmed by Haythami (Vol.9 Pg.80).

(5) Tabraani. Haythami (Vol.9 Pg.80) has commented on the chain of narrators.

(6) Ibn Sa'd (Vol.3 Pg.58).

make her happy." (1)

The Practices of Hadhrat Ali رضي الله تعالى عنه With Regard to Clothing

Hadhrat Zaid bin Wahab narrates that a delegation from Basrah once came to see Hadhrat Ali رضي الله تعالى عنه. Amongst them was a man belonging to the Khawaarij whose name was Ja'd bin Na'ja. When he started criticising Hadhrat Ali رضي الله تعالى عنه's clothing, Hadhrat Ali رضي الله تعالى عنه said, "What problem have you got with my clothing when it is far away from pride and a most appropriate example for the people to follow."(2)

Hadhrat Amr bin Qais reports that when someone asked Hadhrat Ali رضي الله تعالى عنه why he patched his *Qamees,* he replied, "The heart humbles with it and the Mu'min is able to follow the example."(3)

Hadhrat Ataa Abu Muhammad says, "I once saw Hadhrat Ali رضي الله تعالى عنه wearing an unwashed *Qamees* made of extremely coarse cloth." (4)

Hadhrat Abdullaah bin Abu Hudhayl reports, "I once saw on Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه a Qamees made in Ray which was such that when he stretched out his arms, the sleeves reached the ends of his fingers and when he retracted them, they reached close to halfway up his forearms." (5)

Whenever Hadhrat Ali رضي الله تعالى عنه wore a *Qamees,* he would pull the sleeve until it reached his fingers. He would then cut off what was extra (extending further than the fingers) saying, "The sleeves should never extend further than the hands." (6)

Hadhrat Abu Sa'eed Azdi who was one of the Imaams of the Azd tribe reports that he once saw Hadhrat Ali رضي الله تعالى عنه come to the marketplace and say, "Who has a good *Qamees* for three Dirhams?" When one of the traders said that he had one, Hadhrat Ali رضي الله تعالى عنه went to him and liked the *Qamees* very much. "This must be worth more (than three Dirhams)!" Hadhrat Ali رضي الله تعالى عنه remarked (thinking that the man was reducing the price because Hadhrat Ali رضي الله تعالى عنه was the Ameerul Mu'mineen). "Not at all," the man replied, "that is really the price." Hadhrat Abu Sa'eed says that he then saw Hadhrat Ali رضي الله تعالى عنه untie a knot in his clothing containing some Dirhams and giving it to the trader. Hadhrat Ali رضي الله تعالى عنه then wore the *Qamees,* which happened extend past the ends of his fingers. By his instruction, the excess that extended past his fingers was then cut off. (7)

A freed slave of Hadhrat Abu Udhayn reports that he once saw Hadhrat Ali رضي الله تعالى عنه come out of his house and approach cloth merchant saying, "Do you have a *Qamees* made in Sumbulaan?" The man took out one and when Hadhrat Ali

(1) Ibn Sa'd (Vol.3 Pg.58).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.82).
(3) Hannaad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57). Ibn Sa'd (Vol.3 Pg.28) has reported a similar narration.
(4) Ibn Abi Shaybah and Hanaad.
(5) Hanmaad and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.57).
(6) Ibn Uyaynah in his Jaami, Askari in his Mawaa'idh, Sa'eed bin Mansoor, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.83).

رضي الله تعالى عنه wore it, it reached halfway down his calves. Looking down to his right and left, Hadhrat Ali رضي الله تعالى عنه remarked, "I have not seen a better fit. How much is this?" "Four Dirhams, O Ameerul Mu'mineen," the man replied. Hadhrat Ali رضي الله تعالى عنه then untied the money from his loincloth, handed it over to the man and then left. (1)

The Practices of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه With Regard to Clothing

Hadhrat Sa'd bin Ibraheem says, "I saw Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه wearing a shawl or a suit of clothing worth four or five hundred Dirhams." (2)

Hadhrat Qur'ah relates that when he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه wearing coarse and stiff clothing, he approached him saying, "O Abu Abdur Rahmaan! I have brought you soft clothing made in Khurasaan and it would give me great pleasure to see you wearing them because your clothing is extremely coarse and stiff." "Show it to me so that I may see it for myself," Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said. Feeling it with his hand, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه asked, "Is this silk?" "No, it is cotton," Hadhrat Qur'ah assured him. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه however said, **"I fear wearing this because I fear becoming a boastful snob. Verily Allaah detests the boastful snob."** (3)

Hadhrat Abdullaah bin Hubaysh relates that he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه wearing two cloths made by the *Ma'aafir* (a tribe in Yemen), which reached **halfway down his calves.** (4)

Hadhrat Waqdaan reports that he once heard a person asking Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "What clothing should I wear?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, **"Clothing that will neither cause foolish people to ridicule you nor cause intelligent people to criticise you** (for being extravagant)." "What type of clothing is that?" the man asked. "What costs between five and ten Dirhams," came the reply. (5)

Hadhrat Abu Is'haaq reports that he saw Hadhrat Abdullaah bin Umar رضي الله تعالى عنه wear his loincloth halfway down his calves. In another narration, he mentions that he saw several Sahabah رضي الله تعالى عنهم such as Hadhrat Usaamah bin Zaid رضي الله تعالى عنه, Hadhrat Zaid bin Arqam رضي الله تعالى عنه, Hadhrat Baraa bin Aazib رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه all wearing their loincloths halfway down their calves.(6)

Hadhrat Uthmaan bin Abu Sulaymaan reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once purchased and wore a garment worth a thousand

(1) Ahmad in his *Zuhd*, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.8).
(2) Ibn Sa'd (Vol.3 Pg.131).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302). Ibn Sa'd (Vol.4 Pg.175) has reported a similar narration.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.302).
(6) Abu Nu'aym in his *Hilya* (Vol.4 Pg.341).

Dirhams.[1]

The Practices of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Asmaa رضي الله تعالى عنها With Regard to Clothing

Hadhrat Katheer bin Ubayd narrates that when he once went to Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها, she told him to wait until she completed stitching her old garment. As he waited, he remarked, "O Ummul Mu'mineen! If I went out and informed the people about this, they would regard it as miserliness from your side (thinking that you are too miserly to buy new clothes)." Hadhrat Aa'isha رضي الله تعالى عنها said, "Do as you see fit. **The person who does not wear old clothes does not deserve new clothes** (and may not have them in the Aakhirah)."[2]

Hadhrat Abu Sa'eed reports that when someone entered Hadhrat Aa'isha رضي الله تعالى عنها's room as she was stitching her old garment, he remarked, "O Ummul Mu'mineen! Has Allaah not granted an abundance of wealth (to buy new clothing rather than patch old clothing)?" Hadhrat Aa'isha رضي الله تعالى عنها replied, "Leave us alone! The person who does not wear old clothes does not deserve new clothes." [3]

When Hadhrat Mundhir bin Zubayr رضي الله تعالى عنه arrived from Iraq, (his mother) **Hadhrat Asmaa bint Abu Bakr رضي الله تعالى عنها had already become blind.** He sent for her delicate and exquisite garments made in *Marw* and Quw and when she felt it, she exclaimed, "Alas! Send this clothing **back to him.**" Hadhrat Mundhir رضي الله تعالى عنه felt hurt about it and said, "Dear mother! The garments are not transparent." She replied, "Even though they are not transparent, **they are revealing.**" When he then bought for her common garments made in *Marw* and *Quw,* she accepted them saying, "It is these types of garments that you should give me to wear." [4]

The Practice of Hadhrat Umar رضي الله تعالى عنه with Clothing

Hadhrat Anas رضي الله تعالى عنه reports that a woman once came to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! My upper garment is all tattered." "Have I not given you anything to wear?" Hadhrat Umar رضي الله تعالى عنه asked. "You have given me," she replied, "but it has torn." Hadhrat Umar رضي الله تعالى عنه immediately sent for an exquisite upper garment and some thread to be given to her. He then said to her, "Wear that (old clothing) when you are making bread and cooking and then wear this (new garment) once you have finished. Those not wearing old clothing do not deserve new clothes." [5]

Hadhrat Kharasha bin Hurr reports that he was once looking at Hadhrat Umar رضي الله تعالى عنه as a youngster passed by, **wearing his loincloth below his ankles and dragging it along** as he walked. Hadhrat Umar رضي الله تعالى عنه called for him and asked,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.321).
(2) Bukhaari in his Adab (Pg.68).
(3) Ibn Sa'd (Vol.8 Pg.73).
(4) Ibn Sa'd (Vol.8 Pg.252).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.55).

"Are you menstruating?" "What! O Ameerul Mu'mineen!" asked the youngster in surprise "Do men also menstruate. Hadhrat Umar رضي الله تعالى عنه replied, "Then what is the matter with you hanging your garment below your ankles?" Hadhrat Umar رضي الله تعالى عنه **then sent for a knife, gathered the end of the loincloth and cut off whatever hung beneath the ankles."** Hadhrat Kharasha says, "It is as if I can still see the threads dangling over his heels." (1)

Hadhrat Abu Uthmaan Nahdi reports that they were in Azerbaijan under the command of Hadhrat Utba bin Farqad رضي الله تعالى عنه when a letter from Hadhrat Umar رضي الله تعالى عنه arrived. The letter read: "Ensure that you wear your loincloths, shawls and shoes and throw away your socks and trousers. Make sure that you adopt the attire of your forefather Ismaa'eel عليه السلام and stay away from lives of luxury and the attire of the non-Arabs. Remain in the sun because it is the bath of the Arab. Dress simply like Ma'd bin Adnaan, live tough lives, wear old clothes, mount your animals without stirrups, do target practice and jump directly onto your horses (from the ground). Remember that Rasulullaah ﷺ forbade (men from) wearing silk unless it be only this much. Rasulullaah ﷺ then indicated with his middle finger." (2)

The Homes of Rasulullaah ﷺ's Wives

Hadhrat Mu'aadh bin Muhammad Ansaari says that they were sitting in a gathering between the pulpit and the grave of Rasulullaah ﷺ. In the gathering was Hadhrat Imraan bin Abu Anas and Hadhrat Ataa Khuraasaani was saying, "I saw that the rooms of Rasulullaah ﷺ's wives were made from the trunks of palm trees and their doors were simply veils made from black (animal) hairs. I was also present when the letter of (the king) Waleed bin Abdil Malik was read out, giving instructions for the rooms of Rasulullaah ﷺ's wives to be included within the Masjid. I have never seen more people weeping than I did that day. On that day, I heard Sa'eed bin Musayyib say, **'By Allaah! I wish that they would leave the rooms as they are so that future generations of Madinah's people and people coming from other lands could see with how little Rasulullaah ﷺ sufficed in his life. This would then cause people to abstain from amassing wealth and from boasting about worldly commodities."**

Hadhrat Mu'aadh relates further that when Hadhrat Ataa Khuraasaani had completed his narration, Hadhrat Imraan bin Abu Anas said, "There were four rooms made from unbaked bricks with courtyards of palm trunks while the other five were made of plastered palm trunks with no courtyards at all. Their doors were simple veils made from black (animal) hair. When I measured the veils, I found that they were three arm's lengths in height and more than an arm's length in width. As for the weeping that you mentioned, I can recall myself sitting in a gathering with a group of the Sahabah رضي الله تعالى عنهم's children. Amongst them was Abu Salamah bin Abdur Rahmaan, Abu Umaamah bin Sahl bin Hunayf and Khaarijah bin Zaid. **They wept so much that their beards were wet.** Abu Umaamah was the

(1) Sufyaan bin Uyaynah in his Jaami, as quoted in *Kanzul Ummaal* (Vol.8 Pg.59).
(2) Abu Dharr Harawi in his Jaami and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.58).

one who remarked, 'If only they had preserved the rooms without demolishing them so that (by seeing them) people would reduce their building endeavours and see what Allaah preferred for His Nabi ﷺ even though He possessed the keys to the treasures of the world." (1)

(1) Ibn Sa'd (Vol.8 Pg.167).

Volume Three

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Chapter Eleven

The Chapter Concerning the Belief that the Sahabah رضي الله تعالى عنهم Had in the Unseen

This chapter highlights how the Sahabah رضي الله تعالى عنهم believed in the unseen and how for the news Nabi ﷺ gave them, they forsook temporary pleasures, human evidence, transitory opinions and worldly experiences. It was as if they were actually witnessing the unseen and rejecting what they witnessed.

The Magnificence of Imaan

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Testifies with Conviction that there is none worthy of worship but Allaah

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "We were a group of Sahabah رضي الله تعالى عنهم including Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه sitting around Rasulullaah ﷺ, when he got up to leave. Because Rasulullaah ﷺ delayed in returning to us, we feared that he may have come to some harm in our absence. This alarmed us and we quickly got up. I was the first to be alarmed and in my search for Rasulullaah ﷺ, I reached an orchard belonging to the Banu Najjaar tribe of the Ansaar. I circled the orchard looking for a gate, but could not find any. I then came across a stream running into the orchard from a well outside. I therefore squeezed through and found Rasulullaah ﷺ there.

'Abu Hurayrah?' Rasulullaah ﷺ asked. 'Yes, O Rasulullaah ﷺ,' I replied. 'What is the matter?' he asked. I explained, 'You were with us when you left. When you delayed in returning to us, we feared that you may have come to some harm in our absence. This alarmed us and I was the first to be alarmed. When I reached this orchard, I squeezed through as a fox would do and entered. The others are all behind me.' Handing me his shoes, Rasulullaah ﷺ said, 'O Abu Hurayrah! Take these shoes of mine and give the **glad tidings of Jannah to every person you meet outside this orchard who testifies with conviction of the heart that there is none worthy of worship but Allaah.**

The first person I met was Umar رضي الله تعالى عنه. 'What are these shoes, O Abu Hurayrah?' he asked. These are Rasulullaah ﷺ's shoes. He has sent me to give the glad tidings of Jannah to every person I meet who testifies with conviction of the heart that there is none worthy of worship but Allaah.' Umar رضي الله تعالى عنه then struck me so hard on the chest that I fell down on my buttocks. He then instructed me to return and I returned to Rasulullaah ﷺ seeking help in tears. Umar رضي الله تعالى عنه

was almost upon me as he came in my footsteps. 'What has happened to you, O Abu Hurayrah?' Rasulullaah ﷺ asked. I related the incident to him saying, 'I met Umar رضي الله تعالى عنه and when I told him the message you had sent me with, he struck me so hard on the chest that I fell down on my buttocks. He then told me to return.'

'O Umar!' Rasulullaah ﷺ said, 'What made you do that?' Umar رضي الله تعالى عنه said, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! Did you send Abu Hurayrah with your shoes to give the glad tidings of Jannah to every person he meets who testifies with conviction of the heart that there is none worthy of worship but Allaah?' 'I certainly did,' Rasulullaah ﷺ replied. 'Do not do that,' Umar رضي الله تعالى عنه pleaded, 'because I fear that people would pin all their hopes in this (and stop doing good deeds). Rather leave them to continue doing good deeds.' Rasulullaah ﷺ then said, 'Then leave them.'"[1]

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Dies Without Committing Shirk

Hadhrat Abu Dharr رضي الله تعالى عنه narrates, "When I came outdoors one night, I happened to see Rasulullaah ﷺ walking all alone. Thinking to myself that perhaps Rasulullaah ﷺ did not like anyone to be walking with him, I started walking where the moonlight was not shining (so that he may not notice me). Rasulullaah ﷺ however turned around and when he saw me, he asked, 'Who is there?' I replied by saying, 'It is Abu Dharr. May Allaah sacrifice me for you!' 'Come here, O Abu Dharr,' Rasulullaah ﷺ called out. After walking with him for a while, Rasulullaah ﷺ said, 'Verily those with plenty of wealth will have the least (rewards) on the Day of Qiyaamah except for the person whom Allaah gives wealth in abundance and he distributes it to his right, his left, in front of him and behind him, using it all in good causes.'

I then walked on a while longer with Rasulullaah ﷺ when he said, 'Sit down here.' It was an open plain surrounded by stones where he made me sit. He then said to me, 'Remain here until I return.' Rasulullaah ﷺ then walked away into the rocky plain until he disappeared from my view. He was away for a long time until I eventually heard him say as he returned, 'Even though he commits adultery or steals?' When he returned, I could not wait to ask, 'May Allaah sacrifice me for you, O Nabi of Allaah ﷺ! With whom were you talking amongst the rocks? I heard no one reply to you.' Rasulullaah ﷺ replied, 'That was Jibra'eel عليه السلام who came to me when I was a amongst the rocks. He said, **'Give your Ummah the good news that whoever of them dies without committing Shirk shall enter Jannah.' 'O Jibra'eel!' I asked, 'Even though he commits adultery or steals?' 'Yes,' he replied.**

'Even though he commits adultery or steals, O Rasulullaah ﷺ?' I echoed. 'Yes,' Rasulullaah ﷺ replied. I repeated, 'Even though he commits adultery or steals?' 'Certainly,' Rasulullaah ﷺ replied, 'even though he drinks wine.'"[2]

(1) Muslims, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.7).
(2) Bukhaari and Muslim, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.7).

Another narration adds that after Hadhrat Abu Dharr رضي الله تعالى عنه repeated the question for the fourth time, Rasulullaah ﷺ said, "Even though Abu Dharr's nose is rubbed in dust (i.e. this shall be the case even though Abu Dharr may not agree)."(1)

The Incident of the Bedouin with Great Understanding

Hadhrat Anas رضي الله تعالى عنه reports that an old Bedouin called Hadhrat Alqama bin Ulaatha رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I am an old man who is unable to learn the Qur'aan. However, I do testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. In this I have firm conviction." When the old man had left, Rasulullaah ﷺ remarked, "That man has great understanding." It has also been reported that Rasulullaah ﷺ said, "That companion of yours has great understanding."(2)

The Narration of Hadhrat Uthmaan رضي الله تعالى عنه Stating that Jahannam is Forbidden to the One who Recites the Shahaadah

Hadhrat Uthmaan رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say, "I know a statement which if a person says sincerely from his heart, he will become forbidden to the fire of Jahannam." To this, Hadhrat Umar رضي الله تعالى عنه said, "Should I not tell you what it is? It is the statement of sincerity upon which Allaah has made Muhammad ﷺ and his Sahabah رضي الله تعالى عنهم steadfast. It is the statement of Taqwa that the Nabi of Allaah ﷺ had encouraged his uncle Abu Taalib to recite at the time of his death. It is to testify that there is none worthy of worship but Allaah."(3)

Rasulullaah ﷺ Gives the Glad Tidings of Forgiveness to the Sahabah رضي الله تعالى عنهم who Recited the Shahaadah with him in a Particular Gathering

Hadhrat Ya'la bin Shaddaad reports that Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه was also present and confirming Hadhrat Abu Shaddaad رضي الله تعالى عنه when he said, "We were with Rasulullaah ﷺ when he asked, 'Is there any stranger amongst you?' Rasulullaah ﷺ was referring to the presence of any Jews or Christians. When we assured Rasulullaah ﷺ that there was none, he had the door closed and said, 'Raise your hands and say: Laa Ilaaha Illallaah'. We (together with Rasulullaah ﷺ) had our hands raised for a while, after which Rasulullaah ﷺ put his hands down saying, "All praise is for Allaah. O Allaah! You sent me with

(1) Tirmidhi.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70). Kharaa'iti in his Makaarimul Akhlaaq and Daar Qutni in his Afraad have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.503).

(3) Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.15). Abu Ya'la, Ibn Khuzaymah, Ibn Hibbaan, Bayhaqi and others have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

this Kalimah, instructed me with (believing in) it and promised me Jannah for it. Verily, You never break Your promises." (1)

Rasulullaah ﷺ Gives Glad Tidings to the Sahabah رضي الله تعالى عنهم in Kudayd

Hadhrat Rufaa'ah Juhani رضي الله تعالى عنه reports that they were once returning with Rasulullaah ﷺ (to Madinah) when we arrived in Kudayd. When some people started seeking permission from Rasulullaah ﷺ to return to their families, Rasulullaah ﷺ granted permission. Rasulullaah ﷺ then stood up and after duly praising Allaah, he said, "What is the matter with some men who feel that the side of the tree near Rasulullaah ﷺ is more repulsive to them than the other side?" When Rasulullaah ﷺ said this, there was not a person who was not in tears. Someone then remarked, "Whoever seeks leave after this must be a fool!"

Rasulullaah ﷺ then praised Allaah, said many good things and then added, "I testify before Allaah that when a person testifies with sincerity of heart that there is none worthy of worship but Allaah, that I am the Rasul of Allaah and he then proceeds to walk on the right, he will certainly walk the path to Jannah as soon as he dies. My Rabb تبارك وتعالى has promised me that He will admit **seventy thousand members of my Ummah into Jannah without reckoning or punishment. However, I strongly believe that even before they enter, you people as well your righteous forefathers, spouses and progeny will have already occupied your abodes in Jannah."** (2)

Another narration clarifies that it was Hadhrat Abu Bakr رضي الله تعالى عنه who said, "Whoever seeks leave after this must be a fool!" (3)

The Shahaadah Atones for a False Oath

Hadhrat Anas رضي الله تعالى عنه narrates that when Rasulullaah ﷺ charged a particular person for doing something, the man denied it saying, "No. I swear by the Being besides Whom there is none worthy of worship that I did not do it." Rasulullaah ﷺ was however certain that the man had done it, so after repeating himself several times, Rasulullaah ﷺ said, "Atone for this by attesting that there is none worthy of worship but Allaah." (4) Another narration states that Rasulullaah ﷺ said, "Atone for your lie by confirming that there is none worthy of worship but Allaah." (5)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "When a man took a false oath using the words 'I swear by the Being besides Whom there is none worthy of worship', Allaah forgave him (because he recited the

(1) Ahmad, Tabraani and Bazzaar, all reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.19).
(2) Ahmad and Ibn Maajah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.20).
(3) Daarmi, Ibn Khuzaymah, Ibn Hibbaan and Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.287).
(4) Bazzaar.
(5) Abu Ya'la. Both Bazzaar and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.83). Ibn Hajar has however commented on the chain of narrators.

words of the Kalimah)." (1)

People who Recited the Shahaadah will Leave Jahannam

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When the people of Jahannam will get together, amongst them will also be those who faced the Qibla (Muslims). The Kuffaar will then say to the Muslims, 'Were you people not Muslims?' When the Muslims reply in the affirmative, the Kuffaar will ridicule, 'Then of what use was your Islaam when you have ended up with us here in the fire?' The Muslims will reply, 'We were detained because of the sins that we committed.' When Allaah hears what the Kuffaar have to say, He will issue orders that all those who faced the Qibla should be removed from Jahannam. When the Kuffaar remaining behind in Jahannam see this, they will lament, 'If only we had been Muslims so that we could leave just as they have left.'" Rasulullaah ﷺ then recited:

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

﴿الٓرٰ قف تِلْكَ اٰيٰتُ الْكِتٰبِ وَ قُرْاٰنٍ مُّبِيْنٍ ۝ رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ﴾ (سورة الحجر: آيت ١، ٢)

Alif Laam Raa *(Only Allaah knows the meaning of these letters).* These are the verses of the Book and the clear Qur'aan. Many a time the Kuffaar will wish that they had been Muslims. {Surah Hijr, verses 1,2} (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When some believers in (the Kalimah) 'Laa Ilaaha Illallaah' will enter Jahannam because of their sins, the worshippers of (the idols) Laat and Uzza will ridicule them saying, 'Of what use was your recitation of 'Laa Ilaaha Illallaah' when you are with us in Jahannam.' Allaah will then get angry for their part. He will remove the Muslims from Jahannam and put them in the river of life where their burns will be healed just as the moon recovers from its eclipse. They will then enter Jannah where they will be called 'the people from Jahannam'." (3)

Another narration of Tabraani reports that because of the blackness on their faces, they will be called 'the people from Jahannam'. They will then plead to Allaah saying, "O Rabb! Remove this name from us." Allaah will then command them to bath in a river in Jannah, after which the name will be removed from them (because the blackness will be removed).

A Group of Mu'mineen that will be Saved from Jahannam

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Islaam shall fade away just as decorative work fades from a garment. People will have no

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.83).
(2) Tabraani. Ibn Abi Haatim has reported a similar narration.
(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.546).

idea what fasting, Sadaqah or sacrifice are. Then such a night will pass over the Qur'aan after which not a single verse of the Qur'aan will be found on earth (the angels will remove every Qur'aan from earth). There shall then remain only a few pockets of people amongst whom an old man and an old lady will say, 'Because we found our forefathers reciting this Kalimah 'Laa Ilaaha Illallaah', we also recite it.'" To this, one of the narrators called Hadhrat Sila asked, "Of what use will the Kalimah 'Laa Ilaaha Illallaah' be to them when they will have no idea what fasting, Sadaqah or sacrifice are?" When Hadhrat Hudhayfah رضي الله تعالى عنه ignored the question, Hadhrat Sila repeated it thrice. Each time, Hadhrat Hudhayfah رضي الله تعالى عنه ignored the question until on the third occasion, he turned to Hadhrat Sila and said, "O Sila! It will save them from Jahannam! It will save them from Jahannam! It will save them from Jahannam!" (1)

The Statements of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Shahaadah and those Reciting it

Hadhrat Ali رضي الله تعالى عنه once said, "The people with the clearest record with Allaah تبارك وتعالى and who know Him best are those who have the most love for and who most honour the sanctity of the believers in 'Laa Ilaaha Illallaah'." (2)

Hadhrat Saalim bin Abul Ja'd reports that someone once informed Hadhrat Abu Dardaa رضي الله تعالى عنه that Abu Sa'd bin Munabbih had set a hundred slaves free. Hadhrat Abu Dardaa رضي الله تعالى عنه remarked, "Setting a hundred slaves free from the wealth of a single person is a great deed. However, if you please, I can inform you of something better than that. **(It is) Imaan that is attached to the heart day and night and keeping your tongue moist with the Dhikr of Allaah تبارك وتعالى.**"(3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Verily Allaah has distributed good character amongst you just as He has distributed your sustenance: Whereas Allaah has given wealth to those whom He loves as well as those whom He does not love, He gives Imaan only to those whom He loves. **Therefore, it is only when Allaah loves someone that He gives him Imaan.** The person who is too miserly to spend (in Sadaqah), too scared to fight the enemy in Jihaad and cannot exert himself in Ibaadah at nights should recite 'Laa Ilaaha Illallaah', 'Allaahu Akbar', 'Al Hamdu Lillaah' and 'Subhaanallaah' in abundance." (4)

The Gatherings of Imaan

The Eagerness of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه to Participate in the Gatherings of Imaan

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that whenever Hadhrat Abdullaah bin

(1) Haakim (Vol.4 Pg.545), reporting from reliable sources as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219). Ibn Abi Dunya has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.90) and Mudhiri in his *Targheeb wat Tarheeb* (Vol.3 Pg.95).

Rawaaha رضي الله تعالى عنه met one of the Sahabah رضي الله تعالى عنهم, he say to him, "Come! Let us believe in our Rabb for a moment (let us refresh our Imaan by talking about Allaah for a while)." When he said this to someone one day, the man became angry and reported it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Look at Ibn Rawaaha. He prefers your Imaan to the Imaan of a moment." Nabi ﷺ replied, "May Allaah forgive Ibn Rawaaha. **He loves the gatherings about which the angels boast.**" (1)

Hadhrat Ataa bin Yasaar narrates that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه once said to one of his companions, "Come here so that we may believe for a while." "Are we not already believers?" the other asked. "Certainly," Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه replied, **"but let us talk about Allaah so that our Imaan can be increased."** (2)

Hadhrat Shurayh bin Abdullaah reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه would grab hold of the hand of one of the Sahabah رضي الله تعالى عنهم and say, "Stand with me so that we may believe for a while by sitting in a gathering of Dhikr." (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه says, "Abdullaah bin Rawaaha رضي الله تعالى عنه once caught hold of my hand saying, 'Come! Let us believe for a moment because the heart overturns faster than a pot boiling at its pitch." (4)

Hadhrat Abu Dardaa رضي الله تعالى عنه says, "When Abdullaah bin Rawaaha رضي الله تعالى عنه would meet me, he would say, 'O Uwaymir! Sit down so that we may discuss (Imaan) for a while.' We would then sit down and discuss, after which he would say, 'This is a gathering of Imaan. The example of Imaan is like that of your *Qamees*. When you have taken it off, you will again be putting it on and when you have put it on, you will again be taking it off. The heart overturns faster than a pot boiling at its pitch." (5)

The Eagerness of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Mu'aadh رضي الله تعالى عنه to Participate in the Gatherings of Imaan

Hadhrat Abu Dharr رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه would grab hold of the hands of one or two Sahabah رضي الله تعالى عنهم and say, "Stand awhile with me so that we may renew our Imaan." They would then talk about Allaah تبارك وتعالى. (6)

Hadhrat Aswad bin Hilaal reports that they were walking with Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه when he said to them, "Sit with us so that we may believe for a moment." (7)

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haafidh has commented on the chain of narrators in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.258).
(2) Bayhaqi.
(3) Haafidh Abul Qaasim Laalkaa'ee.
(4) Tayaalisi.
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).
(6) Ibn Abi Shaybah and Laalkaa'ee in his Sunnah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

Renewing Imaan

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "**Renew** your Imaan." "O Rasulullaah ﷺ!" someone asked, "How are we to renew our Imaan?" Rasulullaah ﷺ replied, "**Abundantly recite 'Laa Ilaaha Illallaah'.**" (1)

Rejecting Experience and Eye-Witness Accounts

The incident of a Man With Diarrhoea

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ saying, "My brother is suffering from diarrhoea." "Give him honey to drink," Rasulullaah ﷺ said. The man went, gave honey to his brother and then returned saying, "O Rasulullaah ﷺ! I gave him honey but it only made his diarrhoea worse." "Go and give him honey to drink," Rasulullaah ﷺ repeated. The man went, again gave his brother honey and then returned yet again saying, "His diarrhoea is now even worse." Rasulullaah ﷺ said, "**Allaah speaks the truth and it is your brother's belly that is lying.** Go and give him honey." This time when the man gave honey to his brother, he was completely cured. (2)

The Incident of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and his Wife

Hadhrat Zaynab رضي الله تعالى عنها who was the wife of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "Whenever (my husband) Abdullaah came home after relieving himself, he would clear his throat at the door and spit so that he does not enter upon us unexpectedly while we are in a condition that he would find unpleasant. He happened to return one day while I had with me an old lady who was busy reciting some incantations to cure me from erysipelas(3). When he cleared his throat, I quickly hid her beneath the bed. He then came in and sat next to me. Noticing a thread around my neck, he asked, 'What is this thread for?' I replied, 'An incantation has been read on it for me.' He held it, cut it and then said, '**The family of Abdullaah have no need for Shirk. I have heard Rasulullaah ﷺ say that incantations, talismans and amulets amount to *Shirk* (when people believe that they possess the inherent quality of healing).**'"

Hadhrat Zaynab رضي الله تعالى عنها continues, "I then said to him, 'Why do you say that when it is true that I often experience pain in my eye and whenever I go to a particular Jewish lady who recites incantations on it, the pain subsides?' He replied, 'That is because Shaytaan pokes your eye and when the incantations are read on it, he stops poking at it. All you need to do is to recite what Rasulullaah ﷺ used to recite (which is):

"اَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ وَأَنْتَ الشَّافِيْ لَا شِفَاءَ اِلَّا شِفَاءُ كَ شِفَاءً لَا يُغَادِرُ سَقَمًا"

"O Rabb of mankind, remove the difficulty. You grant a cure for there is

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.82) and Mundhiri in *Targheeb wat Tarheeb* (Vol.3 Pg.75).

(2) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.575).

(3) A severe bacterial skin rash accompanied by fever and vomiting.

none who can cure besides You. There is also no cure like Your cure. Grant a cure that does not leave out any illness." (1)

The Incident of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and his Wife

Hadhrat Ikramah reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه was once lying beside his wife when he got up and went to have intercourse with one of his slave women in another part of the house. His wife was alarmed when she did not see him lying where he had been so she immediately got up and left the room. When she saw him on the slave woman, she returned to her room, took a knife and went back. Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه had just finished and had stood up when he met her carrying the knife. "What is the matter?" he asked. "What is the matter indeed!" she replied, "Had I found you where I had seen you just now, I would have plunged this knife between your shoulders!" "And just where did you see me?" he asked. "I saw you upon the slave," she replied. "It could not have been me that you saw," he said. He then continued, **"Rasulullaah ﷺ has prohibited anyone from reciting the Qur'aan when one is impure** (as I should be if I had had intercourse, yet I can recite for you)." "Then recite," she challenged. He then recited the following (couplets which mean):

"Rasulullaah ﷺ came to us reciting the Book
That shines forth like the rising dawn
He brought guidance after darkness and our hearts are convinced that whatever he says must happen
While he spends the night separated from his bed (engaged in Ibaadah) the Mushrikeen lie heavily on their beds"

(Thinking that these are verses of the Qur'aan) His wife said, "I believe in the Book of Allaah and reject what the eyes have seen." When Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه went early to Rasulullaah ﷺ the next morning and informed him about what had transpired, **Rasulullaah ﷺ smiled so broadly that his molars became visible.** (2)

The Incident of Hadhrat Umar رضي الله تعالى عنه and Rasulullaah ﷺ at Hudaybiyyah

Hadhrat Habeeb bin Abu Thaabit narrates that when he went to pose some questions to Hadhrat Abu Waa'il رضي الله تعالى عنه, the Sahabi related to them that when they were fighting at Siffeen, someone asked, "Have you not seen those who are called towards the Book of Allaah (to settle their disputes)?" "Yes, we have," replied Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه. It was then that Hadhrat Sahl bin Hunayf رضي الله تعالى عنه said, "You have only yourselves to blame! I have seen us at Hudaybiyyah when Nabi ﷺ entered into a peace treaty with the Mushrikeen. Had we deemed fighting to be the solution, we would have fought (but it was in

(1) Ahmad, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.494).
(2) Daar Qutni (Pg.44,45). The author of Ta'leequl Mughni (Pg.45) has commented on the chain of narrators.

the best interest to enter into the treaty)." He then continued to narrate that at the time Hadhrat Umar رضي الله تعالى عنه asked, "Are we not on the truth and the Mushrikeen on falsehood? Will not our martyrs go to Jannah while their dead will go to Jahannam?" "Certainly," Rasulullaah ﷺ replied. "Then why should we compromise our Deen?" Umar رضي الله تعالى عنه asked, "Why should we return when Allaah has not yet decided between us and the Mushrikeen?" Rasulullaah ﷺ reassured him saying, **"O son of Khattaab! I am the Rasul of Allaah and Allaah shall never ever lead me to destruction."**

Hadhrat Umar رضي الله تعالى عنه was still upset when he went away. He proceeded straight to Hadhrat Abu Bakr رضي الله تعالى عنه and asked, "O Abu Bakr! Are we not on the truth and the Mushrikeen on falsehood?" "O son of Khattaab!" Hadhrat Abu Bakr رضي الله تعالى عنه said, **"He is the Rasul of Allaah and Allaah shall never ever lead him to destruction."** It was after this that Allaah revealed Surah Fatah. (1)

Another narration states that Hadhrat Sahl bin Hunayf رضي الله تعالى عنه said, "O people! You have only your own opinions to blame! I have seen myself on the day of Abu Jandal (when Rasulullaah ﷺ was forced to hand him over to the Mushrikeen according to the demands of the treaty). Had I the ability to reverse this decision of Rasulullaah ﷺ, I would have certainly done so (but no one's Imaan would allow him to oppose a decision coming from Rasulullaah ﷺ). Yet another narration adds that when Surah Fatah was revealed, Rasulullaah ﷺ sent for Hadhrat Umar رضي الله تعالى عنه and recited it to him. (2)

In the chapter concerning Da'wah towards Allaah and His Rasool ﷺ (Chapter one) and under the discussion of the Treaty of Hudaybiyyah, the narration of Hadhrat Miswar bin Makhramah رضي الله تعالى عنه has already been quoted. The narration states that Hadhrat Abu Jandal رضي الله تعالى عنه addressed the Muslims saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrat Abu Jandal رضي الله تعالى عنه had endured severe torture at the hands of the Mushrikeen.

Hadhrat Umar رضي الله تعالى عنه then approached Rasulullaah ﷺ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ﷺ. Hadhrat Umar رضي الله تعالى عنه asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ﷺ. "Then," asked Hadhrat Umar رضي الله تعالى عنه, "why do we have to submit?" Rasulullaah ﷺ said to him, "I am certainly the Rasool of Allaah. **I cannot disobey Him and He is my Helper.**" Hadhrat Umar رضي الله تعالى عنه asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ﷺ replied, "Indeed I did but **did I tell you that it would be this year?**" "No," said Hadhrat Umar رضي الله تعالى عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ﷺ assured him.

Hadhrat Umar رضي الله تعالى عنه then approached Hadhrat Abu Bakr رضي الله تعالى عنه and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrat Abu Bakr رضي الله تعالى عنه. "Then," asked

(1) Bukhaari and Muslim.

(2) Nasa'ee, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.200).

Hadhrat Umar رضي الله تعالى عنه, "why do we have to submit?" Hadhrat Abu Bakr رضي الله تعالى عنه said to him, "O person! He is certainly the Rasool of Allaah. **He cannot disobey Allaah and Allaah is his Helper.**" Hadhrat Umar رضي الله تعالى عنه asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "He did indeed, **but did he tell you that it would be this year?**" "No," said Hadhrat Umar رضي الله تعالى عنه. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr رضي الله تعالى عنه assured him. After narrating this incident, Hadhrat Umar رضي الله تعالى عنه says that he later carried out numerous good deeds to make amends for this behaviour.

The Happiness of Rasulullaah ﷺ when Revelation About Forgiveness and Victory Arrived as they were Returning from Hudaybiyyah

Hadhrat Anas رضي الله تعالى عنه narrates that as Rasulullaah ﷺ was returning from Hudaybiyyah, Allaah revealed the verse:

﴿لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ﴾ (سورة فتح: آيت٢)

So that Allaah may forgive you *(O Rasulullaah ﷺ)* for your past shortcomings and those that may occur in the future. {Surah Fatah, verse 2}

Rasulullaah ﷺ then said, "Such a verse was revealed to me tonight that I love more than everything on earth." When Rasulullaah ﷺ recited the verse to the Sahabah رضي الله تعالى عنهم, they said, "Congratulations to you, O Nabi of Allaah ﷺ. Allaah has made it clear how He will be treating you, but what about us?" It was then that the following verse was revealed:

﴿لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ؕ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۝﴾ (سورة فتح: آيت٥)

So that Allaah may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and He shall *(also)* pardon them for their sins. This is the great success in Allaah's sight. {Surah Fatah, verse 5}(1)

Hadhrat Anas رضي الله تعالى عنه reports that after Rasulullaah ﷺ had been prevented from performing Umrah, he was returning from Hudaybiyyah when the following verse was revealed:

﴿اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۝﴾ (سورة فتح: آيت١)

Indeed, We have granted you *(O Rasulullaah ﷺ)* a clear victory(2). {Surah Fatah, verse 1}

When Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم slaughtered their sacrificial animals at Hudaybiyyah, they were filled with grief and sorrow. Rasulullaah ﷺ

(1) Ahmad. Bukhaari and Muslim have reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.183).

(2) Allaah granted the victory through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah.

then said, "Such a verse was revealed to me that I love more than all the world." He then recited to them the verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۝ وَّيَنصُرَكَ اللّٰهُ نَصْرًا عَزِيزًا ۝﴾

(سورة فتح: آيت ١ تا ٣)

Indeed, We have granted you *(O Rasulullaah ﷺ)* a clear victory *(through the Treaty of Hudaybiyyah). (Allaah granted this victory to Rasulullaah ﷺ so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,)* So that Allaah may forgive you *(O Rasulullaah ﷺ)* for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path and *(so that)* Allaah may grant you assistance that is most powerful *(with which you can never be defeated).* {Surah Fatah, verses 1-3}

When Rasulullaah ﷺ recited the verse to the Sahabah رضي الله تعالى عنهم, they said, "Congratulations to you, O Nabi of Allaah ﷺ..." The rest if the narration is the same as the one above. (1)

Hadhrat Mujammi bin Jaariya Ansaari رضي الله تعالى عنه who was one of those Sahabah رضي الله تعالى عنهم who were proficient in the knowledge of the Qur'aan reports that he was also present at Hudaybiyyah. After they had left, they saw people racing their camels. "What is the matter with them?" they asked each other. When they were informed that revelation had come to Rasulullaah ﷺ, they all rushed to Rasulullaah ﷺ, who was then sitting on his camel at a place called *Kuraa'ul Ghameem.* When the Sahabah رضي الله تعالى عنهم had gathered around, Rasulullaah ﷺ recited to them:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝﴾ (سورة فتح: آيت ١)

Indeed, We have granted you *(O Rasulullaah ﷺ)* a clear victory. {Surah Fatah, verse 1}

Someone asked, "O Rasulullaah ﷺ! Is this a victory?" "Yes," Rasulullaah ﷺ replied, "I swear by the Being Who controls the life of Muhammad that this is certainly a victory." The Hadith continues further. (2)

Hadhrat Baraa رضي الله تعالى عنه once said, "You people regard the conquest of Makkah as the 'victory' (referred to in the first verse of Surah Fatah). Although that certainly was a great victory, we (the Sahabah رضي الله تعالى عنهم) regard the 'victory' to be the pledge of *Ridwaan* taken at Hudaybiyyah." The narration still continues further. (3)

Hadhrat Jaabir رضي الله تعالى عنه says, "We regard the 'victory' to be nothing other than the Treaty of Hudaybiyyah." (4)

(1) Ibn Jareer (Vol.26 Pg.44).

(2) Ahmad. Abu Dawood has reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.173).

(3) Bukhaari, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.182).

(4) Ibn Jareer (Vol.26 Pg.44).

The Incident of the River Nile during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas رضي الله تعالى عنه when the month of *Bu'na*[1] started. "O governor!," they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr رضي الله تعالى عنه enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr رضي الله تعالى عنه told them, **"Islaam wipes out all (rituals) that takes place before it."**

It so happened that the Nile did not flow and although the people stayed in Egypt all through the month of Bu'na, they eventually decided to leave Egypt. Hadhrat Amr رضي الله تعالى عنه wrote a letter to Hadhrat Umar رضي الله تعالى عنه and informed him about the situation. Hadhrat Umar رضي الله تعالى عنه wrote back to Hadhrat Amr رضي الله تعالى عنه saying, "Your course of action was correct. **I have enclosed a note with this letter that you should throw into the Nile...**" The narration continues further and will be narrated in the chapter discussing unseen assistance from Allaah. The end of the narration states that the note was thrown into the Nile and on the following morning which was a Saturday, the people found that the Nile was already flowing sixteen arm's length high in a single night. In this manner, Allaah cut out the Egyptian ritual to this day. [2]

Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه leads the Muslim Army into the Ocean

Hadhrat Sahm bin Minjaab reports, "We were on a military expedition with Alaa bin Hadhrami رضي الله تعالى عنه when we approached the island of Daarayn. The ocean however posed an obstacle for us to land on the island. Alaa رضي الله تعالى عنه then prayed to Allaah saying, 'O Aleem! O Haleem! O Aliyy! O Adheem! Verily Your servants are in Your path fighting Your enemies. O Allaah! Create for us a way to reach them.' **He then led us into the water and as deep as we went, the water did not even reach our saddle-cloths.** In this manner, we reached the enemy." [3]

Another narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه adds that when Ibn Muka'bir the Persian Emperor's governor saw the Muslims (travelling through the water), he said, **"No! By Allaah! We can never fight such people!"** He then boarded his ship and returned to Persia. [4]

Similar narrations have also been reported from Hadhrat Sahm bin Minjaab, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه, as will soon appear in

(1) A month in their Egyptian calendar.
(2) Laalkaa'ee in his Sunnah, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.464).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani, Ibn Abi Dunya and Bayhaqi.

the chapter detailing the control that Allaah gave Muslims over the oceans. There the narration will also appear showing **how Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه crossed the Tigris River during the Battle of Qaadisiyyah.** The narration cites the announcement Hadhrat Hujr bin Adi رضي الله تعالى عنه made when he said, "What prevents you from crossing over these few droplets viz. the Tigris." He then recited the following verse of the Qur'aan;

﴿وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتَابًا مُّؤَجَّلًا ؕ﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; *(at a time that is)* recorded *(in the Lowhul Mahfoodh)*, fixed *(and therefore can neither be postponed nor delayed)*. {Surah Aal Imraan, verse 145}

He then plunged his horse into the river and the other Muslims followed. When the enemy saw them, they took to their heels shouting, **"Demons! Demons!"**

Hadhrat Tameem Daari رضي الله تعالى عنه Drives a Fire Away

Hadhrat Mu'aawiya bin Harmal reports a narration that mentions a fire emerging from *Harra* (a rocky terrain near Madinah). Hadhrat Umar رضي الله تعالى عنه then came to Hadhrat Tameem Daari رضي الله تعالى عنه saying, **"Go and see to that fire!"** "Who am I and what am I?" Hadhrat Tameem رضي الله تعالى عنه said. Hadhrat Umar رضي الله تعالى عنه however insisted until Hadhrat Tameem رضي الله تعالى عنه went with him. The narrator reports that he followed them as they proceeded to the fire where **Hadhrat Tameem رضي الله تعالى عنه rounded up the fire with his bare hands until it returned into the crevice it had come out from,** with Hadhrat Tameem رضي الله تعالى عنه behind it. Hadhrat Umar رضي الله تعالى عنه then remarked, "The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan)." [1] Bayhaqi and Baghawi have also reported a similar narration, as will be quoted in the chapter discussing unseen assistance from Allaah.

What Rasulullaah صلى الله عليه وسلم saw when He struck A Boulder During Preparations for the Battle of Khandaq and the Glad Tidings he gave the Sahabah رضي الله تعالى عنهم

A Sahabi رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم gave the command for the trench to be dug, a large boulder presented an obstacle to the digging. Rasulullaah صلى الله عليه وسلم took up a spade, placed his shawl beside the trench and recited:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝﴾

(سورة انعام: آيت ١١٥)

The words of your Rabb have been completed *(perfected)* in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

(1) Abu Nu'aym in his Dalaa'il (Pg.212).

When Rasulullaah ﷺ struck it, a spark flashed and a third of the boulder crumbled as Hadhrat Salmaan Faarsi رضي الله تعالى عنه watched. When Rasulullaah ﷺ struck it a second time, he again recited the verse:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝﴾

(سورة انعام: آيت ۱۱۵)

The words of your Rabb have been completed *(perfected)* in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

Again a spark flashed and another third of the boulder crumbled. Hadhrat Salmaan رضي الله تعالى عنه witnessed this as well. Rasulullaah ﷺ then struck it a third time as he recited:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَّعَدْلًا ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝﴾

(سورة انعام: آيت ۱۱۵)

The words of your Rabb have been completed *(perfected)* in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

This time, the last third of the boulder crumbled. Rasulullaah ﷺ then got out from the trench, took his shawl and sat down. "O Rasulullaah ﷺ!" Hadhrat Salmaan رضي الله تعالى عنه said, "I was watching as you struck the boulder and noticed that every time you struck it, a brilliant spark flashed." "O Sulaymaan!" Rasulullaah ﷺ said, "Did you also see that?" "I swear by the Being Who has sent you with the truth that I definitely did," Hadhrat Salmaan رضي الله تعالى عنه replied.

Rasulullaah ﷺ then explained, "When I struck it the **first time, the cities of the Persian Emperor,** their surroundings and numerous other cities were shown to me so vividly that I could see their every detail." The Sahabah رضي الله تعالى عنهم who were present there said, "O Rasulullaah ﷺ! Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ made the du'aa and then continued, "When I struck it **the second time, the cities of the Roman Emperor** and their surroundings were shown to me so vividly that I could see their every detail." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ again complied.

Thereafter, Rasulullaah ﷺ continued, "When I struck it the **third time, the cities of Abyssinia** and the cities in their surroundings were shown to me so vividly that I could see their every detail. You should however leave the Abyssinians alone as long **as they leave you alone** and also leave the **Turks** alone as long as they leave you alone." (1)

(1) Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.102). Abu Dawood has reported the concluding portion which states: "You should however leave the Abyssinians alone as long as they leave you alone and also leave the Turks alone as long as they leave you alone."

Hadhrat Amr bin Auf Muzani reports a similar narration. This narration states that when Nabi ﷺ arrived, he took a spade from Hadhrat Salmaan رضي الله تعالى عنه. He then struck the boulder so hard that the boulder was crushed and a spark so bright flashed that it lit up everything between the two mountains of Madinah. It actually appeared as if it was a lantern in the middle of a dark night. Rasulullaah ﷺ cried out "Allaahu Akbar" as people cry out when they attain victory over an enemy. The Sahabah رضي الله تعالى عنهم echoes the cry of Rasulullaah ﷺ. When Rasulullaah ﷺ struck the boulder a second time, the same thing happened and on the third strike again.

When Hadhrat Salmaan رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم spoke about this to Rasulullaah ﷺ, they asked him what the meaning of the light was. Rasulullaah ﷺ explained, "On the first occasion, the palaces of *Heera* and the cities of the Persian Emperor were lit up for me, appearing (shining) like the canines of a hound. Jibra'eel عليه السلام then informed me that my Ummah shall conquer these places. On the second occasion, the red palaces of Rome were lit up for me, appearing like the canines of a hound. Jibra'eel عليه السلام then informed me that my Ummah shall conquer these places as well. Eventually, on the third occasion, the palaces of *San'aa* were lit up for me, appearing like the canines of a hound. Jibra'eel عليه السلام again informed me that my Ummah shall conquer these places. You should therefore rejoice about this."

The Sahabah رضي الله تعالى عنهم became very happy and said, "Al Hamdu Lillaah! The promise is true indeed." When the Kuffaar armies arrived, the Mu'mineen said:

﴿هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا ۝﴾

(سورة احزاب: آيت٢٢)

"This *(trying occasion and Allaah's help that comes with it)* is what Allaah and His Rasool ﷺ have promised us. Allaah and His Rasool ﷺ have spoken the truth." They then increase in Imaan and submission (to Allaah, instead of faltering in these). {Surah Ahzaab, verse 22}

In the meantime, the Munaafiqeen quipped, "He tells you that from Yathrib he can see the palaces of Heera, Madaa'in and the Persian Emperor and that you people will be conquering these places when you are digging a trench and are unable to even contest the enemy on the battlefield." It was with reference to this that Allaah revealed the verse:

﴿وَاِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗۤ اِلَّا غُرُوْرًا ۝﴾

(سورة احزاب: آيت١٢)

When the hypocrites and those with a disease *(doubts)* in their hearts said, "Allaah and His Rasool ﷺ have made only deceptive promises to us *(they promise victory when all we can see is imminent defeat)*." {Surah Ahzaab, verse 12}[1]

A lengthy narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه will soon appear

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100).

in the chapter discussing the unseen assistance from Allaah with regard to the blessings in food. The narration states that (when called for the boulder) Rasulullaah ﷺ said, "Let me be the first to strike it." Rasulullaah ﷺ then recited "Bismillaah" and struck the boulder, causing a third of it to be crushed. He then exclaimed, "Allaahu Akbar! The palaces of Rome, by the Rabb of the Kabah!" Rasulullaah ﷺ then struck the boulder a second time and another portion was crushed. This time, he cried out, "Allaahu Akbar! The palaces of Persia, by the Rabb of the Kabah!" It was then that the Munaafiqeen jibed, "We are busy digging a trench to save our lives and he is promising us the palaces of Rome and Persia?!" (1)

Hadhrat Khaalid رضي الله تعالى عنه Drinks Poison and the Statement of a Christian about the Sahabah رضي الله تعالى عنهم

Also coming shortly in the chapter discussing the unseen assistance from Allaah is the incident **of poison having no effect on Hadhrat Khaalid bin Waleed** رضي الله تعالى عنه and his statement that no soul can die until its time is up." Also to appear are the words of (the Christian) Amr who said, "O assembly of Arabs! I swear by Allaah that you will always have sovereignty over any region you want as long as there is a single member of this generation (of Sahabah رضي الله تعالى عنهم) with you." Addressing the people of *Heera*, he also said, "To this day, I have never seen anything as viable as this."

Statements of the Sahabah رضي الله تعالى عنهم Attesting that Large Numbers Does not Bring Assistance

Soon to appear in the chapter discussing the sources of assistance is the statement of Hadhrat Thaabit bin Aqram رضي الله تعالى عنه who said, "O Abu Hurayrah! Do you perhaps see a large concentration of forces?" "O yes," replied Hadhrat Abu Hurayrah رضي الله تعالى عنه. Hadhrat Thaabit رضي الله تعالى عنه then said, "You did not witness the Battle of Badr with us for (then you would have seen that) it was not large numbers that assisted us."

There it will also be narrated that when someone remarked, "The Romans are so many while the Muslims so few!" Hadhrat Khaalid bin Waleed رضي الله تعالى عنه responded by saying, **"The Romans are so few while the Muslims so many! Armies are increased only by Allaah's assistance and reduced only by Allaah withdrawing His assistance, and not by their numbers. By Allaah! I wish that (my horse) Ashqar was well and that the enemy was doubled in number."**

Also to appear there is the letter Hadhrat Abu Bakr رضي الله تعالى عنه wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه in which he said, "You letter has just reached me detailing the massive build-up of Roman forces. Verily it was neither with large **numbers nor with large armies** that Allaah assisted us during the time of His Nabi ﷺ. When we were with Rasulullaah ﷺ, we sometimes fought battles with **only two horses** and at times we even had to take turns riding our camels. When we

(1) Tabraani. Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

fought the Battle of Uhud with Rasulullaah ﷺ, we had only **one horse which Rasulullaah ﷺ rode. It was always Allaah Who backed us and assisted us against those who opposed us."**

The narration has already passed[1] discussing how Hadhrat Abu Bakr رضي الله تعالى عنه dispatched the army of Hadhrat Usaamah رضي الله تعالى عنه. This was during a time when the Arabs were revolting on all fronts, when (apart from a few tribes) all the Arab tribes started turning away from Islaam, when hypocrisy started surfacing and the Jews and Christians started rearing their ugly heads. At the time, the Muslims were like a lone goat caught in a stormy night because they were still reeling from the loss of their Nabi ﷺ and their numbers were very few compared to the large numbers of the enemy. However, when the Sahabah رضي الله تعالى عنهم proposed to Hadhrat Abu Bakr رضي الله تعالى عنه that he detain the army of Hadhrat Usaamah رضي الله تعالى عنه, he said, **"How can I hold back an army that Rasulullaah ﷺ had dispatched?** I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. **Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah)."**

The narration has also passed[2] discussing the Battle of Mu'ta when Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه addressed the Muslims as the enemy amassed a force of two hundred thousand troops. He said to them, **"O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left; martyrdom. We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with. March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"**

There are so many more such incidents of the Sahabah رضي الله تعالى عنهم scattered throughout this book and many other books discussing Ahadeeth, battles and biographies of Rasulullaah ﷺ. We shall not lengthen this book with mentioning them all and repeating them.

The Reality and Perfection of Imaan

Rasulullaah ﷺ asks Hadhrat Haarith Bin Maalik رضي الله تعالى عنه how he Felt and his Reply

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ entered the Masjid one day

(1) In the chapter concerning Jihaad, under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid رضي الله تعالى عنه even on his Deathbed, after which Hadhrat Abu Bakr رضي الله تعالى عنه also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رضي الله تعالى عنه".

(2) Under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" and the subheading "Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Encourages the Sahabah رضي الله تعالى عنهم towards Martyrdom".

where he found Hadhrat Haarith bin Maalik رضي الله تعالى عنه asleep. Nudging him with his foot, Rasulullaah ﷺ said, "Raise you head." As he raised his head, Hadhrat Haarith رضي الله تعالى عنه exclaimed, "May my parents be sacrificed for you, O Rasulullaah ﷺ!" "How do you feel this morning, O Haarith bin Maalik?" Rasulullaah ﷺ asked. Hadhrat Haarith رضي الله تعالى عنه replied, "I feel like a true **Mu'min this morning, O Rasulullaah ﷺ.**" Rasulullaah ﷺ said, **"Every fact requires substantiation, so how do you substantiate your statement?"** Hadhrat Haarith رضي الله تعالى عنه replied, "I have turned my eyes away from this world, I keep myself thirsty during the days (because I am fasting) and I stay awake (in Ibaadah) during the nights. In addition to that, it is as if I can actually see the Arsh of my Rabb and as if I can actually see the people of Jannah visiting each other and the people of Jahannam barking at each other." Rasulullaah ﷺ remarked, "You are a man whose heart Allaah has illuminated. You have understood (the reality of Imaan) so now remain steadfast." (1)

Another narration names the Sahabi رضي الله تعالى عنه as Hadhrat Haaritha bin Nu'maan رضي الله تعالى عنه and states that Rasulullaah ﷺ said to him, "You have seen (the reality of Imaan), so remain steadfast. He is a man in whose heart Allaah has illuminated Imaan." "O Rasulullaah ﷺ!" Hadhrat Haaritha رضي الله تعالى عنه then asked, "Pray to Allaah that I become a martyr." Rasulullaah ﷺ then made the du'aa for him. One day the announcement was made, "O horsemen of Allaah! Mount your horses (and ride out in Jihaad)." Hadhrat Haaritha رضي الله تعالى عنه was the first to take to his horse and also became the first to be martyred. (2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was walking somewhere when he met a young man from the Ansaar. "How do you feel this morning, O Haarith?" Rasulullaah ﷺ asked. He replied, "This morning I feel like a true believer in Allaah." "Consider well what you say," Rasulullaah ﷺ advised, "because every statement requires substantiation." He replied, "O Rasulullaah ﷺ! I have turned my eyes away from this world..." The rest of the Hadith is similar to the one quoted above. (3)

Another narration states that Rasulullaah ﷺ said, "Every statement requires substantiation, so how do you substantiate your Imaan?" (4)

Rasulullaah ﷺ asks Hadhrat Mu'aadh رضي الله تعالى عنه how he Felt and his Reply

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه arrived one day, Rasulullaah ﷺ asked him, "How do you feel this morning, O Mu'aadh?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I feel like a true believer in Allaah." "Every statement requires substantiation," Rasulullaah ﷺ told him,

(1) Ibn Asaakir.

(2) Askari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.160).

(3) Ibn Najjaar, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.161).

(4) Ibn Mubaarak in his *Zuhd*. Haafidh has commented on the chain of narrators, as quoted in *Isaabah* (Vol.1 Pg.289). Abdur Razzaaq has reported a similar narration, as have Tabraani, Ibn Mandah, Bayhaqi, Bazzaar and Tabraani, but Haythami (Vol.1 Pg.57) has commented on Bazzaar's and Tabraani's chains of narrators.

"so how do you substantiate your statement?" "O Nabi of Allaah ﷺ!" Hadhrat Mu'aadh رضي الله تعالى عنه explained, "Every morning I feel that I will not see the evening and every evening I feel that I will never see the morning. Every time I take a step, I feel like I shall not be following it up with another and it is as if I can actually see every nation kneeling (on the Day of Qiyaamah), being called to their records of deeds with their Ambiyaa and the idols they worshipped. It is also as if I can actually see the punishment of the people of Jahannam and the rewards of the people of Jannah." Rasulullaah ﷺ commended him saying, "You have understood (the reality of Imaan) so now remain steadfast." (1)

Rasulullaah ﷺ asks Hadhrat Suwayd bin Haaritha رضي الله تعالى عنه and his Companions

In the chapter discussing giving Da'wah towards Allaah and His Rasool ﷺ (2), the narration of Hadhrat Suwayd bin Haarith رضي الله تعالى عنه has passed. In the narration he states that he was one of seven persons who met Rasulullaah ﷺ as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah ﷺ asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The narration continues to mention belief in Allaah, in His angels, in His Books, in His prophets, in predestination - whether good or bad, in Islaam and in good character.

The Incident of a Munaafiq who Approached Rasulullaah ﷺ to Seek Forgiveness on his behalf

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that they were sitting with Rasulullaah ﷺ when Hadhrat Harmalah bin Zaid Ansaari رضي الله تعالى عنه of the Banu Haaritha tribe came and sat in front of Rasulullaah ﷺ. Pointing to his tongue, he said "O Rasulullaah ﷺ! Imaan is here." He then pointed to his chest saying, "But in here is only hypocrisy. This heart remembers Allaah very little." Rasulullaah ﷺ remained silent, but Hadhrat Harmalah رضي الله تعالى عنه repeated himself. Rasulullaah ﷺ then held the tip of Hadhrat Harmalah رضي الله تعالى عنه's tongue and prayed, "O Allaah! grant him a truthful tongue, a grateful heart, love for me, love for those who love me and point him in the right direction."

Hadhrat Harmalah رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! I have many brothers

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.242).

(2) Under the heading "Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam" and the subheading "The Hadith of Hadhrat Alqama رضي الله تعالى عنه Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh".

who are Munaafiqeen and I had been their leader. Should I not point them out to you?" Rasulullaah ﷺ replied, "If they come to us as you have come, we shall seek forgiveness on their behalf as we have done for you. However, it is best that Allaah deals with those of them who are obstinate in their ways." (1)

Imaan (Belief) In the Being of Allaah تبارك وتعالى and His Attributes

A Sahabi رضي الله تعالى عنه Recites Surah Ikhlaas in Abundance

Hadhrat Aa'isha رضي الله تعالى عنها narrates that a Sahabi رضي الله تعالى عنه whom Rasulullaah ﷺ dispatched as commander of an expedition used to lead his companions in salaah but would always conclude (the Rakaah) by reciting (قُلْ هُوَ اللّٰهُ اَحَدٌ) (Surah Ikhlaas). When they returned and reported this to Rasulullaah ﷺ, he told them to ask him why he did this. When they asked him, he replied, "(I recite it so often) Because it discusses the attributes of Ar Rahmaan. I therefore love to recite it." Rasulullaah ﷺ then told the Sahabah رضي الله تعالى عنهم, "Inform him that Allaah loves him as well." (2)

Rasulullaah ﷺ Corroborates what a Jewish Scholar had to say about Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that a (Jewish) scholar once came to Rasulullaah ﷺ using the address of "O Muhammad" or "O Rasulullaah ﷺ", he said, "Verily Allaah shall place the heavens on one finger, the worlds on another finger, the mountains and trees on another finger, water and clay on another finger and the rest of creation on another finger. He will then shake them saying, "I am the King." In confirmation of the scholar's statement, Rasulullaah ﷺ smiled so broadly that his molars became visible. He then recited the verse:

﴿وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝﴾ (سورة زمر: آيت٦٧)

They have not revered *(appreciated or comprehended)* Allaah as He deserves to be revered *(they do not realise His power and greatness as they ought to)*. On the Day of Qiyaamah, the entire earth will be in His grasp, and the skies will be folded in His right hand(3). He is Pure and Exalted above all that they ascribe as partners to Him. {Surah Zumar, verse 67}(4)

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.250). Tabraani and Ibn Mandah have also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.320).

(2) Bayhaqi in his Asmaa was Sifaat (Pg.208), as quoted by Bukhaari and Muslim as well.

(3) The meaning of this is best known to Allaah. Allaah says about such verses, "None knows their interpretation except Allaah" [Surah 3, verse 7].

(4) Bayhaqi in his Asmaa was Sifaat (Pg.245), as quoted by Bukhaari and Muslim as well.

The Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abu Dharr رضي الله تعالى عنه about how Allaah will Resurrect People

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that someone once asked Rasulullaah ﷺ, "How will the Kaafir be resurrected on his face[1] on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Indeed the One who makes him walk with his legs can certainly make him walk on his face on the Day of Qiyaamah." [2]

Hadhrat Hudhayfah bin Usayd reports that Hadhrat Abu Dharr رضي الله تعالى عنه once said, "O tribe of Ghifaar! Talk (to each other) without taking oaths because the truthful one to whom the truth was always brought (viz. Rasulullaah ﷺ) told me that people will be resurrected in three groups (on the Day of Qiyaamah). **One group will be riding, eating and well dressed. Another will be walking and running, while the third will be dragged by the angels on their faces and driven towards Jahannam."** Someone from the audience said, "Two of the groups we are aware of, but what about those who will be walking and running?" Hadhrat Abu Dharr رضي الله تعالى عنه replied, "Allaah shall send a calamity on all riding animals (causing them all to die) so that there shall be not a single one left. In fact, a person will want to give away his magnificent orchard in exchange for an old camel with a carriage. However, he will be unable to do this (because no animal will be available)." [3]

Rasulullaah ﷺ Instructs the Sahabah رضي الله تعالى عنهم to say, "مَاشَاءَ اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ"

Hadhrat Tufayl bin Abdullaah رضي الله تعالى عنه who was Hadhrat Aa'isha رضي الله تعالى عنها's uterine brother relates that he once saw a group of Christians in a dream. He said to them, "You people are excellent people, had it not been for your belief that Maseeh (Isa) عليه السلام is Allaah's son." They responded by saying, "And you people are excellent people had it not been for your saying 'مَاشَاءَ اللّٰهُ وَشَاءَ مُحَمَّد' ('What Allaah and Muhammad ﷺ wills')." Thereafter he met a group of Jews and said to them, "You people are excellent people had it not been for your belief that Uzair عليه السلام is Allaah's son." They also responded by saying, "And you people are excellent people had it not been for your saying "مَاشَاءَ اللّٰهُ وَشَاءَ مُحَمَّد" **('What Allaah and Muhammad ﷺ wills')."**

Hadhrat Tufayl then went to Rasulullaah ﷺ and related the dream to him. "Did you relate this to anyone else afterwards?" Rasulullaah ﷺ asked. When he declared that he did, Rasulullaah ﷺ praised Allaah and then addressed the Sahabah رضي الله تعالى عنهم saying, "The dream that your brother has seen has already reached you. You should therefore not say those words but should rather say: ' '

(1) As referred to in verse 97 of Surah Bani Israa'eel and verse 34 of Surah Furqaan.

(2) Bayhaqi in his Asmaa was Sifaat (Pg.256). Bukhaari, Muslim, Ahmad, Nasa'ee, Ibn Abi Haatim, Haakim and others have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.28).

(3) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.65). Haakim (Vol.4 Pg.564) has also reported the narration from reliable sources, as confirmed by Dhahabi.

مَاشَاءَ اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ 'What the One Allaah Who has no partner wills')." (1)

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that one of the Muslims saw in a dream that he met a man from the Ahlul Kitaab who said to him, "You people are excellent people had it not been for your committing *Shirk* by saying "مَاشَاءَ اللّٰهُ وَشَاءَ مُحَمَّد " ('What Allaah and Muhammad ﷺ wills')." When he reported the dream to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I had always disliked you saying this. You should rather say, 'What Allaah wills'. Thereafter, you may add what someone else wills." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when a man came to discuss something with Rasulullaah ﷺ, the man said, "What Allaah wills and **what you will.**" Rasulullaah ﷺ rebuked him saying, **"Are you equating me with Allaah!?** It is only what the One Allaah wills (that will happen)." (3)

A Jew Questions Rasulullaah ﷺ about Volition

Imaam Awzaa'ee reports that a Jew once approached Rasulullaah ﷺ asking about volition. Rasulullaah ﷺ replied, "Everything occurs by the will of Allaah." "What if I decide to stand up?" the man asked. "Then it is by Allaah's will that you will stand," Rasulullaah ﷺ replied. The man asked further, "And if I decide to sit?" "Then it is by Allaah's will that you will sit," Rasulullaah ﷺ replied. Again the Jew asked, "And what if I decide to cut down this date palm?" Again Rasulullaah ﷺ replied, "Then it is by Allaah's will that you will cut it." "And if I then decide to leave it alone?" he asked. "Then," Rasulullaah ﷺ replied, "it is by Allaah's will that you will leave it."

Hadhrat Jibra'eel عليه السلام then came and said to Rasulullaah ﷺ, "You have been inspired to present the correct facts just as Ibraheem عليه السلام was inspired." It is in the same meaning that Allaah says in the Qur'aan:

﴿مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْتَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِىَ الْفٰسِقِيْنَ ۝﴾ (سورة حشر: آيت ٥)

Every date palm that you *(Muslims)* cut *(and burnt)* or left standing on its roots(4) was by Allaah's permission and to humiliate the sinners *(it was done by Allaah's command and not merely to destroy property).* {Surah Hashar, verse 5}(5)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Oversleep by the Will of Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that when Rasulullaah ﷺ was returning (with the Sahabah رضي الله تعالى عنهم) from Hudaybiyyah, he set up camp at a particular place in the last portion of the night. "Who will stand guard over us?"

(1) Bayhaqi in his Asmaa was Sifaat (Pg.110).
(2) Bayhaqi in his Asmaa was Sifaat (Pg.110).
(3) Bayhaqi in his Asmaa was Sifaat (Pg.110).
(4) This verse refers to the date plantations of the Banu Nadheer tribe that the Muslims destroyed to break the morale of the Jews so that they surrender.
(5) Bayhaqi in his Asmaa was Sifaat (Pg.111).

Rasulullaah ﷺ asked. "I will," Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I will." "You?" Rasulullaah ﷺ said, "You? (You will fall asleep)" Rasulullaah ﷺ repeated this twice or thrice but eventually appointed Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه for the task. (He then stood guard as the others slept.) As dawn was beginning to rise, Rasulullaah ﷺ's words held true and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه fell asleep. None of the Sahabah رضي الله تعالى عنهم woke up until the sun started beating down on their backs. Rasulullaah ﷺ stood up and did as he usually did. He then led the Fajr salaah, after which he said, **"Had Allaah willed, you would have not slept through Fajr.** However, Allaah willed that this should be a lesson for those after you who (would now know what to do in such a situation if they) oversleep (through the time of salaah) or forget (to perform their salaah)." (1)

In his narration about the wudhu utensil, Hadhrat Abu Qataadah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Verily Allaah seizes your souls when He wills (as you sleep) and releases them when He wills." The Sahabah رضي الله تعالى عنهم then proceeded to relieve themselves and perform wudhu. By the time they had finished, the sun was already white. Rasulullaah ﷺ then stood up and led them in salaah. (2)

A Jew Questions Hadhrat Umar رضي الله تعالى عنه about the verse "Jannah has the vastness of the heavens and the earth"

Hadhrat Taariq bin Shihaab narrates that a Jew once asked Hadhrat Umar رضي الله تعالى عنه, "Tell me where is Jahannam when Allaah says:

﴿وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَ الْاَرْضُ ۙ﴾ (سورة آل عمران: آيت ١٣٣)

Jannah has the vastness of the heavens and the earth. {Surah Aal Imraan, verse 133}

Addressing the Sahabah رضي الله تعالى عنهم present there, Hadhrat Umar رضي الله تعالى عنه said, "Give him an answer." When no one could give a reply, Hadhrat Umar رضي الله تعالى عنه said, "Tell me where the day goes when the night appears and fills the earth?" "It is where Allaah wills," the man replied. "Then," said Hadhrat Umar رضي الله تعالى عنه, **"Jahannam is also where Allaah wills."** The Jew then remarked, "I swear by the Being Who controls my life that what you have mentioned is exactly what appears in Allaah revealed Book (the Torah)." (3)

Hadhrat Ali رضي الله تعالى عنه Debates with a man about Volition

Hadhrat Muhammad narrates that Hadhrat Ali رضي الله تعالى عنه was once introduced to a man debating the issue of volition. "O servant of Allaah!" Hadhrat Ali رضي الله تعالى عنه said, "Has Allaah created you as He willed or as you will?" "As He willed," the man

(1) Bayhaqi in his Asmaa was Sifaat (Pg.109).
(2) Bayhaqi in his Asmaa was Sifaat (Pg.109). Bukhaari has reported a similar narration.
(3) Abd bin Humayd, Ibn Jareer, Ibn Mundhir and Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.7 Pg.277).

replied. "Does He make you ill when He wills or when you will?" "When He wills," the man admitted. Hadhrat Ali رضي الله تعالى عنه questioned him further, "Does He then cure you when He wills or when you will?" Again the man replied, "When He wills." "Does Allaah take you where He wills or where you will?" "Where He wills," came the reply. "By Allaah!" Hadhrat Ali رضي الله تعالى عنه said, "Had you replied differently, I would have used my sword to severe the part of your body that hosts your eyes." (1)

Rasulullaah ﷺ tells the Sahabah رضي الله تعالى عنهم what Hypocrisy is not

Hadhrat Anas رضي الله تعالى عنه narrates that the Sahabah رضي الله تعالى عنهم once said, "O Rasulullaah ﷺ! We experience a wonderful frame of mind when we are with you, but no sooner we leave your company, our frame of mind changes (we therefore fear being hypocrites)." "How is your relationship with your Rabb?" Rasulullaah ﷺ asked. **"Allaah is our Rabb in private and in public," they replied. "Then," replied Rasulullaah ﷺ, "that is not hypocrisy."** (2)

The Incident of Rasulullaah ﷺ with a Bedouin asking about Reckoning

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a Bedouin once approached Rasulullaah ﷺ with a question. "O Rasulullaah ﷺ!" he asked, "Who will ask the creation to render their accounts on the Day of Qiyaamah?" "Allaah تبارك وتعالى," Rasulullaah ﷺ replied." "By the Rabb of the Kabah!" the Bedouin cried out, "We are then saved." "What do you mean, O Bedouin?" Rasulullaah ﷺ asked. The Bedouin explained, "When Someone Magnanimous is in authority, He always forgives." (3)

The Incident of Hadhrat Mu'aadh رضي الله تعالى عنه when Hadhrat Umar رضي الله تعالى عنه Sent him to Collect zakaah

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله تعالى عنه once sent Hadhrat Mu'aadh رضي الله تعالى عنه to collect zakaah from the Banu Kilaab tribe. Hadhrat Mu'aadh رضي الله تعالى عنه distributed everything amongst the (poor) people of the tribe until nothing was left over. All he returned with was the sack he had left with, carrying it around his neck. His wife asked, "Where is the gift that collectors usually bring back for their families?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I had an inspector with me (and therefore could not bring anything back)." She exclaimed, "You were trusted by Rasulullaah ﷺ and Abu Bakr رضي الله تعالى عنه but Umar رضي الله تعالى عنه sent an inspector with you?" She then made a furore about it amongst the women of her tribe as she complained about Hadhrat Umar رضي الله تعالى عنه.

When the news reached Hadhrat Umar رضي الله تعالى عنه, he sent for Hadhrat Mu'aadh رضي الله تعالى عنه and asked, "Did I send an inspector with you?" Hadhrat Mu'aadh رضي الله تعالى عنه

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.211).
(2) Bazzaar, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.397).
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

replied, "I had no other excuse but this to give my wife." Hadhrat Umar رضي الله تعالى عنه laughed and gave Hadhrat Mu'aadh رضي الله تعالى عنه something saying, "Give her this to make her happy." Ibn Jareer has mentioned that Hadhrat Mu'aadh رضي الله تعالى عنه was referring to Allaah when he mentioned the inspector. (1)

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها concerning the Lady who Debated

Hadhrat Aa'isha رضي الله تعالى عنها said, "All praise belongs to Allaah Who hears everything. The *Mujaadalah* (the lady who debated) came to speak with Rasulullaah صلى الله عليه وسلم and although I was in the corner of the room, I heard nothing. Allaah then revealed the verse:

﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝﴾ (سورة مجادله:آيت ١)

Allaah had certainly heard the speech of the lady *(Hadhrat Khowla bint Tha'laba رضي الله تعالى عنها)* who debated with you *(O Rasulullaah صلى الله عليه وسلم)* concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1}(2)

Hadhrat Aa'isha رضي الله تعالى عنها said, "Blessed is that Allaah Whose hearing captures everything. As I was listening to Khowla bint Tha'laba complain to Rasulullaah صلى الله عليه وسلم about her husband, there were words that I could not hear. 'O Rasulullaah صلى الله عليه وسلم!' she said, 'He has consumed my wealth, finished my youth and my womb has even borne him children. Eventually, when I have grown old and I can no longer bear children, he has practiced *Zihaar*(3) with me.' She then prayed, 'O Allaah! To You do I place my complaint.' She had not yet stood up when Hadhrat Jibra'eel عليه السلام arrived with the verse:

﴿قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝﴾ (سورة مجادله:آيت ١)

> Allaah had certainly heard the speech of the lady who debated with you *(O Rasulullaah صلى الله عليه وسلم)* concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1}

Her husband was Aws bin Saamit رضي الله تعالى عنه."(4)

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه Concerning Belief in Allaah تبارك وتعالى

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم passed away, Hadhrat Abu Bakr رضي الله تعالى عنه addressed the people saying, "O people! If

(1) Abdur Razzaaq and Muhaamili in his Amaali, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).
(2) Ahmad and Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318).
(3) A form of divorce during the time.
(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.36).

Muhammad ﷺ was your deity whom you worshipped, then you should know that he has passed away. However, if your deity was the One in the heavens, then you should remember that He will never die." He then recited the verse:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ شَيْـًٔا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة آل عمران:آيت ١٤٤)

Muhammad ﷺ is but a messenger *(of Allaah)*. Indeed many messengers have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels ***(and forsake Islaam)?*** He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones. {Surah Aal Imraan, verse 144}(1)

The sermon that Hadhrat Abu Bakr رضي الله تعالى عنه delivered has already been quoted in the chapter(2) discussing how the Sahabah رضي الله تعالى عنهم rallied around Hadhrat Abu Bakr رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه said, "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ."

The Statement of Hadhrat Aa'isha رضي الله تعالى عنها when a Woman Passed Away while in Sajdah

Hadhrat Alqamah narrates from his mother that a woman once entered the room

(1) Bukhaari in his Taareekh, Uthmaan Daarmi in his Radd alal Jahamiyyah and Isfahaani in his Hujjah, reporting from reliable sources as confirmed by Ibn Katheer and quoted in *Kanzul Ummaal* (Vol.4 Pg.51).

(2) In the chapter entitled "The Standpoint of the Sahabah رضي الله تعالى عنهم Concerning the Khilaafah after the demise of Rasulullaah ﷺ" and under the subheading "The Sahabah رضي الله تعالى عنهم Unanimously Accept Hadhrat Abu Bakr رضي الله تعالى عنه as Khalifah."

of Hadhrat Aa'isha رضي الله تعالى عنها (to visit the tomb of Rasulullaah ﷺ). She was perfectly healthy when she started performing salaah near the grave of Rasulullaah ﷺ but she passed away without lifting her head from Sajdah. To this, Hadhrat Aa'isha رضي الله تعالى عنها said, "All praise to Allaah who gives life and death! There is certainly a lesson in this for me with regard to the death of (my brother) Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه." Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه had been sleeping one afternoon in the place where he always slept and when some people went to wake him up, they found that he had passed away. This caused Hadhrat Aa'isha رضي الله تعالى عنها to doubt whether something foul had been done or whether the people had been too hasty (to declare him dead) and had buried him alive. Hadhrat Aa'isha رضي الله تعالى عنها therefore took a lesson from (the sudden death of) this woman and the doubts she had (surrounding the death of her brother) vanished from her heart. (1)

Imaan (Belief) in the Angels

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Turbulence of the Water and Wind when the Nation of Hadhrat Nooh عليه السلام and the Nation of Aad were Destroyed

Hadhrat Ali رضي الله تعالى عنه once said, "Every drop of water passes through a measure in the hand of an angel (referred to as the Khazzaan whom Allaah has appointed to the task). However, on the day of Nooh عليه السلام (when his nation was punished), Allaah commanded the water directly without commanding the *Khazzaan.* The water therefore went out of the *Khazzaan's* control and burst forth. It is for this reason that Allaah says:

﴿إِنَّا لَمَّا طَغَى الْمَاءُ﴾ (سورة حاقه:آيت ١١)

When the waters burst out of control... {Surah Haaqa, verse 11}

Similarly, Every gust of wind passes through a measure in the hand of an angel (whom Allaah has appointed to the task). However, on the day of Aad (when they were punished), Allaah commanded the wind directly without commanding the *Khazzaan.* The wind therefore went out of his control. Allaah refers to this when He says:

﴿بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝﴾ (سورة حاقه:آيت ٦)

A freezing wind that was out of *(the Khazzaan's)* control... {Surah Haaqa, verse 6} (2)

Hadhrat Salmaan رضي الله تعالى عنه says at the Time of his Death, "I have a few Visitors who have entered"

Hadhrat Buqayrah رضي الله تعالى عنها who was the wife of Hadhrat Salmaan رضي الله تعالى عنه says,

(1) Haakim (Vol.3 Pg.476).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.273).

"When Salmaan رضي الله تعالى عنه was on his deathbed, he called for me to his upper story room that had four doors. He said, 'O Buqayrah! Open all the doors because I shall have a few visitors today and I know not from which of these doors they will enter. He then asked for some musk and said, 'Dilute it in small container.' When I did this, he said, 'Sprinkle it all around my bed and then go and wait downstairs. When you come to look soon, you shall see something on my bed.' (I did as he bid and) When I came to see, I saw him lying on his bed with his soul having already departed. He appeared as if he was sleeping." (1)

Hadhrat Sha'bi reports that when Hadhrat Salmaan رضي الله تعالى عنه was on his deathbed, he called for his wife and said, "Bring me the bag I asked you to keep away." When she brought the bag of musk, he asked for a cup of water. He then put some musk into the water and dissolved it by hand. Thereafter, he said, **"Sprinkle this around me because such creations of Allaah (angels) are coming to me who can smell fragrances but do not eat food. You may then lock the doors behind you and go downstairs."** His wife did as he bade and sat for only a short while when she heard a faint sound. When she went upstairs, Hadhrat Salmaan رضي الله تعالى عنه had already passed away.

A brief narration from Hadhrat Ataa bin Saa'ib states that Hadhrat Salmaan رضي الله تعالى عنه said, "Because tonight some angels will be coming to me who can smell fragrances but do not eat food." (2)

Some more narrations will soon be quoted in the chapter discussing Allaah's unseen help in the form of assistance from the angels.

Imaan (Belief) in Predestination

Rasulullaah ﷺ's Words to Hadhrat Aa'isha رضي الله تعالى عنها at the Funeral of a Child from the Ansaar

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Rasulullaah ﷺ was called to the funeral of a child from the Ansaar, she remarked, "O Rasulullaah ﷺ! Glad tiding for him! a sparrow from amongst the sparrows of Jannah! Neither did he do any evil, nor did he reach the age to do any." Rasulullaah ﷺ said, "It is not like that, O Aa'isha! Verily Allaah has created Jannah and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers. Similarly, Allaah has created Jahannam and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers." (3)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه enjoins his Son to believe in the Predestination of Good and Evil

Hadhrat Waleed bin Ubaadah narrates, "I once went to see (my father) Ubaadah

(1) Ibn Sa'd (Vol.4 Pg.92).
(2) Ibn Sa'd (Vol.4 Pg.92).
(3) Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.268).

bin Saamit رضي الله تعالى عنه when he was so ill that I anticipated he would soon pass away. 'Dear father,' I said, 'Do take the pains of advising me.' 'Help me to sit,' he said. When we helped him to sit, he said, 'Dear son! You shall never taste Imaan and shall never reach the true reality of knowledge about Allaah until you believe in the predestination of all good and evil.' 'Dear father!' I asked, 'How am I to know what predestination is good and what is evil?' He replied, 'You should know that whatever (fortune or ill-fortune) passes you by was never intended to strike you and whatever strikes you was never intended to pass you by. **Dear son! I have heard Rasulullaah ﷺ say that the first thing that Allaah crated was the pen. He then instructed it to start writing and from that time onwards, it started writing everything that is to happen until the Day of Qiyaamah. Dear son! Should you die without subscribing to this belief, you shall be entering Jahannam."** (1)

A Sahabi رضي الله تعالى عنه Weeps on his Deathbed because He knew Not What Allaah had Destined for him

Hadhrat Abu Nadhrah narrates that a companion of Rasulullaah ﷺ known as Abu Abdullaah رضي الله تعالى عنه was weeping when his companions came to visit him. "Why are you weeping?" they asked, "Did Rasulullaah ﷺ not say to you, 'Trim your moustache and then remain like this until you meet me' (you will therefore be in the company of Rasulullaah ﷺ in the Aakhirah)." "Rasulullaah ﷺ did say this," he confirmed, "however, I have also heard Rasulullaah ﷺ say, 'Allaah grabbed a handful (of souls) with his right hand and said, 'These are for that (Jannah) and I care not any more.' Allaah grabbed another handful (of souls) with his other hand and said, 'These are for that (Jahannam) and I care not any more.' (I am weeping because) I know not in which handful I was." (2)

Hadhrat Muaa'dh رضي الله تعالى عنه Weeps on his Deathbed because He knew Not What Allaah had Destined for him

When death came to Hadhrat Muaa'dh bin Jabal رضي الله تعالى عنه, he started weeping. "What makes you weep?" someone asked. Hadhrat Muaa'dh رضي الله تعالى عنه replied, "By Allaah! It is neither fear for death nor an unsettled debt that makes me weep. However, I heard Rasulullaah ﷺ say, **'There were only two handfuls** (of souls that Allaah took). While one handful will go to Jahannam, the other will go to Jannah.' (I am weeping because) I know not in which handful I shall be." (3)

What Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said about People who Contested Belief in Predestination

Hadhrat Muhammad bin Ubayd Makki reports that someone once said to

(1) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.278).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.186).
(3) Tabraani. Haythami (Vol.7 Pg.187) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, **"A man who denies predestination has come to us." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had gone blind by then,** so he told the people to lead him to the person. "What will you do with the man?" the people asked. He replied, "I swear by the Being Who controls my life that if I get my hands on him, I will bite his nose until I sever it from his face and should his neck fall in my hands, I shall break it. This is because I heard Rasulullaah ﷺ say, **'It is as if I can actually see the Mushrik women of the Banu Fihr shaking their buttocks as they circle the Khazraj. This (denying predestination) is the first Sh*irk* to take place amongst this Ummah. I swear by the Being Who controls my life that this evil belief will lead them to deny that Allaah predestines good just as they will deny that He predestines evil."** (1)

Hadhrat Ataa bin Abu Rabaah relates, "I came to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه at a time when he was drawing water from the Zamzam well and the bottom of his clothing had already become wet. 'People have started objecting to predestination,' I said. 'Are they really doing that?' he asked. When I confirmed that they were indeed, he said, 'By Allaah! It was with reference to them alone that the verse was revealed:

﴿ذُوقُوا مَسَّ سَقَرَ ۝ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝﴾ (سورة قمر: آيت ٤٨، ٤٩)

(It will be said to them) "Taste the touch of the Blaze!" We have certainly created everything by *(finely calculated)* measure *(so that everything meets the requirements for its task and so that everything happens when it is destined to happen).* {Surah Qamar, verses 48,49}

Such people are the worst of this Ummah! You should neither visit their ill nor perform the Janaazah salaah for their dead. If I should ever see any of them, I shall pierce his eye with these very fingers of mine." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "I wish that there was a person who denied predestination with me so that I could trample his head." "Why would you do that?" someone asked. He replied, "Because Allaah has created the *Lowhul Mahfoodh* from a pearl. Its two covers are made of rubies, its pen and wiring are of celestial light and its width spans the distance between the heavens and the earth. Every day Allaah glances at it three hundred and sixty times and with every glance He creates, gives life, gives death, gives honour, gives disgrace and does as He pleases." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه severs Relations with a Friend who Objected to Predestination

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had a friend in Shaam with whom he corresponded regularly. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه wrote to him one day saying, "The news has reached me that you have

(1) Ahmad.
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.267).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.267).

raised some objections to the belief in predestination. I warn you never to write to me again because I have heard Rasulullaah ﷺ say, 'There shall be people in my Ummah who will deny predestination.'"[1]

The Statement of Hadhrat Ali رضي الله تعالى عنه concerning predestination and Those who Object to it

Hadhrat Nazzaal bin Sabrah narrates that someone once said to Hadhrat Ali رضي الله تعالى عنه, "O Ameerul Mu'mineen! **There are people here who believe that Allaah does not know about something until it actually takes place." "Their mothers ought to have lost them!"** Hadhrat Ali رضي الله تعالى عنه exclaimed, "From where did they deduce this?" The person replied, "It is their interpretation of the verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَاْ اَخْبَارَكُمْ ۝﴾

(سورة محمد:آيت ٣١)

We shall certainly test you *(Muslims)* until We come to know those of you who *(sincerely)* strive *(to uplift Allaah's Deen)* and those who are steadfast and until We examine your condition. {Surah Muhammad ﷺ, verse 31}

Hadhrat Ali رضي الله تعالى عنه said, "Those without knowledge are destroyed." He then mounted the pulpit, duly praised Allaah and said, **"O people! Acquire knowledge, practise it and teach it. Whoever finds it difficult to understand any part of the Qur'aan should ask me.** The news has reached me that some people believe that Allaah does not know about something until it actually takes place. They says this because of the (misunderstanding they have about the) verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ﴾ (سورة محمد: آيت٣١)

We shall certainly test you *(Muslims)* until We come to know those of you who *(sincerely)* strive *(to uplift Allaah's Deen).* {Surah Muhammad ﷺ, verse 31}

The words "until we come to know" mean "until we see whether those upon whom striving (for Deen) and steadfastness have been enjoined actually strive and actually remain steadfast through the hardships that have been destined for them".[2]

In the chapter discussing Tawakkul[3], the narration has passed in which Hadhrat Ali رضي الله تعالى عنه said, "Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (difficulty) afflicts him would never have passed him by and whatever (good)

(1) Ahmad and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.268).
(2) Ibn Abdul Birr in his Ilm, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).
(3) Under the heading "The Tawakkul of the Sahabah رضي الله تعالى عنهم" and the subheading "The Tawakkul of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه."

passes him by would never have come to him in the first place."

The Couplets Hadhrat Umar رضي الله تعالى عنه would Recite on the pulpit Concerning predestination

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that very often when delivering a sermon on the pulpit, Hadhrat Umar رضي الله تعالى عنه would recite the following couplets (which mean):

"Go easy on yourself because the destinies of all matters are in Allaah's hand
Those that He has thwarted can never come to you just as those that He has commanded can never be thwarted"[1]

Imaan (Belief) in the Signs of Qiyaamah

The Words of Rasulullaah صلى الله عليه وسلم When Allaah Revealed the verse "When the trumpet is blown"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when the verse:

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ۝﴾ (سورة مدثر:آيت ٨)

When the trumpet is blown *(to signal the arrival of Qiyaamah)*... {Surah Muddathir, verse 8}

was revealed, Rasulullaah صلى الله عليه وسلم said, "How can I live in luxury when the blower of the horn already has the horn in his mouth and is waiting with his forehead bowed for the command to blow." The Sahabah رضي الله تعالى عنهم then asked, "What du'aa should we make?" Rasulullaah صلى الله عليه وسلم then told them to recite:

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ، عَلَى اللّٰهِ تَوَكَّلْنَا"

"Allaah is Sufficient for us and He is the Best of Guardians. In Allaah do we trust." [2]

Another narration states that when the Sahabah رضي الله تعالى عنهم heard this from Rasulullaah صلى الله عليه وسلم, they were troubled and asked, "O Rasulullaah صلى الله عليه وسلم! What should we do." Rasulullaah صلى الله عليه وسلم then told them to recite:

"حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ"

"Allaah is Sufficient for us and He is the Best of Guardians." [3]

The Fear of Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها for the Appearance of Dajjaal

The narration has already passed in the chapter discussing the relationships of women[4] in which Hadhrat Hafsah رضي الله تعالى عنها said to Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها, "The one-eyed (Dajjaal) has appeared!" "Really!?" Hadhrat Sauda رضي الله تعالى عنها

(1) Bayhaqi in his Asmaa was Sifaat (Pg.243).
(2) Ibn Abi Shaybah, Tabraani and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).
(3) Baawardi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).
(4) Under the heading "Relationships between Men, Women and Children" and the subheading "The Relationship Between Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Hafsah رضي الله تعالى عنها with Hadhrat Sauda Yamaaniyyah رضي الله تعالى عنها ".

cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. "You will have to go to the tent," Hadhrat Hafsah رضي الله تعالى عنها told her. The tent was made of palm leaves and was a hiding place for the people. It was however filled with dirt and spider webs. Hadhrat Sauda رضي الله تعالى عنها went to hide there as Rasulullaah ﷺ arrived. Seeing the two women laughing so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رضي الله تعالى عنها shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her.

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning Dajjaal

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once asked, "Is there a place in Iraq called **Khurasaan?**" When he was informed that there was, he said, "Verily **Dajjaal** will emerge from there." (1)

Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه stated that **Dajjaal** would be from the Jews of a place called **Marw.** (2)

Hadhrat Abdullaah bin Abu Mulaykah رضي الله تعالى عنه narrates, "When I went to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه early one morning, he said, 'I have not had a wink of sleep all night.' 'Why is that?' I asked. He replied, 'The tailed star has appeared and I now fear that the smoke shall appear (which is a sign of Qiyaamah). It is for this reason that I have not slept all night.'"(3) Another similar narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "I now fear that Dajjaal shall appear." (4)

Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh

The Words of Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه on his Deathbed

Hadhrat Ubaadah bin Nasi reports that when death came to Hadhrat Abu Bakr رضي الله تعالى عنه, he said to (his daughter) Hadhrat Aa'isha رضي الله تعالى عنها, "Wash these two garments of mine and bury me in them because (in the grave) your father shall be one of two types of men; either one who will be dressed in the best of clothing

(1) Ibn Abi Shaybah.
(2) Nu'aym bin Hammaad, as quoted in *Kanzul Ummaal* (Vol.7 Pg.263).
(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.139).
(4) Haakim (Vol.4 Pg.459), reporting from reliable sources as confirmed by Dhahabi.

or one whose garments will be most brutally torn off." (1)

Hadhrat Aa'isha رضي الله تعالى عنها reports that when Hadhrat Abu Bakr رضي الله تعالى عنه was about to pass away, she recited a couplet (which means):

"By your life! An abundance of wealth are useless to a youth
when his breath heaves one day and his chest tightens (as he dies)"

"Do not say that, dear daughter," Hadhrat Abu Bakr رضي الله تعالى عنه said, "Rather say:

﴿وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ۝﴾ (سورة ق: آيت ١٩)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person). (It will then be said to the dying person,)* 'This *(death)* is what you used to avoid *(However, now you have no option).*' {Surah Qaaf, verse 19}

He then continued, "Take these two garments of mine, wash them and bury me in them. The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." (2)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه became extremely ill, she started weeping and when he fell unconscious, she recited a couplet (which means):

"When tears are forever veiled
They must burst forth (at some time)"

Hadhrat Abu Bakr رضي الله تعالى عنه then regained consciousness and said, "Do not say that, dear daughter. Rather say:

﴿وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ۝﴾ (سورة ق: آيت ١٩)

The pangs *(agony)* of death will bring the truth *(of Imaan to every person).* (It will then be said to the dying person,) 'This *(death)* is what you used to avoid (However, now you have no option).' {Surah Qaaf, verse 19}

He then asked, **"On what day did Rasulullaah صلى الله عليه وسلم pass away?" "On a Monday,"** Hadhrat Aa'isha رضي الله تعالى عنها replied. "And what is today?" he asked further. When she informed **him that it was a Monday,** he said, "I hope in Allaah (that he will take my soul) between now and tonight." He then passed away on Monday night (the night between Monday and Tuesday).

Thereafter, Hadhrat Abu Bakr رضي الله تعالى عنه asked, "In how many sheets was Rasulullaah صلى الله عليه وسلم shrouded." Hadhrat Aa'isha رضي الله تعالى عنها replied, "We shrouded him in **three new white sheets made** in *Sahool* that neither included a *Qamees* nor a turban." He then said, **"Wash this cloth of mine** that has traces of Saffron **and add two new sheets with it** (to complete a shroud of three)." "But it is old," Hadhrat Aa'isha رضي الله تعالى عنها noted. Hadhrat Abu Bakr رضي الله تعالى عنه however said, "The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." (3) Another narration states that he said, "...because it

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).
(2) Ahmad, Ibn Sa'd and Daghooli.
(3) Abu Ya'la, Abu Nu'aym, Daghooli and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).

(the clothing of the dead) will only be given over to body fluids and decay." (1)

The Words of Hadhrat Umar رضي الله تعالى عنه on his Deathbed

Hadhrat Yahya bin Abu Raashid Nasri narrates that when death approached Hadhrat Umar bin Khattaab رضي الله تعالى عنه, he said to his son, "Dear son! When death is approaching (when I am in the throes of death), turn me (on my right side), place your knees against my back, your right hand on my forehead and your left hand beneath my chin. Then when I pass away, close my eyes and shroud me in a shroud of average quality because if there is good in store for me with Allaah, He will exchange it for something much better. However, if things are otherwise, He will quickly remove it. You should also give me an average grave because if there is good in store for me with Allaah, He will extend it for me as far as the eyes can see. However, if things are otherwise, He will narrow it so much that my ribs will interlock. Do not take any women along with you (for my funeral) and do not expound any virtues that were never mine because Allaah knows me best. When you are carrying me (to the grave) then walk swiftly because if there is good in store for me with Allaah, you are taking me to something much better. However, if things are otherwise, then you will need to quickly throw off your shoulders a most terrible thing that you are carrying." (2)

In the chapter discussing the fear that the Khulafaa had for Allaah, the narration(3) has already passed in which Hadhrat Umar رضي الله تعالى عنه said when he was about to die, "I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me."

The narration has also passed there(4) in which Hadhrat Umar رضي الله تعالى عنه instructed his son Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to place his head on the ground. When Hadhrat Abdullaah رضي الله تعالى عنه moved his head from his lap to the ground, Hadhrat Umar رضي الله تعالى عنه said, "My mother and I are destroyed if my Rabb does not have mercy on me!"

The Weeping of Hadhrat Uthmaan رضي الله تعالى عنه whenever he Stood by a Grave

In the chapter discussing the weeping of the Sahabah رضي الله تعالى عنهم, the narration of Hadhrat Haani has already passed stating that whenever Hadhrat Uthmaan رضي الله تعالى عنه stopped at a graveyard, he would weep so much that his beard would get wet. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard

(1) Ibn Sa'd (Vol.3 Pg.197).

(2) Ibn Sa'd (Vol.3 Pg.58). Ibn Abi Dunya has reported a similar narration in his Quboor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.427).

(3) Under the subheading "The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما Concerning the Fear Hadhrat Umar رضي الله تعالى عنه had for Allaah".

(4) Under the subheading "The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنهما and Hadhrat Miswar Concerning the Fear Hadhrat Umar رضي الله تعالى عنه had for Allaah."

Rasulullaah ﷺ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan رضي الله تعالى عنه also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave."

The Words of Hadhrat Hudhayfah رضي الله تعالى عنه on his Deathbed

Hadhrat Khaalid bin Rabee narrates that when his tribe and the Ansaar heard that Hadhrat Hudhayfah رضي الله تعالى عنه was gravely ill, they went to him sometime during the middle of the night or at dawn. "What time is it?" he asked them. When they informed him that it was sometime during the middle of the night or dawn, he remarked, "I seek Allaah's protection from the morning of Jahannam." He then asked, "Have you brought something to enshroud me with?" When they told him that they had, he said, "Do not use an expensive shroud because if there is good in store for me by Allaah, **it will be exchanged for something much better.** However, if things are otherwise, it will be quickly removed." (1)

Hadhrat Sila bin Zufar narrates, "Hudhayfah رضي الله تعالى عنه sent Abu Mas'ood رضي الله تعالى عنه and me to purchase a burial shroud for him, we bought a striped and decorated sheet for him for three hundred Dirhams. 'Show me what you have bought for me,' Hudhayfah رضي الله تعالى عنه asked. When we showed it to him, he remarked, 'This shroud is not for me. All I need are two plain white sheets without a Qamees because it will be only a short while before it is exchanged for something either much better or worse.' We then proceeded to purchase two plain white sheets for him." (2)

Another narration states that Hadhrat Hudhayfah رضي الله تعالى عنه said to them, "What will you do with that? If your companion (myself) is a righteous person, Allaah will exchange it for something else (much better) and if your companion is otherwise, it will be thrown from one end of the grave to the other until the Day of Qiyaamah." (3) Yet another narration states that he said, "...and if your companion is otherwise, Allaah will smite his face with it on Day of Qiyaamah."(4)

The Words of Hadhrat Abu Moosa رضي الله تعالى عنه at the Approach of Death

Hadhrat Dahhaak bin Abdur Rahmaan reports that when death drew close to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, he called his attendants and instructed them, "Go and dig me a wide and deep grave." They complied and returned saying, "We have dug your grave wide and deep." Hadhrat Abu Moosa رضي الله تعالى عنه then said, "By Allaah! **The grave is one of two places.** It may either be broadened so much that

(1) Bukhaari in his Adab (Pg.72). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.282) from Hadhrat Abu Waa'il. In his Mustadrak (Vol.3 Pg.380), Haakim has also reported a similar narration in brief from Hadhrat Abu Mas'ood Ansaari رضي الله تعالى عنه.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).

(4) Haakim (Vol.3 Pg.380).

each corner is forty arm's length wide. Then a door to Jannah will be opened for me so that I can look at my wives and my palaces and every other token of hospitality that Allaah has prepared for me. I will then know my way to that home better than I know my home (in this world) today. Thereafter the breeze and comforts of Jannah shall reach me until the Day of Qiyaamah. However, if things are otherwise - may Allaah protect us from it - my grave shall narrow around me until it is narrower than the end of a spear where it meets the head. Then a door to Jahannam will be opened for me from which I can look at my chains, yokes and fellow inmates. I will then know my way to that home better than I know my home (in this world) today. Thereafter the smoke and fire of Jahannam shall reach me until the day I am resurrected."

Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه Longs to be in One of three Conditions

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه was amongst the best of people. He would always say, "I have no doubts about being amongst the inhabitants of Jannah if I could remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading." (1)

Imaan (Belief) in the Aakhirah

Rasulullaah ﷺ's Description of Jannah

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the Sahabah رضي الله تعالى عنهم once said, "O Rasulullaah ﷺ! Whenever we see you, out hearts are softened and we think only of the Aakhirah. However, when we separate from you, the world appeals to us and we start smelling (enjoying) our wives and children." Rasulullaah ﷺ consoled them saying, "Should you remain at all times in the state you are when with me, the angels will actually shake your hands with theirs and visit you in your homes (this is however impossible). If you do not sin, Allaah will replace you with a nation that does sin merely so that He may forgive them (when they repent because He loves to forgive)."

The Sahabah رضي الله تعالى عنهم then asked further, "O Rasulullaah ﷺ! Tell us about Jannah and its buildings." Rasulullaah ﷺ described, "One brick (of the buildings) will be gold and the next silver with cement made of fragrant musk. The pebbles will be pearls and rubies while the grass will be saffron. Whoever enters Jannah shall only enjoy luxuries and never experience any difficulty. He will live forever without ever dying. Neither will his clothing fade nor will his youth ever wane. There are three persons whose du'aas are never rejected; the just ruler, the fasting person until he terminates his fast and oppressed person.

(1) Abu Nu'aym, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.138).

Their du'aa is lifted above the clouds where the doors of the heavens are opened for it and Allaah says, 'I swear by My honour that I shall definitely assist you even though it may be after some time." (1)

The Incident of Hadhrat Faatima رضي الله تعالى عنها when she Went to her Father ﷺ for something of benefit in this World and Returned with Something of Benefit in the Aakhirah

Hadhrat Suwayd bin Ghafalah رضي الله تعالى عنه narrates that when Hadhrat Ali رضي الله تعالى عنه was suffering extreme hunger one day, he suggested to (his wife) Hadhrat Faatima رضي الله تعالى عنها to approach (her father) Rasulullaah ﷺ for some food. When she went to Rasulullaah ﷺ, Hadhrat Ummu Ayman رضي الله تعالى عنها happened to be there. Hearing Hadhrat Faatima رضي الله تعالى عنها knocked on the door, Rasulullaah ﷺ said, **"That is the knock of Faatima.** She has come at a time that we are not accustomed to having her come to us." "O Rasulullaah ﷺ!" Hadhrat Faatima رضي الله تعالى عنها said, "The food of the angels is to recite *'Laa Ilaaha Illallaah', 'Subhaanallaah'* and *'Al Hamdu Lillaah'*. What is our food?" Rasulullaah ﷺ replied, "I swear by the Being Who has sent me with the truth! For the last thirty days, no fire (to cook) has been lit in the house of the family of Muhammad ﷺ. However, a few goats have come to us. If you please, I shall have five given to you. Alternatively, if you so please, I shall teach you five words (of supplication) that Jibra'eel عليه السلام has taught me." Hadhrat Faatima رضي الله تعالى عنها immediately said, "Do rather teach me the five words that Jibra'eel عليه السلام has taught you." Rasulullaah ﷺ then told her to say the following words:

"يَا أَوَّلَ الْاَوَّلِيْنَ وَيَا اٰخِرَ الْآخِرِيْنَ وَيَاذَا الْقُوَّةِ الْمَتِيْنَ وَيَارَاحِمَ الْمَسَاكِيْنَ وَيَاأَرْحَمَ الرَّاحِمِيْنَ"

Hadhrat Faatima رضي الله تعالى عنها then left and when she came back to Hadhrat Ali رضي الله تعالى عنه, he asked, "What happened?" She replied, "While I left you to get something of benefit in this world, I returned with something of benefit in the Aakhirah." "This is the best of all your days," Hadhrat Ali رضي الله تعالى عنه remarked. (2)

The Statement of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Concerning the Reason for People being Oblivious of the Aakhirah

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that they were on a journey with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." He then asked, "O Anas! What has

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.49).
(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.302).

made the people delay in matters of the Aakhirah and what has made them oblivious of it?" "Their desires and Shaytaan," Hadhrat Anas رضي الله تعالى عنه replied. "No, by Allaah!" Hadhrat Abu Moosa رضي الله تعالى عنه said, "It is because the world is before them and the Aakhirah is still to come. Had they witnessed the Aakhirah, they would never turn away from it and never incline towards the world." (1)

Imaan (Belief) in What is to Happen on the Day of Qiyaamah

Rasulullaah ﷺ's Desire for his Ummah to Comprise of Half the people of Jannah

Hadhrat Imraan bin Husayn رضي الله تعالى عنه narrates that Rasulullaah ﷺ was on a journey when the verse was revealed:

﴿يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝﴾ (سورة حج: آيت ١، ٢)

O people! Fear *(the punishment of)* your Rabb *(by obeying His commands)*. The earthquake of *(the Day of)* Qiyaamah is a tremendous thing indeed. When you will witness the day *(of Qiyaamah), (you will see that people will be so frightened and worried that)* every nursing mother will forget her suckling infant and every pregnant woman will abort *(her unborn child)*. You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that)* Allaah's punishment is severe *(Worried that they should not have to face His punishment, people will be oblivious of everything else)*. {Surah Hajj, verses 1,2}

Rasulullaah ﷺ then asked the Sahabah رضي الله تعالى عنهم, "Do you know what day is that?" "Allaah and His Rasool ﷺ know best," the Sahabah رضي الله تعالى عنهم submitted. Rasulullaah ﷺ then explained, "That will be the day when Allaah shall say to Aadam عليه السلام, 'Dispatch the people of Jahannam.' 'O my Rabb!' Aadam عليه السلام will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam and one will go to Jannah.'"

This made the Sahabah رضي الله تعالى عنهم weep. Rasulullaah ﷺ then said to them, **"Adopt moderation and continue treading the straight path.** Remember that before the coming of every Nabi is a period of ignorance. The quota (for Jahannam) will first be completed from these people. Otherwise (if they are not sufficient), it will be completed from the Munaafiqeen. Your example and that of other nations like a little lump on the foreleg of an animal or like a mole on the side of a camel. I however have great hope that you people (members of my

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

Ummah) will comprise a quarter of the people of Jannah." "Allaahu Akbar!" the Sahabah رضي الله تعالى عنهم exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise a third of the people of Jannah." Again the Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ said, "**I also have great hope that you people will comprise half the people of Jannah.**" This time again the Sahabah رضي الله تعالى عنهم cried out, "Allaahu Akbar!" The narrator says that he is not sure whether or not Rasulullaah ﷺ later said that he had hopes of them being as much as two-thirds of the people of Jannah. (1)

A narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه also discussing the explanation of the above verse states that Nabi ﷺ said, "On the Day of Qiyaamah, Allaah will call for Aadam عليه السلام. He will respond by saying, 'At your service, our Rabb! It is an honour to serve You.' A voice will then tell him, 'Allaah commands you remove from your progeny those to be dispatched to Jahannam.' 'O my Rabb!' Aadam عليه السلام will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam (and one will go to Jannah).' It is on this occasion that expectant mothers will abort their foetuses and youngsters will turn white.

﴿وَتَرَى النَّاسَ سُكٰرٰى وَمَاهُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝﴾ (سورة حج:آيت ٢)

You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that)* Allaah's punishment is severe." {Surah Hajj, verse 2}

This had a great impact on the Sahabah رضي الله تعالى عنهم and their faces actually turned pale. Rasulullaah ﷺ then said, "(From every thousand) Nine hundred and ninety nine will be from the Ya'jooj Ma'jooj and only one shall be from amongst you. Compared to the rest of people, you resemble only a single black hair on the side of a white bull or only a single white hair on the side of a black bull. I have great hope that you people (members of my Ummah) will comprise a quarter of the people of Jannah." The Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!". Rasulullaah ﷺ then added, "In fact, (I have great hope that you people will comprise) a third of the people of Jannah." Again the Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ said, "(I also have great hope that you people will comprise) Half the people of Jannah." This time again the Sahabah رضي الله تعالى عنهم cried out; "Allaahu Akbar!" (2)

Another narration states that what Rasulullaah ﷺ said (about nine hundred and ninety nine going to Jahannam), the impact was heavy on the Sahabah رضي الله تعالى عنهم and they became very grieved and worried. (3)

Hadhrat Zubayr رضي الله تعالى عنه Asks Rasulullaah ﷺ about Certain Conditions in the Aakhirah

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that when the verse:

(1) Tirmidhi, Ahmad and Ibn Abi Haatim.
(2) Bukhaari, Muslim and Nasa'ee, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.204).
(3) Haakim (Vol.4 Pg.568).

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ۝﴾ (سورة زمر: آيت ٣١)

Then, on the Day of Qiyaamah, you will all bring cases *(against each other)* in the presence of your Rabb. {Surah Zumar, verse 31}

was revealed, Hadhrat Zubayr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Will cases be repeatedly brought against us?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Zubayr رضي الله تعالى عنه remarked, "In that case, the matter will be a serious one indeed." (1)

Another narration adds that when the verse:

﴿ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝﴾ (سورة تكاثر: آيت ٨)

Thereafter, on that day *(of Qiyaamah)* you will definitely be questioned about the bounties. {Surah Takaathur, verse 8}

was revealed, Hadhrat Zubayr رضي الله تعالى عنه also asked, "O Rasulullaah ﷺ! What types of bounties will we questioned about when all that we have are the two black things, dates and water?" (2)

Yet another narration states that when the verse:

﴿إِنَّكَ مَيِّتٌ وَّإِنَّهُمْ مَيِّتُوْنَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ۝﴾

(سورة زمر: آيت ٣٠، ٣١)

Verily you *(O Rasulullaah ﷺ)* will soon pass away and they will also pass away. Then, on the Day of Qiyaamah, you will all bring cases *(against each other)* in the presence of your Rabb. {Surah Zumar, verse 30-31}

was revealed, Hadhrat Zubayr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Together with having to account for specific sins, will cases be repeatedly brought against us regarding the dealings we have between each other?" "Certainly," Rasulullaah ﷺ replied, "cases will be brought repeatedly until everyone to whom a right is due receives his right." "By Allaah!" Hadhrat Zubayr رضي الله تعالى عنه remarked, "In that case, the matter will be a serious one indeed." (3)

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه Weeps at the Thought of a Verse Concerning Jahannam

Hadhrat Qais bin Abu Haazim reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه was once lying down in his wife's lap when he started to weep. His wife then also started to weep. "What makes you weep?" he asked. "Seeing you weep has made me weep as well," she replied. He then said, "I thought of the verse:

﴿وَإِنْ مِّنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝﴾ (سورة مريم: آيت ٧١)

Every one of you shall pass by it *(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam)*. This is a decreed

(1) Ibn Abi Haatim.

(2) Ahmad, Tirmidhi and Ibn Maajah.

(3) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.52). Haakim (Vol.4 Pg.572) has reported a similar narration from reliable sources.

command of your Rabb. {Surah Maryam, verse 71}

(I am weeping because) I know not whether I shall be rescued from it or not." A narration states that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه was ill at the time.[1]

Hadhrat Ubaadah رضي الله تعالى عنه Asks his Family and Neighbours to Take Retribution from him When Death Approached

Hadhrat Ubaadah bin Muhammad bin Ubaadah bin Saamit narrates that when death approached Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه, he requested that his slaves, servants, neighbours and everyone associated with him should be gathered. When they had all gathered, he said, "I expect that this will be my last day in this world and my first night in the Aakhirah. I know not whether my hands or tongue may have caused you any harm which - I swear by the Being Who controls my life - will be a cause for retribution to be taken from me on the Day of Qiyaamah. It is with great emphasis that I stress to each one of you in whose heart is something about this that he must take retribution from me before my soul departs."

Because Hadhrat Ubaadah رضي الله تعالى عنه had never spoken ill even to his servants, everyone said, "You were a father and a mentor to us (we therefore have no grievance against you)." Hadhrat Ubaadah رضي الله تعالى عنه then asked, "Do you then forgive anything of the sort that may have happened?" When they said that they did, Hadhrat Ubaadah رضي الله تعالى عنه said, "O Allaah! You be witness!" He then continued, "Since there is nothing of the sort, then remember this parting advice of mine. It is with great emphasis that I stress to each one of you not to weep for me. When my soul departs, each of you should perform wudhu properly, go to the Masjid, perform salaah and then seek Allaah's forgiveness for Ubaadah and his soul because Allaah says:

﴿وَاسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلٰوةِ ؕ﴾ (سورة بقره: آيت ٤٥، ١٥٣)

Seek assistance with patience and salaah. {Surah Baqarah, verse 45 and verse 153}

You should hasten with my corpse to the my grave without following me with any fire and without placing a purple cloth beneath me." [2]

Hadhrat Umar رضي الله تعالى عنه's Fear for Reckoning on the Day of Qiyaamah

In the chapter discussing cautiousness in spending, the narration has already passed[3] in which Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه for a loan of four thousand Dirhams. Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.132).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

(3) Under the heading "Abstention from using Public Funds for Personal use and for Close Relatives and the subheading "The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه".

sent a message back with the messenger that Hadhrat Umar رضي الله تعالى عنه should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar رضي الله تعالى عنه felt it most difficult to do so. When Hadhrat Umar رضي الله تعالى عنه met Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, he asked him, "Are you the one who said that I should take the money from the public treasury? **Should I die before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah."**

The Weeping of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه when they Heard a Hadith about the Aakhirah

In the chapter discussing being influenced by the knowledge of Allaah and of Rasulullaah صلى الله عليه وسلم, the narration will Inshaa Allaah be narrated in which Hadhrat Abu Hurayrah رضي الله تعالى عنه gave a heavy sigh and collapsed upon his face when he mentioned the Hadith concerning Allaah's taking accountability from a man with knowledge about the Qur'aan, a wealthy person and a man martyred in the path of Allaah.

It will also Inshaa Allaah be narrated that how Hadhrat Mu'aawiya رضي الله تعالى عنه wept so much when he heard this Hadith that the people thought he would die.

Imaan (Belief) in Intercession

Rasulullaah صلى الله عليه وسلم says, "My Intercession shall be for those members of my Ummah who never commit *Shirk*"

Hadhrat Auf bin Maalik رضي الله تعالى عنه reports, "We were once with Rasulullaah صلى الله عليه وسلم when we set up camp towards the end of the night. Laying down our heads by the foot of our carriages, we all went to sleep. I awoke sometime during the night and was alarmed when I did not see Rasulullaah صلى الله عليه وسلم by his carriage. When I then started to search for Rasulullaah صلى الله عليه وسلم, I found Abu Moosa Ash'ari رضي الله تعالى عنه and Mu'aadh bin Jabal رضي الله تعالى عنه also alarmed by the same thing that alarmed me. As we stood in that condition, we heard a sound from the top of the valley that resembled the sound of a grindstone grinding. (When we headed in that direction, we found Rasulullaah صلى الله عليه وسلم and) We then informed him what our concern was. Rasulullaah صلى الله عليه وسلم explained, **'An angel came to me from my Rabb تبارك وتعالى giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession (because in this way there was hope of even more being admitted into Jannah).'**

'O Nabi of Allaah صلى الله عليه وسلم!' I pleaded, 'I ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' 'You people shall certainly be amongst those I will be

interceding for,' Rasulullaah ﷺ confirmed. We then accompanied Rasulullaah ﷺ back to the camp where we found all the others also alarmed by Rasulullaah ﷺ's absence. Rasulullaah ﷺ then explained to them saying, 'An angel came to me from my Rabb تبارك وتعالى giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession.' 'O Nabi of Allaah ﷺ!' they pleaded, 'We ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' When they had all gathered around Rasulullaah ﷺ, he said, **'I make everyone present here witness to the fact that my intercession shall be for those members of my Ummah who never commit Shirk."**(1)

The Du'aa Rasulullaah ﷺ will Make for his Ummah Before Allaah shall be his Intercession on their Behalf

Hadhrat Abdur Rahmaan bin Abu Aqeel رضي الله تعالى عنه reports, "I went to Rasulullaah ﷺ with a delegation from the Thaqeef tribe. When we made our animals sit at the door, there was not a person we hated more than the man we had come to see. However, by the time we left, there was no one more beloved to us than the man we had been to see. One of us said, 'O Rasulullaah ﷺ! Why don't you ask Allaah for a kingdom like the kingdom of Sulaymaan عليه السلام?' Rasulullaah ﷺ laughed and said, 'Your companion here (myself) shall perhaps receive something better from Allaah than the kingdom of Sulaymaan عليه السلام. Allaah has granted every Nabi عليه السلام that He sent a special prayer (that is sure to be accepted). There were those who used the prayer for this world while others used it to curse their nations when they disobeyed them. It was then because of it that these nations were destroyed. Allaah also granted me one such prayer that I have kept in store with my Rabb and shall use it to intercede for my Ummah on the Day of Qiyaamah." (2)

Rasulullaah ﷺ says, "I am an Excellent man for the Sinners of my Ummah"

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said, **"I am an excellent man for the sinners of my Ummah."** "O Rasulullaah ﷺ!" a man from the Muzaynah tribe asked, "If you are such for the sinful ones, then what about the righteous ones?" Rasulullaah ﷺ replied, "While the righteous ones of my Ummah shall enter Jannah because of their good deeds, the sinners shall await my intercession. Although my intercession shall be available to every member of my Ummah, **it will not be for a person diminishing the rank of my Sahabah رضي الله تعالى عنهم."**(3)

(1) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.271).
(2) Baghawi, Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272). Bukhaari and Haarith bin Abu Usaamah have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.411).
(3) Shiraazi in his Alqaab and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272).

The verse of the Qur'aan that kindles the Most Hope According to Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "I shall continue interceding on behalf of my Ummah until my Rabb asks, 'Are you now satisfied, O Muhammad?' I shall then say, 'Yes. I am satisfied.' Turning to the people, Hadhrat Ali رضي الله تعالى عنه said, 'O people of Iraq! Don't you people believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝﴾ (سورة زمر: آيت ٥٣)

Say, "O My bondsmen who have wronged their souls *(by committing kufr or other sins)*! Never lose hope of Allaah's mercy *(so do not abstain from seeking forgiveness thinking that you will not be forgiven)*. Verily, Allaah forgives all sins *(that are free of kufr and Shirk)*. Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

When the people admitted that they believed so, Hadhrat Ali رضي الله تعالى عنه said, "However, we who are members of Rasulullaah ﷺ's family believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝﴾ (سورة ضحى: آيت ٥)

Your Rabb shall soon grant you and you shall be pleased. {Surah Duha, verse 5}

What Allaah will grant Rasulullaah ﷺ shall be the privilege of intercession." (1)

The Statement of Hadhrat Buraydah رضي الله تعالى عنه in front of Hadhrat Mu'aawiya رضي الله تعالى عنه Concerning Intercession

Hadhrat Ibn Buraydah narrates that (his father) Hadhrat Buraydah رضي الله تعالى عنه once went to Hadhrat Mu'aawiya رضي الله تعالى عنه where a man was busy talking (in praise of Hadhrat Mu'aawiya رضي الله تعالى عنه). "Will you permit me to speak, O Mu'aawiya," Hadhrat Buraydah رضي الله تعالى عنه asked. Thinking that he will also speak as the previous person was doing, Hadhrat Mu'aawiya رضي الله تعالى عنه granted him permission. Hadhrat Buraydah رضي الله تعالى عنه said, "I heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah I expect to intercede on behalf of as many people as there are trees and stones on earth.' You, O Mu'aawiya should pin your hopes in this intercession (because you will need it) while Ali رضي الله تعالى عنه need not pin his hopes in it (because he will enter Jannah without it)." (2)

The Reply Hadhrat Jaabir رضي الله تعالى عنه gave a person who Denied Intercession

Hadhrat Talq bin Habeeb says, "I was a person who most vehemently denied

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.273).
(2) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.56).

intercession until I met Hadhrat Jaabir رضي الله تعالى عنه. After I recited to him all the verses of the Qur'aan I could recite that spoke of the people of Jahannam remaining there forever, he said, 'O Talq! Do you think that you have more knowledge of the Qur'aan and the Sunnah than I? The verses you have recited refer to those who belong in Jahannam. They are the Mushrikeen. However, those (for whom intercession will take place) are **people (Mu'mineen) who have sinned,** who will be punished for their sins and **then be removed from Jahannam.'** He then held both his ears and said, 'May these become deaf if I have not heard Rasulullaah ﷺ **say that they will leave Jahannam after having entered it** (because of Rasulullaah ﷺ's intercession). We also recite the Qur'aan as you recite." (1)

Hadhrat Yazeed Faqeer reports, "I was once sitting with Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه as he was busy narrating Ahadeeth. When he narrated that some people would leave Jahannam, I became very angry because during those days I was one who rejected such a belief. I therefore said, 'I am not as astonished with common people (making such statements) as I am astonished with you companions of Rasulullaah ﷺ! You believe that people will leave the fire of Jahannam when Allah says:

﴿يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا ز وَلَهُمْ عَذَابٌ مُّقِيْمٌ ۝﴾

(سورة مائده: آيت٣٧)

They will try to escape from the Fire *(of Jahannam)* but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verse 37}

His companions started rebuking me, but he was the most tolerant of them all. 'Leave the man alone!' he said. He then explained, 'That verse refers to the Kuffaar.' He then recited the verse:

﴿اِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِى الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ج وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝ يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيْمٌ ۝﴾ (سورة مائده: آيت٣٦، ٣٧)

Without doubt *(even)* if the Kuffaar possessed all *(the wealth)* within the earth and as much more in addition to ransom themselves from the punishment of the Day of Qiyaamah, it will not be accepted from them. They shall have *(to suffer)* a painful punishment. They will try to escape from the Fire *(of Jahannam)* but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verses 36,37}

He then asked, 'Do you recite the Qur'aan?' 'I certainly do,' I replied, 'in fact, I have memorised it.' He then said, 'Does Allaah not say:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ز عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ۝﴾

(سورة بنى سرائيل: آيت٧٩)

(1) Ibn Mardway.

In a portion of the night perform the Tahajjud salaah that is an extra *(salaah)* for you. Soon your Rabb will accord to you *(O Muhammad* ﷺ*)* the "Maqaam Mahmood" *("The Praised Position")*. {Surah Bani Israaeel, verse 79}

That (Maqaam Mahmood) is the position (of intercession). Allaah will detain some people (Mu'mineen) in Jahannam for a while because of their sins without speaking to them. Then when Allaah wills, He will remove them from Jahannam.'"

Hadhrat Yazeed says, "After this, I never repeated my mistake of denying this belief." (1)

Imaan (Belief) in Jannah and Jahannam

The Sahabah رضي الله تعالى عنهم Picture the Scene of Jannah in a Gathering with Rasulullaah ﷺ as if they can Actually see it before their Eyes

Hadhrat Handhala Kaatib Usaydi رضي الله تعالى عنه who was one of Rasulullaah ﷺ's scribes narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr رضي الله تعالى عنه, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr رضي الله تعالى عنه remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that." (2)

Rasulullaah ﷺ Tells the Sahabah رضي الله تعالى عنهم about the Last Day

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that one night they spent a long time speaking to Rasulullaah ﷺ. When they went to him early the following morning, Rasulullaah ﷺ said, "I was shown the Ambiyaa and their Ummahs (nations). As the Ambiyaa passed by me, I would see a Nabi with a group of followers, another with three persons and another with no followers at all." At this juncture Hadhrat Qataadah recited the verse:

﴿أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ۝﴾ (سورة هود: آيت ٧٨)

(1) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.54).
(2) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).

Is there not a righteous man among you? {Surah Hood, verse 78}

Rasulullaah ﷺ continued, "Eventually Moosa bin Imraan عليه السلام passed by me with a large group of the Bani Israa'eel. I asked, 'O Rabb! Who is this?' 'This,' I was told, 'is your brother Moosa and those of the Bani Israa'eel who followed him.' I then asked, 'Dear Rabb! And where is my Ummah?' 'Look to your right amongst the hills,' Allaah said. When I looked, I saw the faces of scores of people.' 'Are you satisfied?' Allaah asked. 'I am satisfied, my Rabb,' I replied. Allaah then said, 'Now look to the horizon on your left.' When I looked, I again saw the faces of scores of people.' 'Are you satisfied?' Allaah asked again and again I replied by saying, 'I am satisfied, my Rabb.' Allaah then said further, 'Verily with these there are also seventy thousand who will enter Jannah without reckoning.'"

At that moment, Hadhrat Ukaasha bin Mihsin رضي الله تعالى عنه who was a veteran of the Battle of Badr said, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them." "O Allaah!" Rasulullaah ﷺ prayed, "Include him amongst them." Another man then stood up with the request, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them as well." Rasulullaah ﷺ however, said, "Ukaasha has beat you to it."

Rasulullaah ﷺ then said, "May my parents be sacrificed for you! If you are able to include yourselves amongst the seventy thousand, you should certainly do so. Otherwise, you must include yourselves amid the men amongst the hills or amongst the men on the horizon because I have seen a great many whose conditions were unlike these. I however have great hope that you people (members of my Ummah) will comprise a third of the people of Jannah." "Allaahu Akbar!" the Sahabah رضي الله تعالى عنهم exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise half of the people of Jannah." Again the Sahabah رضي الله تعالى عنهم exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ recited the verse:s

﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝ وَثُلَّةٌ مِّنَ الْآخِرِينَ ۝﴾ (سورة واقعه: آيت ٣٩، ٤٠)

A large group from among the early ones and a large group from among the later ones. {Surah Waaqi'ah, verses 39,40}

When the Sahabah رضي الله تعالى عنهم later started discussing amongst themselves about who the seventy thousand would be, some opined, "They must be those who were born to Muslims and then never committed *Shirk*." When this reached Rasulullaah ﷺ, he clarified the matter saying, **"They will be those who never brand themselves (with something hot as a form of treatment), who never use amulets, never divine with birds and who have trust only in their Rabb."** (1)

A Bedouin asks Rasulullaah ﷺ about a Tree in Jannah

Hadhrat Sulaym bin Aamir reports that the Sahabah رضي الله تعالى عنهم always used to say,

(1) Ibn Abi Haatim, Ibn Jareer and several other reliable sources, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.293). In his Mustadrak (Vol.4 Pg.578), Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi.

"Verily Allaah gave us tremendous benefit from the Bedouins and their questions." A Bedouin came one day and said, "O Rasulullaah ﷺ! Allaah has mentioned **a tree in Jannah that is harmful to its owner.**" "What tree is that?" Rasulullaah ﷺ asked. "It is the lotus tree that has thorns which can hurt a person." Rasulullaah ﷺ replied, "Does Allah not say:

﴿فِي سِدْرٍ مَّخْضُودٍ ۝﴾ (سورة واقعه: آيت ٢٨)

They will be *(enjoying themselves)* in *(gardens of)* thornless lotus trees... {Surah Waaqi'ah, verse 28}

Allaah will remove the thorns from the trees and replace each of them with a fruit. The tree will actually grow fruit and each fruit will have seventy two different flavours, with no two flavours being alike." (1)

Hadhrat Utba bin Abdus Sulami رضي الله تعالى عنه reports that he was sitting with Rasulullaah ﷺ when a Bedouin arrived and said, "O Rasulullaah ﷺ! I hear you speak about a tree in Jannah that has more thorns than any other tree I know, the acacia tree." Rasulullaah ﷺ replied, "Allaah will remove the thorns from the trees and replace each of them with a fruit resembling the testes of a large goat. **Each fruit will have seventy two different flavours with no two flavours being alike.**" (2)

A Bedouin asks Rasulullaah ﷺ about the Fruit of Jannah

Hadhrat Utba bin Abdus Sulami رضي الله تعالى عنه reports that a Bedouin once came to Rasulullaah ﷺ to enquire about the pond (Kowthar) and to speak about Jannah. He asked, "Are there fruit there?" "Of course," Rasulullaah ﷺ replied, **"And there is also a tree there called Tooba."** The narrator says that Rasulullaah ﷺ then mentioned a few other things that he cannot recall. However, the Bedouin then asked, "Which tree in our region resembles the trees of Jannah?" Rasulullaah ﷺ replied, "There is nothing there resembling the trees in your region, but have you been to Shaam?" When the Bedouin said that he had not, Rasulullaah ﷺ said, "There is a tree in Shaam that bears a resemblance. The tree is the walnut tree, which grows on a single trunk with the upper branches spreading out." The Bedouin asked further, "What is the size of its clusters?" Rasulullaah ﷺ replied, "The distance a spotted crow flies in a month." "And what is the size of its roots?" he asked. Rasulullaah ﷺ said, "Should one of your young camels start travelling, it will be unable to cover the distance of its roots even after its ribs break because of old age."

The Bedouin asked further, "Are there grapes in Jannah?" "There are," Rasulullaah ﷺ replied. "Then," the Bedouin asked, "what is the size of a grape?" "Has your father ever slaughtered a large goat?" Rasulullaah ﷺ asked. When he replied in the affirmative, Rasulullaah ﷺ asked further, "And then did he skin the goat and give your mother the skin saying, 'Make this into a bucket for us?'" "Oh yes,"

(1) Ibn Najjaar.

(2) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.288).

the Bedouin replied. (Each grape will be the size of such a bucket). The Bedouin then asked, "Then will such a grape be able to fill my family and I?" "Certainly," Rasulullaah ﷺ replied, "and (it will) also (fill) most of your tribe." (1)

An Abyssinian Man Dies in Rasulullaah ﷺ's Gathering after Hearing the Description of Jannah

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that an Abyssinian man once came to Rasulullaah ﷺ. "Ask what you wish," Rasulullaah ﷺ said to him. The man said, "O Rasulullaah ﷺ! You people have been favoured above us in terms of looks, complexion and (now) Nabuwaat. Tell me. If I believe in all that you believe in and do as you do, will I be with you in Jannah?" "Of course," Rasulullaah ﷺ replied. Rasulullaah ﷺ then added, **"In fact, I swear by the Being Who controls my life that the brilliant complexion of a black person will be seen in Jannah from a distance of a thousand years. Whoever recites *'Laa Ilaaha Illallaah' h*as entered into a pledge with Allaah and whoever recites *'Subhaanallaah wa Bihamdihi' sh*all earn the reward of one hundred and twenty four thousand good deeds."**

The man asked further, "How will we be destroyed after this, O Rasulullaah ﷺ?" Rasulullaah ﷺ said, "A person will come on the Day of Qiyaamah with so many good deeds that they will be even to heavy for a mountain to bear. Thereafter, Allaah's bounties (to the person) will be brought (to be paid for by the good deeds) and if it were not for Allaah's mercy enshrouding the person, the bounties would surely exhaust all the deeds.

Thereafter Allaah revealed the verses:

﴿هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝ وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ۝﴾ (سورة دهر: آيت ١ تا ٢٠)

Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning *(he was still a drop of semen)*...If you look *(around)* there *(in Jannah)*, you will see *(tremendous)* bounties and an enormous kingdom (vastly superior to anything in this world). {Surah Dahar, verses 1-20}

The Abyssinian then asked, "Will my eyes be able to see whatever your eyes will see in Jannah?" "Most assuredly," Rasulullaah ﷺ replied. The man then started weeping until he passed away. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "I saw Rasulullaah ﷺ personally lowering the man's body into the grave." (2)

Hadhrat Abdullaah bin Wahab reports from Hadhrat Ibn Zaid رضي الله تعالى عنه that an Abyssinian man was with Rasulullaah ﷺ when Allaah revealed the Surah:

﴿هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ۝﴾ (سورة دهر: آيت ١)

Undoubtedly, a moment in time has passed by man when he was not

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.290).
(2) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.457).

even something worth mentioning (he was still a drop of semen)...
{Surah Dahar verses 1}

Rasulullaah ﷺ recited the Surah to the Sahabah رضي الله تعالى عنهم and when he reached the verses describing Jannah, he gave a deep sigh and passed away. Rasulullaah ﷺ remarked, "It was the longing for Jannah that snuffed out the soul of your brother." (1)

Hadhrat Ali رضي الله تعالى عنه Gives Hadhrat Umar رضي الله تعالى عنه the Glad Tidings of Jannah on his Deathbed

Hadhrat Abu Matar reports that he heard Hadhrat Ali رضي الله تعالى عنه say, "When Umar رضي الله تعالى عنه was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ﷺ say, **'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar.** What excellent men are they both?!' Umar رضي الله تعالى عنه asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be witness for your father that Rasulullaah ﷺ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'" (2)

Hadhrat Umar رضي الله تعالى عنه Weeps at the Mention of Jannah

In the chapter discussing the abstinence of Hadhrat Umar رضي الله تعالى عنه (3), the narration has already passed which mentions that when served a good meal, Hadhrat Umar رضي الله تعالى عنه said, **"While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?"** Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رضي الله تعالى عنه as he said, **"If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."**

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Is Hopeful of Jannah on his Deathbed

Hadhrat Mus'ab bin Sa'd (the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه) relates, "My father's head was in my lap as he was surrendering his soul (to death). When he saw my eyes filling with tears, he asked, 'What makes you weep, dear son?' I replied, 'Your position and the condition I see you in.' 'Don't cry for me,' he said, 'because Allaah will never punish me and I shall be amongst the inhabitants of Jannah (as Rasulullaah ﷺ clearly stated). As long as Mu'mineen do things to please Allaah, Allaah will reward them for their deeds. As for the

(1) *Tafseer* of Ibn Katheer (Vol.4 Pg.453).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).
(3) Under the subheading, "His Abstinence in Eating".

Kuffaar, their good deeds (done for Allaah) will serve to lighten their punishment. When their good deeds are finished, it will be said, 'Everyone who did anything should claim the reward of their deeds from those they did it for.'"[1]

Hadhrat Amr bin Al Aas رضي الله تعالى عنه Fears the Life after Death at the time of his Death

Hadhrat Ibn Shamaasa Mahri reports that they went to see Hadhrat Amr bin Al Aas رضي الله تعالى عنه when he was on his deathbed. Turning his face towards the wall, he wept for a long while as his son recounted to him the glad tidings that Rasulullaah ﷺ had given him. He kept weeping all the while with his face towards the wall until he finally turned his face towards the people and said, **"Verily the best deed that I have to my account is my recitation of the Shahaadah *'Laa Ilaaha Illallaah Muhammadur Rasulullaah* ﷺ'. I have however passed through three stages.** The first stage I found myself in was the time when there was none I hated more than Rasulullaah ﷺ. At that time there was nothing I would have liked more than to grab hold of him and kill him. Had I died during that period, I would have surely been from amongst the inmates of Jahannam. Allaah then placed Islaam in my heart and I approached Rasulullaah ﷺ to pledge my allegiance to him saying, 'Do give me your right hand so that I may pledge allegiance to you, O Rasulullaah ﷺ.' However, when he gave me his hand, I withdrew mine. 'What is the matter, O Amr?' he asked. 'I wish to make a condition,' I replied. 'What is the condition?' he queried. I said, 'The condition is that I should be forgiven.' Rasulullaah ﷺ explained, **'O Amr! Don't you know that Islaam wipes out everything (every sin) that took place before it, that Hijrah wipes out everything that took place before it and that Hajj wipes out everything that took place before it?'"**

Hadhrat Amr bin Al Aas رضي الله تعالى عنه continued, "At that time I saw myself in a state that none was more beloved to me nor more respected in my sight than Rasulullaah ﷺ. If I was asked to describe Rasulullaah ﷺ, I would be unable to do so because I was never able to look at him directly out of respect for him. Had I died during that stage of my life, I would have expected to be amongst the inhabitants of Jannah. Thereafter (came the third stage when) we became governors and I know not what is my condition after this. When I die, let not any wailing woman or fire accompany my bier. Throw the sand into a heap when you bury me and when you have completed the burial, **I want you to stand by my graveside for as long as it takes to slaughter a camel and distribute its meat.** In this way, I will have company for awhile until I can prepare the answers I will have to give to the messengers from my Rabb." [2]

Hadhrat Abdur Rahmaan bin Shamaasa narrates that when death approached Hadhrat Amr bin Al Aas رضي الله تعالى عنه, he started to weep. His son Abdullaah رضي الله تعالى عنه asked, "What makes you weep? Is it for fear of death?" "Not at all," Hadhrat Amr

(1) Ibn Sa'd (Vol.3 Pg.147).

(2) Ibn Sa'd (Vol.4 Pg.258). Muslim (Vol.1 Pg.76) has reported a similar narration.

رضي الله تعالى عنه replied, "By Allaah! It is for what is to happen after death." His son said, "But you have lived in a most excellent period." He then started reminding his father about his association with Rasulullaah ﷺ and about his conquests in Shaam. Hadhrat Amr رضي الله تعالى عنه said, "You have omitted to mention the best of all; the Shahaadah *'Laa Ilaaha Illallaah'...*" The narration continues briefly like the one above. The narration however ends with Hadhrat Amr رضي الله تعالى عنه saying, "When I die, no woman should wail over me, neither should any such person follow me who praises me or carries a fire. Tie my loincloth firmly because I shall be in a struggle (when the angels wrestle my soul from me, in which condition my body should not become exposed). Heap the sand upon my grave because my right side is by no means more deserving of sand than the left. You should also not place any wood or stones in my grave." (1)

Another narration adds that afterwards Hadhrat Amr رضي الله تعالى عنه (again) turned his face to the wall and said, "O Allaah! You issued commands but we disobeyed. You forbade us but we did not abstain. We now need nothing else but Your forgiveness." Yet another narration adds Hadhrat Amr رضي الله تعالى عنه then placed his hand around his neck like a yoke, raised his head to the sky and said, "O Allaah! I am not powerful enough to take revenge and not innocent enough to offer excuses. I do not deny any of my sins but am seeking pardon. There is none worthy of worship but You." He continued repeating this until he passed away. May Allaah be pleased with him. (2)

According to another narration, Hadhrat Amr رضي الله تعالى عنه said the following after advising his son: "O Allaah! You issued commands that we did not fulfil and You forbade us from things but we destroyed ourselves (by doing them). I am not innocent enough to offer excuses and not powerful enough to take revenge. There is none worthy of worship but You." He continued repeating this until he passed away. (3)

The Previously Quoted Statements of the Sahabah رضي الله تعالى عنهم Concerning Belief in Jannah and Jahannam

In the chapter discussing the assistance rendered to Rasulullaah ﷺ(4), the words of the Ansaar have been quoted when Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.26).
(2) Muslim.
(3) Ibn Sa'd (Vol.4 Pg.260).
(4) Under the heading "The Financial Assistance that the Ansaar gave to the Muhaajireen" and the subheading "Sharing Dates and an Ansaari رضي الله تعالى عنه Refuses to be Paid Back".

condition to be met." Rasulullaah ﷺ said, "You have it."

In the chapter discussing Jihaad[1], the words of Hadhrat Umayr bin Humaam رضي الله تعالى عنه have passed. When Rasulullaah ﷺ encouraged them on to fight during the Battle of Badr, he exclaimed, "Wow! All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Another narration states that when he exclaimed, "Wow!", Rasulullaah ﷺ asked him why he said this. He replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants." Hadhrat Umayr رضي الله تعالى عنه took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him.

In the chapter discussing injuries sustained in Jihaad, the words of Hadhrat Anas bin Nadhr رضي الله تعالى عنه have passed[2] when he said, "How wonderful is the fragrance of Jannah that I smell coming from behind Mount Uhud!" He then fought until he was martyred.

In the chapter discussing the desire the Sahabah رضي الله تعالى عنهم had for fighting in the path of Allaah[3], the words of Hadhrat Sa'd bin Khaythama رضي الله تعالى عنه have passed who said, "Had it not been to attain Jannah, I would have certainly given you (O father) preference (to have it your way). However, I really do aspire for martyrdom on this trip." This he said after his father stated that only one of them will be able to participate in the expedition (to Badr).

The words of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه have also passed[4] who said during the Battle of Uhud, "Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah." This he said to Hadhrat Zaid bin Thaabit رضي الله تعالى عنه who brought him the message that Rasulullaah ﷺ had sent Salaams for him and wished to know how he was feeling.

Also quoted were the words of Hadhrat Haraam bin Milhaan رضي الله تعالى عنه in the chapter discussing the battle at Bir Ma'oona[5]. When he was martyred, he cried out, "By the Rabb of the Kabah, I am successful!" he was referring to his successful entry into Jannah.

In the chapter discussing the valour of Hadhrat Ammaar رضي الله تعالى عنه[6], his words are

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam رضي الله تعالى عنه".

(2) Under the heading "Enduring Injuries while in Jihaad in the path of Allaah" and the subheading "The Injury of Hadhrat Anas bin Nadhr رضي الله تعالى عنه".

(3) Under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" and the subheading "The Incident of Hadhrat Khaythama رضي الله تعالى عنه and his son".

(4) Also under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" but under the subheading "The Incident of Hadhrat Sa'd bin Rabee رضي الله تعالى عنه".

(5) Also under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah" but under the subheading "The Last Words of Hadhrat Haraam رضي الله تعالى عنه Because of which his Killer Accepted Islaam".

(6) Under the subheading "His Desire for Jannah as he Fought".

quoted as follows: **"O Haashim! Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears.** The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad ﷺ and his group. He then launched an attack with Haashim رضي الله تعالى عنه and they were both martyred.

Again in the chapter[1] are his words when he said, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!"

In the chapter discussing refusal to be an Ameer[2], the words of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه are quoted when he said, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its bounties and refrained from saying it." This he said when Hadhrat Mu'aawiya رضي الله تعالى عنه announced, "Who is desirous of the Khilaafah?"

The words of Hadhrat Sa'eed bin Aamir رضي الله تعالى عنه has also passed. When after spending in Sadaqah, he was told that his wife and in-laws also have a right, he said, "Just as I would not give preference to anything else over their rights, I would also not forsake my desire for the wide-eyed damsels of Jannah in exchange for pleasing some people. **Should a damsel of Jannah peep into this world, the world will be illuminated just as the sun illuminates it."**

Another narration[3] states that he once told his wife, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied.

Also quoted in the chapter discussing perseverance through illness are the words of a woman from the Ansaar who thrice repeated, "No! By Allaah! I would rather exercise patience, O Rasulullaah ﷺ instead of jeopardising (my entry into) Jannah." This she said when Rasulullaah ﷺ said to her, "Which would you prefer; that I pray to Allaah to cure you (of your fever) or that you exercise patience and be assured of Jannah?"

Also quoted were the words of Hadhrat Abu Dardaa رضي الله تعالى عنه[4] when he said, "I

(1) Under the subheading "He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah".

(2) Under the subheading "The Incident that Occurred Between Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Ummul Mu'mineen Hadhrat Hafsah رضي الله تعالى عنها Concerning Dowmatul Jandal".

(3) In the chapter discussing how the Sahabah رضي الله تعالى عنهم spent in the path of Allaah, under the heading "The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رضي الله تعالى عنه" and the subheading "His Spending as the Governor of Shaam".

(4) Under the heading "The Sahabah رضي الله تعالى عنهم Exercise Patience with Illness" and the subheading "The Patience of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه"

wish for Jannah" when his friends asked him what he wished for.

Also quoted in the chapter discussing patience upon the death of children were the words of Hadhrat Ummu Haaritha رضي الله تعالى عنها upon the martyrdom of her son. She said, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. Another narration states that she said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, **"There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!"**

Hadhrat Aa'isha رضي الله تعالى عنها Weeps at the Thought of Jahannam and the Words of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها narrates that she once started to weep at the thought of Jahannam. "What is the matter, O Aa'isha?" Rasulullaah ﷺ asked. She replied, "I thought of Jahannam and started to weep. Will you think of your family on the Day of Qiyaamah?" Rasulullaah ﷺ said, **"There are three places where none shall think of another.** (1) At the scales until a person knows whether his scale (of good deeds) is heavy or light. (2) When the books of actions will be handed out until a person will call out (out of jubilation) 'Come and see my book!' or until he knows whether his book will be given in his right hand (a sign of success) or in his left hand from behind his back (a sign of failure). (3) At the bridge of *Siraat* when it is spanned across Jahannam. **There shall be hooks on either side and plenty of thorns.** Allaah shall detain whoever He wills with these until they find out whether they have attained salvation or not." (1)

An Old Man and a Youngster Pass Away at the Mention of Jahannam

Amongst the Sahabah رضي الله تعالى عنهم was a very old man when Rasulullaah ﷺ recited to them the verse:

﴿يَاأَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ﴾

(سورة تحريم: آيت٦)

O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is people and stones. {Surah Tahreem, verse 6}

"O Rasulullaah ﷺ!" the old man asked, "Are the stones of Jahannam like the stones of this world?" Rasulullaah ﷺ replied, "I swear by the Being Who controls my life that a single boulder of Jahannam is larger than all the

(1) Haakim (Vol.4 Pg.578). Dhahabi has commented on the chain of narrators.

mountains of this world." The old man then fell unconscious. Placing his hand on the old man's heart, Rasulullaah ﷺ discovered that he was still alive. Rasulullaah ﷺ therefore said, "Respected old man! Say *'Laa Ilaaha Illallaah'."* When the old man recited the Kalimah, Rasulullaah ﷺ gave him the glad tidings of Jannah. The Sahabah رضي الله تعالى عنهم remarked, "Is this (tidings of Jannah) only for him?" Rasulullaah ﷺ replied, "Yes, because Allaah says:

﴿ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ۝﴾ (سورة ابراهيم: آيت١٤)

This is for him who fears standing before Me *(on the Day of Qiyaamah)* and who fears My warning *(of punishment)*. {Surah Ibraaheem, verse 14}[1]

In the chapter discussing the fear the Ṣahabah رضي الله تعالى عنهم had for Allaah[2], a similar incident as occurred to the old man is reported about a youngster. It is also related there that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah ﷺ, he went to the house. As Rasulullaah ﷺ entered, he embraced the Ansaari رضي الله تعالى عنه, who then expired (in Rasulullaah ﷺ's arms). Rasulullaah ﷺ then said, "Enshroud your companion because fear of Jahannam has ruptured his liver." [3]

The Previously Quoted Statements of the Sahabah رضي الله تعالى عنهم Concerning Fear for Jahannam

The restlessness of Hadhrat Shaddaad bin Aws رضي الله تعالى عنه in his bed has already been quoted[4] with his words, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning.

Several incidents have also reported in the chapter discussing the weeping of the Sahabah رضي الله تعالى عنهم.

In the chapter discussing the Battle of Mu'ta, the weeping of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه has been reported together with his words: "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah ﷺ recite a verse from the Qur'aan that speaks of the fire of Jahannam:

﴿وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۝﴾ (سورة مريم: آيت٧١)

Every one of you shall pass by it *(everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam)*. This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing."

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.391).
(2) Under the subheading "The incident of a young Ansaari".
(3) Haakim has reported the narration from reliable sources from Hadhrat Sahl رضي الله تعالى عنه while Ibn Abi Dunya has reported a it from Hadhrat Hudhayfah رضي الله تعالى عنه.
(4) Under the heading "The Fear of the Sahabah رضي الله تعالى عنهم" and the subheading "The Fear of Hadhrat Shaddaad bin Aws Ansaari رضي الله تعالى عنه".

Conviction in the Promises of Allaah

The Conviction of Hadhrat Abu Bakr رضي الله تعالى عنه in the Battle between the Romans and the Persians as Promised by Allaah

Hadhrat Nayyaar bin Mukram Aslami رضي الله تعالى عنه reports that the Persians were prevailing over the Romans at the time when Allaah revealed the verses:

﴿الٓمّٓ ۝ غُلِبَتِ الرُّوْمُ ۝ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۝ فِيْ بِضْعِ سِنِيْنَ ؕ﴾ (سورة روم: آيت١ تا ٤)

Alif Laam Meem *(The people of)* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious within a few years. {Surah Room, verses 1-4}

The Muslims liked the Romans to be victorious because they were people with a divine scripture just like the Muslims. It is for this reason that Allaah says:

﴿وَيَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ۝ بِنَصْرِ اللّٰهِ ؕ يَنْصُرُ مَنْ يَّشَآءُ ۚ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝﴾

(سورة روم: آيت٤، ٥)

And on that day *(when Rome defeats Persia)* the Mu'mineen will rejoice about Allaah's assistance. Allaah assists whoever He wills, and He is the Mighty *(none can defeat Him)*, the Most Merciful. {Surah Room, verses 4-5}

On the other hand, the Quraysh liked the Persians to be victorious because neither of them had a divine scripture nor believed in resurrection. When Allaah revealed these verses, Hadhrat Abu Bakr رضي الله تعالى عنه went out of his house shouting:

﴿الٓمّٓ ۝ غُلِبَتِ الرُّوْمُ ۝ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۝ فِيْ بِضْعِ سِنِيْنَ ؕ﴾ (سورة روم: آيت١ تا ٤)

Alif Laam Meem *(The people of)* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious within a few years. {Surah Room, verses 1-4}

Some members of the Quraysh then said to him, "This will decide the affair between us and you (it will prove whether your religion is true or not). Since your guide assumes that Rome will defeat Persia in a few years time, let us place a bet on it. Hadhrat Abu Bakr رضي الله تعالى عنه agreed because betting had not yet been forbidden at the time. Hadhrat Abu Bakr رضي الله تعالى عنه and the Mushrikeen therefore took a bet and agreed on the sum. They then said to Hadhrat Abu Bakr رضي الله تعالى عنه, "How would you specify 'a few' which can be anything between three to nine years[1]? Specify a time in between so that we may have a time frame between us

(1) The Arabic word 'بضع' used in the verse denotes any number between 3 and 9.

(when we will determine who has won and who has lost). The time period they then set was six years.

When six years passed without the Romans attaining victory, the Mushrikeen took the payment from Hadhrat Abu Bakr رضي الله تعالى عنه. However, it was when the seventh year entered that the Romans defeated the Persians. Some Muslims therefore criticised Hadhrat Abu Bakr رضي الله تعالى عنه for stipulating six years because Allaah had only mentioned "a few years" (without specifying). Nevertheless, (seeing that the Qur'aanic prediction was true) many people accepted Islaam on this occasion. (1)

Hadhrat Baraa رضي الله تعالى عنه narrates that when the verses:

﴿الٓمٓ ۝ غُلِبَتِ الرُّوْمُ ۝ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ۝﴾

(سورة روم: آيت ١ تا ٣)

Alif Laam Meem *(The people of)* Rome will be defeated *(by the Persians)* in the *(land that is)* nearer *(to the Arabs than the)* land *(of the Persians)* and, after their defeat, *(the Romans)* will again be victorious. {Surah Room, verses 1-3}

were revealed, the Mushrikeen said to Hadhrat Abu Bakr رضي الله تعالى عنه, "Don't you see what your master believes? He assumes that Rome will defeat Persia." Hadhrat Abu Bakr رضي الله تعالى عنه immediately replied, **"My master is true."** They then challenged Hadhrat Abu Bakr رضي الله تعالى عنه to a bet and specified a time period. When the time expired before Rome could defeat Persia and the news reached Rasulullaah ﷺ, he was displeased and asked Hadhrat Abu Bakr رضي الله تعالى عنه, "What made you do this?" Hadhrat Abu Bakr رضي الله تعالى عنه replied, "To prove the veracity of Allaah and His Rasool ﷺ." Rasulullaah ﷺ advised him saying, "Now approach them to increase the bet and set the time for 'بِضْعٍ' (a period anywhere between three and nine years)."

Hadhrat Abu Bakr رضي الله تعالى عنه then approached the Mushrikeen saying, "Would you like to renew the bet? The renewal is a better deal." They agreed. It was before the expiry of the (specified) years that Rome defeated Persia, set up a stronghold in Madaa'in and built the city of Roomiyya. (After collecting the payment) Hadhrat Abu Bakr رضي الله تعالى عنه came to Rasulullaah ﷺ with it saying, **"This is unlawful (what should I do with it)."** Rasulullaah ﷺ then told him to give it away as Sadaqah. (2)

The Conviction of Hadhrat Ka'b bin Adi رضي الله تعالى عنه about the Domination of Islaam

Hadhrat Ka'b bin Adi رضي الله تعالى عنه says, "I came with a delegation from Heera to Nabi ﷺ. When Rasulullaah ﷺ presented Islaam to us, we accepted and then returned to Heera. It was not long thereafter that the news of Rasulullaah ﷺ's demise reached us. My companions started having doubts and said, 'Had he been

(1) Tirmidhi.

(2) Ibn Abi Haatim, Ahmad, Tirmidhi, Nasa'ee and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.423).

a true Nabi, he would not have died.' I said to them, 'But the Ambiyaa before him all passed away as well.' I therefore remained steadfast and left for Madinah. On the way I happened to pass by a monk without whom we usually made no decisions. I said to him, 'Tell me about the purpose I am heading for because some uncertainty has cropped up in my heart. 'Bring something with your name,' he said. I then brought an anklebone (because an anklebone is also called *Ka'b* in Arabic). He took out some hairs and told me to throw the anklebone into them. When I did so, I saw Rasulullaah ﷺ as I had seen him and saw his demise taking place at the exact time he passed away. My sights on my Imaan were therefore bolstered (and I continued to Madinah).

(Upon my arrival in Madinah) I went to see Hadhrat Abu Bakr رضي الله تعالى عنه and after reporting everything to him, I stayed on with him. He dispatched me to **Maqoqis (the king of Alexandria)** and when I returned (after he had passed away), Hadhrat Umar رضي الله تعالى عنه sent me back. I therefore returned to Maqoqis with Hadhrat Umar رضي الله تعالى عنه's letter (of appointment). This was after the Battle of Yarmook about which I had no idea. Maqoqis said to me, 'Do you know that the Romans fought a battle with the Arabs and defeated them?' 'That is not possible,' I said. 'Why not?' he asked. I said, 'Because Allaah promised His Nabi ﷺ that He would make his Deen dominate over all religions. And Allaah never breaks a promise.' Maqoqis then said, 'By Allaah! The Arabs massacred the Romans just as the nation of Aad were massacred. Your Nabi ﷺ had spoken the truth.' Maqoqis then asked me about all the prominent Sahabah رضي الله تعالى عنهم and sent gifts for them. I also said to him, 'Abbaas رضي الله تعالى عنه who is the uncle of Rasulullaah ﷺ is still alive. You should maintain good relations with him as well.'"

Hadhrat Ka'b رضي الله تعالى عنه continues, "I had been Hadhrat Umar رضي الله تعالى عنه's business partner and when he formed a registry to distribute allowances, he included me amongst (his tribe) the Banu Adi bin Ka'b." (1)

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه about Conviction in the Allaah's Promise to Assist the Mu'mineen

In the chapter discussing the Jihaad against the Murtaddeen(2), the following words of Hadhrat Abu Bakr رضي الله تعالى عنه are quoted: He said, "I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there

(1) Baghawi, Ibn Shaaheen, Abu Nu'aym, Ibn Sakan and Ibn Yunus in his history of Egypt, as quoted in *Isaabah* (Vol.3 Pg.298).

(2) Under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah" and the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard".

can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة نور: آيت٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. {Surah Noor, verse 55}

The words of Hadhrat Umar رضي الله تعالى عنه have also passed[1] when he encouraged the Muslims to wage Jihaad saying, "Where are those Muhaajireen who were always leaping towards the promises of Allaah? **March to the lands that Allaah has promised in His Book that He would make you inherit.** Allaah has declared:

﴿لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ﴾ (سورة توبه: آيت٣٣)

To make it *(Islaam)* dominate over all other religions. {Surah Taubah, verse 33, Surah Fatah, verse 28 and Surah Saff, verse 9}

Also quoted[2] are the words of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه when he encouraged the Muslims to wage Jihaad saying, "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ۝﴾

(سورة انبياء: آيت١٠٥)

Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* that My pious bondsmen shall inherit the land. {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has give you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths

(1) Under the heading "Hadhrat Umar Bin Khattaab رضي الله تعالى عنه Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رضي الله تعالى عنهم in Matters Arising Before him" and the subheading "Hadhrat Umar رضي الله تعالى عنه Encourages People Towards Jihaad".

(2) Under the heading "Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Encourages the Muslims to Wage Jihaad" and the subheading "The Speech of Hadhrat Sa'd رضي الله تعالى عنه during the Battle of Qaadisiyyah".

(because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

Conviction in the Words of Rasulullaah ﷺ

Hadhrat Khuzaymah bin Thaabit رضي الله تعالى عنه Corroborates the Words of Rasulullaah ﷺ in a Dispute with a Bedouin

Hadhrat Umaarah bin Khuzaymah bin Thaabit narrates from his uncle who was a Sahabi that Rasulullaah ﷺ once purchased a horse from a Bedouin. Rasulullaah ﷺ asked the Bedouin to follow him (home) so that he could give him the money. The Bedouin however fell behind because Rasulullaah ﷺ walked very briskly. Not knowing that Rasulullaah ﷺ had already purchased the horse, two men entered into negotiations with the Bedouin to buy the horse. When one of them offered him a price higher than that which Rasulullaah ﷺ agreed to pay, the Bedouin called to Rasulullaah ﷺ saying, "If you wish to buy the horse, buy it now. Otherwise, I am going to sell it." Rasulullaah ﷺ stood still when he heard this and, returning to the Bedouin, he said, **"Did I not already buy it from you." The Bedouin denied it saying, "No! I swear by Allaah that I did not sell it to you!" "But I did buy it from you,"** Rasulullaah ﷺ insisted.

As the two contested the issue, people started gathering around them. The Bedouin finally said, **"Then present a witness to attest that you did buy it from me."** Every Muslim who came by reprimanded the Bedouin saying, "Shame on you! Rasulullaah ﷺ speaks nothing but the truth!" In the meantime, Hadhrat Khuzaymah bin Thaabit رضي الله تعالى عنه had also come along and heard the exchange of words between Rasulullaah ﷺ and the Bedouin. When the Bedouin demanded a witness from Rasulullaah ﷺ, **Hadhrat Khuzaymah رضي الله تعالى عنه said, "I testify that you sold it to Rasulullaah ﷺ." Turning to Hadhrat Khuzaymah رضي الله تعالى عنه, Rasulullaah ﷺ asked, "On what basis do you testify?" Hadhrat Khuzaymah رضي الله تعالى عنه replied, "On the basis that I believe in you, O Rasulullaah ﷺ!" Thereafter, Rasulullaah ﷺ regarded the testimony of Hadhrat Khuzaymah رضي الله تعالى عنه as equal to the testimony of two men.** (1)

Another narration states that Rasulullaah ﷺ asked, "O Khuzaymah! On what basis do you testify when you were not with us?" "O Rasulullaah ﷺ!" he replied, "When I believe the news you give from the heavens, how can I not believe what you say?" Rasulullaah ﷺ then always considered the testimony of Hadhrat Khuzaymah رضي الله تعالى عنه to be equal to the testimony of two men. Another narration states that Hadhrat Khuzaymah رضي الله تعالى عنه said, "I am convinced that you speak only the truth and we have believed you in matters of our Deen that are much more important." Rasulullaah ﷺ then permitted his testimony. (2)

(1) Ibn Sa'd (Vol.4 Pg.378). Abu Dawood (Pg.508) has reported a similar narration.
(2) Ibn Sa'd (Vol.4 Pg.379).

Hadhrat Abu Bakr رضي الله تعالى عنه Verifies Rasulullaah ﷺ's Account of his Night Journey (to the heavens)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that after Rasulullaah ﷺ was taken on the historic night journey to Masjidul Aqsa (and then to the heavens), he narrated it to the people the following morning. On that occasion (by disbelieving it), some people who had previously professed Imaan left the fold of Islaam. The people then rushed to Hadhrat Abu Bakr رضي الله تعالى عنه saying, "What have you now to say about your friend who claims that he was taken on a night journey to Baytul Maqdas?" **"Did he say that?"** asked Hadhrat Abu Bakr رضي الله تعالى عنه. "Yes, he did," they confirmed. Hadhrat Abu Bakr رضي الله تعالى عنه then said, **"If he said it, then he is speaking the truth."** The people exclaimed, "Do you believe that he could have gone to Baytul Maqdas at night and then returned before dawn?" "Of course," Hadhrat Abu Bakr رضي الله تعالى عنه said, "In fact, I believe him regarding matters that seem much more unbelievable than that. I believe in the news from the heavens that he brings day and night." **It was because of this that Hadhrat Abu Bakr رضي الله تعالى عنه received the title of Siddeeq.** (1)

Another narration states that on this occasion, some people who had previously professed Imaan left the fold of Islaam, while others believed (without question). The incident was in essence a great test for the people. (2) Yet another narration states that after hearing Rasulullaah ﷺ's account, they went to Hadhrat Abu Bakr رضي الله تعالى عنه saying, "What have you now to say about your friend who says **that he travelled a distance of a month's journey last night and returned before dawn?"** "Did he say that?" asked Hadhrat Abu Bakr رضي الله تعالى عنه... The rest of the narration is the same as above. (3)

Hadhrat Umar رضي الله تعالى عنه's Conviction in the Words of Rasulullaah ﷺ Concerning the Extinction of Species

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that during the year in which Hadhrat Umar رضي الله تعالى عنه became the Khalifah, **the numbers of locusts declined drastically.** When Hadhrat Umar رضي الله تعالى عنه made enquiries and received no response, he sent riders to many areas including Shaam and Iraq to enquire whether locusts had been seen or not. A rider eventually retuned from Yemen with a handful of locusts that he placed before Hadhrat Umar رضي الله تعالى عنه. When he saw them, Hadhrat Umar رضي الله تعالى عنه thrice exclaimed, "Allaahu Akbar!" He then said, "I heard Rasulullaah ﷺ say, **'Allaah تبارك وتعالى has created a thousand species; six hundred in the oceans and four hundred on land. The first of these to become extinct is the species of locusts. As soon as they become extinct, the**

(1) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.21).
(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).
(3) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.7).

others will follow like (the beads of) a necklace when the string is cut.'"[1]

Hadhrat Ali رضي الله تعالى عنه's Conviction in the Words of Rasulullaah صلى الله عليه وسلم Concerning his Assassination

Hadhrat Fudhaala bin Abu Fudhaala Ansaari relates, "I accompanied my father (Hadhrat Abu Fudhaala رضي الله تعالى عنه) to *Yamba* to visit Hadhrat Ali رضي الله تعالى عنه who had become extremely ill there. My father who was also a veteran of the Battle of Badr said to him, 'What keeps you camping at this place? If you die here, there are none here but the Bedouins of the Banu Juhaynah tribe. Persevere until you reach Madinah and should you die there, your companions will be nearby and they will perform the (Janaazah) salaah for you.' Hadhrat Ali رضي الله تعالى عنه however said, **'I shall not die from this illness because Rasulullaah صلى الله عليه وسلم emphatically told me that I shall not die until I become the Khalifah and then this (his beard) becomes dyed with the blood of this (his forehead).'"**[2]

Hadhrat Ali رضي الله تعالى عنه narrates that Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه one day came to him as he placed his foot in the stirrup (of his animal, ready to ride off). "Where do you intend going?" Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه asked. When Hadhrat Ali رضي الله تعالى عنه informed him that he was headed for Iraq, Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه remarked, "Remember that if you go there, it will be the sharp edge of a sword that is sure to strike you." Hadhrat Ali رضي الله تعالى عنه says, "I swear by Allaah that I had heard this from Rasulullaah صلى الله عليه وسلم even before he (Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه) said it." [3]

Hadhrat Mu'aawiya bin Jareer narrates that Hadhrat Ali رضي الله تعالى عنه was once inspecting the cavalry when Ibn Muljim passed by. When Hadhrat Ali رضي الله تعالى عنه asked him his name, he gave a name other than that of his father. "You are lying," Hadhrat Ali رضي الله تعالى عنه told him. When he eventually gave his father's name, Hadhrat Ali رضي الله تعالى عنه said, "Now you have spoken the truth. (Turning to the others, Hadhrat Ali رضي الله تعالى عنه said) **Rasulullaah صلى الله عليه وسلم informed me that my assassin will be a man from amongst the Jews and this man is from them. Nevertheless, let him go."**[4]

Hadhrat Ubaydah narrates that whenever Hadhrat Ali رضي الله تعالى عنه saw Ibn Muljim, he would recite the following couplet (which means):

"While I wish him life, he wishes to kill me
Bring me an excuse from a friend from the Muraad[5] *clan"*[6]

Hadhrat Abu Tufayl narrates that he was with Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه when Abdur Rahmaan bin Muljim came. After issuing instructions for his allowance to be given to him, Hadhrat Ali رضي الله تعالى عنه pointed towards his beard and

(1) Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.131).
(2) Ahmad in his Zawaa'id, Ibn Abi Shaybah, Bazzaar, Haarith, Abu Nu'aym, Bayhaqi in his Dalaa'il and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
(3) Humaydi, Bazzaar, Abu Ya'la, Ibn Hibbaan, Haakim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
(4) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.62).
(5) Ibn Muljim belonged to the Muraad clan.
(6) Abdur Razzaaq, Ibn Sa'd and Wakee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

said, "None can stop this wretch from dying, from the top with this (the blood of my forehead)." Hadhrat Ali رضي الله تعالى عنه then recited the following couplets (which mean):

"Bolster your heart for death because death shall come your way
And never fear being murdered when murder arrives at your valley"(1)

Hadhrat Ammaar رضي الله تعالى عنه's Conviction in the Words of Rasulullaah صلى الله عليه وسلم Concerning his Death

Hadhrat Ummu Ammaar رضي الله تعالى عنها who brought Hadhrat Ammaar رضي الله تعالى عنه up reports that when Hadhrat Ammaar رضي الله تعالى عنه became very ill one day, he said, "I am not going to die from this illness because my beloved friend Rasulullaah صلى الله عليه وسلم informed me that I will be killed in a battle between two warring armies of Mu'mineen." (2)

Already quoted in the chapter discussing the enthusiasm of the Sahabah رضي الله تعالى عنهم to die in the path of Allaah(3) are his words when he said, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad صلى الله عليه وسلم and his companions because Rasulullaah صلى الله عليه وسلم informed me that the last provision of my worldly life shall be the curds of milk."

Also in the same chapter the narration has passed stating that Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه was fighting in the Battle of Siffeen but was not martyred. He then approached Hadhrat Ali رضي الله تعالى عنه and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah صلى الله عليه وسلم said that I would be martyred. How come I am still alive?)." Hadhrat Ali رضي الله تعالى عنه replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar رضي الله تعالى عنه was given some milk. He drank it and said, **"Indeed, Rasulullaah صلى الله عليه وسلم said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.**

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه reports from the daughter of Hishaam bin Waleed bin Mughiera رضي الله تعالى عنها who nursed Hadhrat Ammaar رضي الله تعالى عنه that Hadhrat Mu'aawiya رضي الله تعالى عنه once visited Hadhrat Ammaar رضي الله تعالى عنه when he was ill. When he left, Hadhrat Mu'aawiya رضي الله تعالى عنه said, **"O Allaah! Do not let his death be on our hands because I have heard Rasulullaah صلى الله عليه وسلم say that it will be a rebellious group that will kill Ammaar."** (4)

Hadhrat Abu Dharr رضي الله تعالى عنه's Conviction in the Words of Rasulullaah صلى الله عليه وسلم Concerning his Death

Hadhrat Ibraheem bin Ashtar narrates from his father that when death approached Hadhrat Abu Dharr رضي الله تعالى عنه, his wife started to weep. "What makes you weep?" he asked. "I am weeping," she said, "because I do not have the

(1) Ibn Sa'd and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).
(3) Under the heading "Miscellaneous Stories about the Enthusiasm of the Sahabah رضي الله تعالى عنهم to Fight in the path of Allaah" and the subheading "The Enthusiasm of Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه to Fight in the Path of Allaah".
(4) Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).

strength to bury you or a cloth large enough to shroud you." "Do not weep," he consoled her, "because I was part of a group of persons to whom Rasulullaah ﷺ said, 'One of you shall certainly die in a wilderness in the **presence of a party of Mu'mineen.**' Since every person from that group has passed away in a city amongst large numbers of people, It will definitely **be I who will die in a wilderness.** By Allaah! Neither am I lying nor did Rasulullaah ﷺ tell me a lie. Go watch the road." She said, "But the people performing Hajj have long stopped travelling and the road is closed."

She however still ran to a hillock, stood upon it and looked (to the road). (When she saw no one,) She then returned to nurse Hadhrat Abu Dharr رضي الله تعالى عنه. Thereafter, she would again run to the hillock. As she was busy doing this, she suddenly noticed some travellers whose animals were carrying them along swiftly, appearing like vultures perched on their carriages. When she waved to them with her sheet, they turned towards her. As they reached her and asked her what the matter was, she replied, "There is a man from amongst the Muslims who is about to pass away. Will you please shroud him (and bury him)?" "Who is this man?" they enquired. As soon as she informed them that he was Hadhrat Abu Dharr رضي الله تعالى عنه, they all exclaimed, "May our parents be sacrificed for him!" They then whipped their animals and raced towards him.

When they reached him, Hadhrat Abu Dharr رضي الله تعالى عنه said, "Congratulations to you (because Rasulullaah ﷺ had referred to you as Mu'mineen)!" He then related the Hadith to them and said, "I have heard Rasulullaah ﷺ say that when two or three children of a couple pass away and they exercise patience and anticipate rewards from Allaah, they will not even see Jahannam. Do listen well. Had I a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is my own. Similarly, if my wife had a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is hers. (However, we have nothing of the sort, so we appeal to one of you to give something). I however plead to you in the name of Allaah and Islaam **that no such person should provide the shroud who has been a governor, a chief, a leader or an envoy."**

Every member of the group had assumed one of these posts at some stage besides a young man from the Ansaar, who said, "I shall provide the shroud because I have not assumed any of the positions you have mentioned. I shall shroud you in the shawl I am wearing and two more sheets in my bag that my mother had woven for me." Hadhrat Abu Dharr رضي الله تعالى عنه said, "You should then be the one to shroud me." The young Ansaari then shrouded Hadhrat Abu Dharr رضي الله تعالى عنه in the presence of the group. Amongst the group was Hujr bin Adbar and Maalik Ashtar and all of them hailed from Yemen. (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Hadhrat Uthmaan رضي الله تعالى عنه had sent Hadhrat Abu Dharr رضي الله تعالى عنه to a place called Rabdha, where his death came to him. At the time, there was none with him besides his wife and slave. His

(1) Ibn Sa'd (Vol.4 Pg.233).

parting instructions to them was, "Bathe me, shroud me and then place me in the centre of the road. Then say to the first passing caravan, 'This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him.'" When he passed away, the two did as he instructed and placed him in the centre if the road.

It was Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه with a group of people from Iraq who happened to pass by on their way to performing Umrah. It was the sight of a corpse on the road that startled the party just as their camels were about to trample upon it. Hadhrat Abu Dharr رضي الله تعالى عنه's slave then approached them saying, "This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه burst out crying loudly as he said, "Rasulullaah ﷺ spoke the truth when he said (to Hadhrat Abu Dharr رضي الله تعالى عنه), **'You walk by yourself, will die by yourself and will be resurrected by yourself.'"** He then dismounted along with his companions and they buried Hadhrat Abu Dharr رضي الله تعالى عنه. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then informed the people about Hadhrat Abu Dharr رضي الله تعالى عنه and what Rasulullaah ﷺ had mentioned to him on the journey to Tabook. (1)

Hadhrat Khuraym bin Aws رضي الله تعالى عنه's Conviction in the Words of Rasulullaah ﷺ Concerning Shaymaa bint Buqaylah

Hadhrat Khuraym bin Aws رضي الله تعالى عنه relates, "I migrated to Rasulullaah ﷺ and met him upon his return from Tabook, when I accepted Islaam. I heard Rasulullaah ﷺ say, 'I have been shown the city of Heera together with Shaymaa bint Buqaylah from the Azd tribe riding a white mule and wearing a black scarf.' 'O Rasulullaah ﷺ!' I said, 'When we conquer Heera and find her as you have described, may I have her (as my slave)?' 'She is yours,' Rasulullaah ﷺ replied.

(After the demise of Rasulullaah ﷺ) When people started leaving the fold of Islaam, no one from (my tribe) the Banu Tay left Islaam. We then marched to Heera with Khaalid bin Waleed رضي الله تعالى عنه and the first sight that met us as we entered the city was Shaymaa bint Buqaylah just as Rasulullaah ﷺ had described her. She was riding a white mule and wearing a black scarf. I immediately seized her saying, 'She is the one whom Rasulullaah ﷺ described to me.' When Khaalid bin Waleed رضي الله تعالى عنه asked me for witnesses, Muhammad bin Maslama رضي الله تعالى عنه and Muhammad bin Basheer رضي الله تعالى عنه both from the Ansaar stood witness for me. He then made her over to me. When he came to make a treaty (with the Muslims) Shaymaa's brother Abdul Maseeh bin Buqaylah offered to buy her from me. 'I shall accept nothing less than ten hundreds for her,' I told him. He readily gave me a thousand Dirhams and I handed her over to him. When the other Muslims told me that he would have easily paid me a hundred thousand had I asked for it (because he was extremely wealthy), I submitted, 'I

(1) Ibn Sa'd (Vol.4 Pg.234).

never knew that there existed a number greater than ten hundreds.'"[1]

Hadhrat Mugheirah bin Shu'ba رضي الله تعالى عنه is Convinced by the Words of Rasulullaah صلى الله عليه وسلم Promising assistance and Victory

Hadhrat Jubayr bin Hayya reports, "When the Kaafir leader *Bandaarfaan* sent a message that the Muslims send someone to him for negotiations, Hadhrat Mugheirah bin Shu'ba رضي الله تعالى عنه was selected for the task. I can actually picture him with his long hair and one eye. Hadhrat Mugheirah رضي الله تعالى عنه proceeded to see the leader and when he returned, we asked him what he said. He said, 'I praised Allaah and then said, 'We lived in a most remote place, were the hungriest of people, the most ill-fortuned of them and furthest from prosperity until Allaah sent a Nabi to us. He promised us assistance (Allaah's) in this world and Jannah in the Aakhirah. We have then continued to know only victory and assistance from our Rabb تبارك وتعالى every since Rasulullaah صلى الله عليه وسلم came to us. We have now come to you where we see a vast kingdom and prosperous lives. By Allaah! (After seeing all of this,) We shall now never return to our ill-fortuned times. **We shall now either take control over everything in your hands or be killed in your land.**"[2]

Hadhrat Jubayr bin Hayya also narrates a lengthy Hadith in which an army under the command of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه was sent to the people of Ahwaaz. When they requested for someone to be sent to them, Hadhrat Mugheirah bin Shu'ba رضي الله تعالى عنه was sent. When the interpreter asked, "What kind of people are you?" Hadhrat Mugheirah رضي الله تعالى عنه replied, "We are Arabs who had suffered immense misfortune and hardship for a very long time. Out of hunger, we were forced to suck on leather and date stones. Our clothing was made of animals hair and wool and we worshipped trees and rocks. Suffering in this condition, the Rabb of the heavens and the earth sent to us a Nabi from our own people, whose parents we knew well. Our Nabi Rasulullaah صلى الله عليه وسلم instructed us to fight you people until you either worship the One Allaah or pay the Jizyah. Our Nabi Rasulullaah صلى الله عليه وسلم also conveyed to us the message of our Rabb that any of us who die (while fighting) shall go to Jannah where he will enjoy bounties that have never been seen before. As for those of us who survive, they will have you people as slaves." [3]

The Conviction of Hadhrat Abu Dardaa رضي الله تعالى عنه in the Words Rasulullaah صلى الله عليه وسلم Taught him for Protection

Hadhrat Talq narrates that a man once came to Hadhrat Abu Dardaa رضي الله تعالى عنه saying,

(1) Abu Nu'aym in his Dalaa'il (Pg.196) and Tabraani, as quoted in *Isaabah* (Vol.1 Pg.224). Bukhaari has reported a similar narration in brief and Ibn Mandah in detail, as quoted in *Isaabah* (Vol.3 Pg.371).

(2) Abu Nu'aym in his Dalaa'il (Pg.198).

(3) Bayhaqi in his Asmaa was Sifaat (Pg.148), as narrated by Bukhaari. Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.199)

"O Abu Dardaa! Your house has burnt down!" "It could not have burnt," Hadhrat Abu Dardaa رضي الله تعالى عنه said. Another person then came with the same news and again Hadhrat Abu Dardaa رضي الله تعالى عنه adamantly said, "It could not have burnt." Eventually a third person came to him saying, "O Abu Dardaa! A fire raged (through your street) but went off as soon as it reached your house." Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I knew that Allaah would never do that (never allow my house to burn down)." "O Abu Dardaa رضي الله تعالى عنه!" the people said, "We do not know which of your words are more astonishing; whether it is 'It could not have burnt' or 'I knew that Allaah would never do that'."

Hadhrat Abu Dardaa رضي الله تعالى عنه then explained, "That is because of some words that I heard from Rasulullaah صلى الله عليه وسلم. Whoever recites them in the morning will not suffer any calamity until the evening. (The words are:)

"اَللّٰهُمَّ اَنْتَ رَبِّيْ لَآ اِلٰهَ اِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْكَرِيْمِ مَاشَاءَ اللّٰهُ كَانَ وَمَالَمْ يَشَأْلَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ أَعْلَمُ أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَّأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّكُلِّ دَآبَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ"

"O Allaah! You are my Rabb. There is none worthy of worship but You. In You do I place my trust and You are the Rabb of the Glorious Throne. Whatever Allaah wills shall happen and what He does not will can never happen. There is no power or might but with the High and Majestic Allaah. I know that Allaah has power over all things and that He has knowledge of all things. O Allaah! I seek Your protection from the evil within me and from the evil of every creature over which You have control. Indeed my Rabb is (the One Who guides people) on the straight path." (1)

Statements of the Sahabah رضي الله تعالى عنهم that have Been Quoted Previously Concerning Conviction in the Words of Rasulullaah صلى الله عليه وسلم

In the chapter of Da'wah(2), the words of Hadhrat Adi رضي الله تعالى عنه have been quoted who said, "I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah صلى الله عليه وسلم said it."

Also quoted(3) were the words Hadhrat Hishaam bin Al Aas رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم who said to Jabala bin Ayham, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our prophet Muhammad صلى الله عليه وسلم

(1) Bayhaqi in his Asmaa was Sifaat (Pg.125).

(2) Under the heading "Rasulullaah صلى الله عليه وسلم Preaches to Individuals" and the subheading "Rasulullaah صلى الله عليه وسلم Invites Hadhrat Adi bin Haatim رضي الله تعالى عنه to Islaam".

(3) Under the heading "The Sahabah رضي الله تعالى عنهم Dispatch Individuals and Groups to Give Da'wah" and the subheading "Hadhrat Hishaam bin Al Aas رضي الله تعالى عنه and others are sent to Heraclius".

has informed us of this."

In the chapter discussing the importance Hadhrat Abu Bakr رضي الله تعالى عنه gave to dispatching armies to Shaam[1] were the words of Hadhrat Ali رضي الله تعالى عنه to Hadhrat Abu Bakr رضي الله تعالى عنه. He said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رضي الله تعالى عنه said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رضي الله تعالى عنه replied, **"I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious."** Hadhrat Abu Bakr رضي الله تعالى عنه exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Soon to be narrated in the chapter discussing the unseen assistance that Allaah gave the Muslims shall be the narration in which Hadhrat Abdullaah bin Umar رضي الله تعالى عنه **grabbed hold of a lion's ear, pinched it and removed it from the road saying,** "Rasulullaah ﷺ has not spoken an untruth about you. I heard Rasulullaah ﷺ say, **'Only that which man fears shall gain the upper hand over him. If man fears only Allaah, nothing but Allaah will have the upper hand over him."**

Conviction in the Recompense for Actions

The Conviction of Hadhrat Abu Bakr رضي الله تعالى عنه in the Recompense for Actions

Hadhrat Abu Asmaa narrates that Hadhrat Abu Bakr رضي الله تعالى عنه was once having lunch with Rasulullaah ﷺ when the verse was revealed:

﴿فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝﴾ (سورة زلزال: آيت ٧، ٨)

Whoever *(sincerely)* does an atom's weight of good will see it *(its consequences when he is rewarded for it)* and whoever does an atom's weight of evil *(without securing Allaah's forgiveness for it)* will see it *(its consequences when he is punished for it).* {Surah Zilzaal, verses 7,8}

Hadhrat Abu Bakr رضي الله تعالى عنه stopped eating and said, "O Rasulullaah ﷺ! Will we see (be punished for) each and every evil that we perpetrate?" Rasulullaah ﷺ replied, "Everything that happens to you (in this world) which you dislike is retribution (for your sins), while the rewards for good deeds will be given to those who deserve them in the Aakhirah." [2]

Another narration states that Rasulullaah ﷺ replied, "O Abu Bakr! Do you see everything that happens which you dislike? Well, these are from (the punishment for) the weight of sins while the (rewards for the) weight of good deeds will be

(1) Under the heading "Hadhrat Abu Bakr رضي الله تعالى عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله تعالى عنهم About Fighting the Romans" and the subheading "Hadhrat Ali رضي الله تعالى عنه Gives Glad Tidings to Hadhrat Abu Bakr رضي الله تعالى عنه, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رضي الله تعالى عنهم to March in Jihaad".

(2) Ibn Abi Shaybah, Ibn Rahway, Abd bin Humayd, Haakim and others.

kept in store for you and be given in full on the Day of Qiyaamah. Confirmation for this appears in Allaah's Book where He says:

﴿وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ۝﴾ (سورة شورىٰ: آيت ٣٠)

(O mankind!) The misfortunes that afflict you *(in this world)* are a result of the *(evil)* actions you earn, and *(because of your many sins, you deserve to suffer even more adversities, but)* Allaah pardons a great deal *(of your sins, because of which you are spared many more hardships)*. {Surah Shura, verse 30}(1)

Hadhrat Abu Bakr رضي الله تعالى عنه reports that he was once with Rasulullaah ﷺ when the verse was revealed:

﴿مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ۝﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet *(receive)* its punishment and will not find for himself any friend nor any assistant besides Allaah. {Surah Nisaa, verse 123}

Rasulullaah ﷺ then said, "O Abu Bakr! Should I not recite to you a verse that was just revealed to me?" When Hadhrat Abu Bakr رضي الله تعالى عنه asked to hear it, Rasulullaah ﷺ recited it for him. Hadhrat Abu Bakr رضي الله تعالى عنه says, "All I know is that it seemed my back was about to break, causing me to yawn. 'What is the matter with you, O Abu Bakr?' Rasulullaah ﷺ asked.' I said, 'O Rasulullaah ﷺ! Which of us do not sin? Will we be punished for everything we do wrong?' Rasulullaah ﷺ replied, **'As for you and the Mu'mineen, you will suffer retribution (for your sins) in this world so that you have no sins to your account when you meet Allaah. However, the others (the Kuffaar) shall have their accounts accrued until they are punished for it on the Day of Qiyaamah."**(2)

Hadhrat Abu Bakr رضي الله تعالى عنه once asked, "O Rasulullaah ﷺ! When we will be punished for every sin, who can keep himself in good stead after the verse:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet *(receive)* its punishment... {Surah Nisaa, verse 123}

Rasulullaah ﷺ said, "May Allaah forgive you, O Abu Bakr! Do you not fall ill? Do you not get tired? Do you never feel depressed? Do you never suffer hardship? Do calamities never befall you?" "These things do happen," Hadhrat Abu Bakr رضي الله تعالى عنه replied. Rasulullaah ﷺ then said, "This is the retribution (for your sins) in this world." (3)

The Conviction of Hadhrat Umar bin Khattaab رضي الله تعالى عنه in the Recompense for Actions

Hadhrat Muhammad bin Muntashir narrates that a man once came to Hadhrat

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.275).
(2) Abd bin Humayd, Tirmidhi and Ibn Mundhir. Tirmidhi has commented on the chain of narrators.
(3) Ahmad, Ibn Mundhir, Abu Ya'la, Ibn Hibbaan, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).

Umar رضي الله تعالى عنه saying, "I know which is the harshest verse in Allaah's Book." (Because referring to a verse of the Qur'aan as being harsh is disrespectful) Hadhrat Umar رضي الله تعالى عنه got down and struck the man with his lash saying, "Have you studied the verse so deeply that you know all about it?" The man then went away. The following morning Hadhrat Umar رضي الله تعالى عنه said to the man, "Which verse were you referring to yesterday?" The man said that it was the verse:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet *(receive)* its punishment... {Surah Nisaa, verse 123}

He then said, "(This means that) Since every one of us commits sins, we will be punished for it." Hadhrat Umar رضي الله تعالى عنه said, "When this verse was revealed, neither did we enjoy food nor drink until Allaah relieved us by revealing the verse:

﴿وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِاللّٰهَ يَجِدِاللّٰهَ غَفُوْرًا رَّحِيْمًا ۝﴾

(سورة نساء: آيت ١١٠)

Whoever commits a *(minor)* sin or wrongs himself *(by committing a major sin)* and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 110}[1]

The Conviction of Hadhrat Amr bin Samurah رضي الله تعالى عنه and Hadhrat Imraan bin Husayn رضي الله تعالى عنه

Hadhrat Tha'laba رضي الله تعالى عنه narrates that Hadhrat Amr bin Samurah bin Habeeb bin Abdush Shams رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! **I have stolen a camel from a certain tribe, so please do cleanse me."** When Rasulullaah ﷺ sent a message to the people of the tribe, they confirmed that one of their camels were missing. Rasulullaah ﷺ then gave instructions for his hand to be amputated, upon which he said (to his hand), **"All praise belongs to Allaah Who has cleansed me of you who wanted to admit my entire body into Jahannam."** [2]

Hadhrat Hasan narrates that some friends went to visit Hadhrat Imraan bin Husayn رضي الله تعالى عنه when he was suffering from a disease. One of them said, "We are extremely distressed by what we see of your ailing body." "Do not be distressed by what you see," he said, "What you see is because of my sins and those that Allaah has forgiven (without punishing me) are even more." He then recited the verse:

﴿وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ۝﴾

(سورة الشعراء: آيت ٣٠)

The misfortunes that afflict you *(in this world)* are a result of the *(evil)* actions you earn, and *(because of your many sins, you deserve to suffer*

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).
(2) Ibn Maajah, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.56).

even more adversities, but) Allaah pardons a great deal *(of your sins, because of which you are spared many more hardships).* {Surah Shura, verse 30}[1]

The Belief of Hadhrat Abu Bakr رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه Concerning Recompense

The narration has already been quoted[2] that when death came to one of Hadhrat Abu Bakr رضي الله تعالى عنه's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رضي الله تعالى عنه that they noticed his son looking towards the pillow. When they lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رضي الله تعالى عنه hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." [3]

Also previously quoted in the chapter discussing swearing at a Muslim[4] are the words of Rasulullaah ﷺ to a man who came to enquire about his slaves. Rasulullaah ﷺ said, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

﴿وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ؕ وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَكَفٰى بِنَا حٰسِبِيْنَ ۝﴾ (سورة انبياء: آيت ٤٧)

On the Day of Qiyaamah, We will erect the scales of justice *(to weigh the good and bad actions of people)* and no soul will be oppressed *(wronged)* in the least. Even if a deed *(good or bad)* is equal to the weight of a mustard seed, We shall bring it *(to be weighed on the scales).* We suffice as Reckoners *(and need no one else for the task).* {Surah Ambiyaa, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free."[5]

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.116).
(2) Under the heading "Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves" and the subheading "The Incident of Hadhrat Abu Bakr رضي الله تعالى عنه and a Son of his who was About to Pass Away".
(3) Ahmad and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).
(4) Under the subheading "A Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning a man who Swore his Slave".
(5) Tirmidhi, reporting from reliable sources.

The Strength of the Imaan of the Sahabah رضي الله تعالى عنهم

The Sahabah رضي الله تعالى عنهم Abide by the verse "Whether you make known what is in your hearts or hide it..."

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the Sahabah رضي الله تعالى عنهم felt a hard blow when Allah revealed the verse:

﴿لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝﴾

(سورة بقره: آيت٢٨٤)

(To Allaah belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things *(ownership, knowledge and control of everything are in Allaah's hands)*. {Surah Baqarah, verse 284}

They approached Rasulullaah ﷺ, knelt down and said, "O Rasulullaah ﷺ! We have been instructed to do something that is beyond our capabilities." Rasulullaah ﷺ said, "Do you wish to say what the people given the two previous books[1] before you said when they stated, 'We hear and we disobey!' Rather say, "We hear and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return." When the Sahabah رضي الله تعالى عنهم started to say the same words and their tongues grew accustomed to it, Allaah followed the verses up with the following:

﴿اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۫ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۫ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝﴾ (سورة بقرة: آيت٢٨٥)

The Rasool *(Muhammad ﷺ)* believed in that which has been revealed to him from his Rabb and *(so do)* the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. *(They say)* "We make no distinction between one and another messenger *(we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)*," and they say, "We hear *(Allaah's commands)* and we obey. *(We ask)* Your forgiveness, *(O)* our Rabb. To You is our return." {Surah Baqarah, verse 285}

When this happened, Allaah abrogated the initial decree by revealing:

﴿لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَآ

(1) The Jews and the Christians who were given the Torah and Injeel respectively.

اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَالَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ عَنَّا وقفه فَاغْفِرْلَنَا وقفه وَارْحَمْنَا وقفه اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝ ﴾ (سورة بقره: آيت٢٨٦)

Allaah does not place on a soul a responsibility *(duty)* except what is within its capability *(Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind)*. It *(every soul)* shall receive to its favour that *(good acts)* which it had earned and to its harm shall be what *(sins)* it had carried out. *(Say,)* "O our Rabb, do not take us to task if we forget or make mistakes *(do not punish us if we do wrong through forgetfulness or by mistake)*. Our Rabb, do not place such responsibilities *(duties)* on us as You had placed on those before us. Our Rabb, do not enforce on us that which we do not have the strength to bear. Overlook *(our sins)*, forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon." {Surah Baqarah, verse 286}[1]

Hadhrat Mujaahid says that he once approached Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and said, "I was with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when he recited a verse and started weeping." "What is the verse?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه enquired. Hadhrat Mujaahid replied that it was the verse:

﴿ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝ ﴾ (سورة بقره: آيت٢٨٤)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things *(ownership, knowledge and control of everything are in Allaah's hands)*. {Surah Baqarah, verse 284}

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه explained, "When this verse was revealed, it filled the Sahabah رضي الله تعالى عنهم with worry and extreme anxiety. 'O Rasulullaah ﷺ!' they said, 'We are destroyed! While we may be taken to task for what we say and do, our hearts are beyond our control (we cannot control our thoughts).' Rasulullaah ﷺ said, 'Say, 'We hear and we obey'.' When they said 'We hear and we obey', the decree was abrogated by the verse:

﴿ اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۡ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۭ ﴾

(سورة بقرة: آيت٢٨٥، ٢٨٦)

The Rasool *(Muhammad ﷺ)* believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in

(1) Ahmad. Muslim has reported a similar narration.

Allaah, His angels, His Books and His Rusul. *(They say)* "We make no distinction between one and another messenger *(we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)*," and they say, "We hear *(Allaah's commands)* and we obey. *(We ask)* Your forgiveness, *(O)* our Rabb. To You is our return." Allaah does not place on a soul a responsibility *(duty)* except what is within its capability *(Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind)*. It *(every soul) shall receive to its favour that (good acts)* which it had earned and to its harm shall be what *(sins)* it had carried out. {Surah Baqarah, verses 285, 286}

People are therefore excused for their thoughts and will be taken to task only for what they actually do." (1)

A brief narration states that Rasulullaah ﷺ advised the Sahabah رضي الله تعالى عنهم to say, "We hear, we obey and we accept". Allaah then entrenched Imaan into their hearts. (2)

The Response of the Sahabah رضي الله تعالى عنهم to the verse "Those who do not mix their Imaan with wrong-doing"

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that it was a hard blow to the Sahabah رضي الله تعالى عنهم when Allaah revealed the verse:

﴿وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت ٨٢)

Those who do not mix their Imaan with Dhulm *(wrong-doing)*... {Surah An'aam, verse 82}

They repaired to Rasulullaah ﷺ thus, "Which of us does not commit *Dhulm* (wrongs)?" Rasulullaah ﷺ clarified the matter saying, "It is not as you think. (Dhulm in this context does not refer to mere wrong-doing). Luqmaan said to his son:

﴿يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ۝﴾ (سورة لقمان: آيت ١٣)

"O my beloved son! Do not commit Shirk Allaah. Without doubt, Shirk is the worst Dhulm. {Surah Luqmaan, verse 13}

(The word *Dhulm* in the verse therefore refers to Shirk and not just any sin). (3)

Another narration states that when the verse:

﴿وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت ٨٢)

Those who do not mix their Imaan with Dhulm *(wrong-doing)*... {Surah An'aam, verse 82}

was revealed, Rasulullaah ﷺ said, "I was told (by Allaah) that I am amongst such people." (4)

(1) Ahmad.
(2) Ahmad. Muslim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.338).
(3) Ibn Abi Haatim and Bukhaari.
(4) Ibn Mardway, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.153).

The Response of the Ladies of the Sahabah رضي الله تعالى عنهم when Allaah revaled the verse: "And they should wear their scarves over their Chests"

Hadhrat Safiyya bint Shaybah رضي الله تعالى عنها reports that they were once with Hadhrat Aa'isha رضي الله تعالى عنها discussing the women of the Quraysh and their virtues. Hadhrat Aa'isha رضي الله تعالى عنها remarked, "No doubt the women of the Quraysh have great virtues, but I swear by Allaah that I have not seen women better than the women of the Ansaar. They were the strongest believers in the Qur'aan and in revelation. When Allaah revealed the verse of Surah Noor:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ص﴾ (سورة نور: آيت ٣١)

And they should wear their scarves over their chests. {Surah Noor, verse 31} their men went to the them to recite the verse to them. Every man recited the verse to his wife, his daughter, his sister and to every *Mahram* of his. Every one of these women took their decorated shawls and wrapped it around themselves because of their strong faith in what Allaah has revealed in His Book. The following morning they all performed salaah behind Rasulullaah ﷺ with their shawls wrapped (and protruding above their heads because of its large size) and looking as if there were crows perched on their heads." (1)

The Incident of an Old Man who had Committed many Sins and the Incident of Hadhrat Abu Farwah رضي الله تعالى عنه

Hadhrat Makhool narrates that an extremely old man whose eyebrows had actually fallen over his eyes once came and said, "O Rasulullaah ﷺ! There is a man who had been treacherous and sinful. There was not a passion (right or wrong) that he did not grab at with his right hand and should his sins be distributed amongst the inhabitants of the earth, they would all be destroyed. Is there any repentance for him?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. The old man said, "I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah." Rasulullaah ﷺ then said, "As long as you remain like this (as a Muslim), Allaah shall forgive all your treachery and sins and convert all your evils into good deeds." "O Rasulullaah ﷺ!" The man said, "All my treachery and sins?" "Yes," Rasulullaah ﷺ assured him, "all your treachery and sins." The man then left reciting *"Allaahu Akbar"* and *"Laa Ilaaha Illallaah Muhammadur Rasulullaah"*.(2)

Hadhrat Abu Farwah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Tell me about a man who had committed every type of sin and has not left any passion unfulfilled. Can he repent?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. When the confirmed that he did,

(1) Ibn Abi Haatim and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.284).
(2) Ibn Abi Haatim.

Rasulullaah ﷺ said, "Do good deeds and abstain from evil. Allaah will then convert them all (your past sins) into good deeds." The man said, "Even all my treachery and sins?" "Certainly," Rasulullaah ﷺ assured him. The man then continued calling out *"Allaahu Akbar"* until he disappeared from sight. (1)

The Incident of a Sinful Woman and Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه relates, "A woman once came to me and asked, 'Is there any repentance for me when I have committed adultery, given birth to a child and then killed it?' 'Not at all!' I cried out, 'Neither can you expect and goodness or honour.' She then got up (and left) with deep remorse. After performing the Fajr salaah behind Rasulullaah ﷺ, I related to him what the lady had said and what reply I gave her. Rasulullaah ﷺ said, 'Your reply was a terrible one indeed! Do you not recite the verse:

﴿وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ۝ يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهِ مُهَانًا ۝ اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝﴾ (سورة الفرقان: آيت ٦٨ تا ٧٠)

(Ar Rahmaan's bondsmen are) Those who do not call to *(do not worship)* another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant *(when required to execute a person whom a court of Shari'ah sentences to death)*, and *(they are those)* who do not fornicate. Whoever commits these *(sins of Shirk, murder, adultery or fornication)* shall meet with a grave punishment. *(In fact,)* Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it *(punishment)* forever. Except for those who *(sincerely)* repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verses 68-70}

When I then recited these verses to the woman, she fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me." (2)

Another narration states that she cried out, "O dear! Has this beauty been created for Jahannam?" The same narration further says that after leaving Rasulullaah ﷺ, Hadhrat Abu Hurayrah رضي الله تعالى عنه searched for the woman throughout the neighbourhood of Madinah but was unable to find her. It was only when she came to him the following night that he was able to inform her about what Rasulullaah ﷺ said. She then fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me and had allowed me repentance from my actions." She then set free a slave woman she owned together with the slave's

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).
(2) Ibn Abi Haatim.

child and proceeded to repent sincerely to Allaah. (1)

The Response of Rasulullaah ﷺ's Poets when Allaah Revealed the verse: "Only deviant people follow the poets"

Hadhrat Abul Hasan the freed slave of Hadhrat Tameem Daari رضي الله تعالى عنه narrates that when the verse:

﴿وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ۝﴾ (سورة شعراء: آيت ٢٢٤)

Only deviant people follow the poets. {Surah Shu'araa; verse 224}

was revealed, Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه, Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Ka'b bin Maalik رضي الله تعالى عنه all came weeping to Rasulullaah ﷺ. They said, "Allaah knew well that we are all poets when he revealed this verse (the verse therefore refers to us)." Rasulullaah ﷺ then recited the verse:

﴿اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ﴾

Except those who have Imaan, who do good acts...

"That is you," Rasulullaah ﷺ said.

﴿وَذَكَرُوا اللّٰهَ كَثِيْرًا﴾

...who remember Allaah abundantly...

"That is also you," Rasulullaah ﷺ said.

﴿وَانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ﴾ (سورة شعراء: آيت ٢٢٧)

...and who avenge themselves after being oppressed *(by counteracting the satirical poetry that the Kuffaar direct at Islaam with poetry of their own)*. {Surah Shu'araa, verse 227}

"And that is also you," Rasulullaah ﷺ said (you men are therefore excluded from the deviant poets). (2)

The Longing to Meet Allaah and Dislike to Meet Him

Hadhrat Ataa bin Saa'ib narrates that the first time he saw Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه was when he saw an old man with white hair and a white beard following a funeral procession on his donkey. He was narrating from someone else that Rasulullaah ﷺ said, **"Whoever loves Allaah, Allaah loves to meet him and whoever dislikes meeting Allaah, Allaah dislikes meeting him."** When the people present there started to weep, he asked, "What makes you all weep?" They replied, "We dislike death." "That is not what is meant," he explained, "what is meant is that when a person is about to die, he will like to meet Allaah when (by the angels) he is given the good news of:

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).

(2) Ibn Is'haaq, Ibn Abi Haatim and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.354). Haakim (Vol.3 Pg.488) has reported a similar narration.

﴿فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ۝ فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ﴾ (سورة واقعه: آيت٨٨، ٨٩)

Therefore, if someone was from among those brought close *(to Allaah)* he shall have comfort, sustenance and the Jannaat of bliss. {Surah Waaqi'ah, verses 88,89 }

At the same time, Allaah loves to meet him even more. On the other hand, he dislikes meeting Allaah and Allaah dislikes meeting him even more when he is told:

﴿وَاَمَّآ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ۝ فَنُزُلٌ مِّنْ حَمِيْمٍ ۝ وَّتَصْلِيَةُ جَحِيْمٍ ۝﴾ (سورة واقعه: آيت٩٢، ٩٤)

However, if he was among the rejecters and deviated ones, he will be served boiling water and shall enter the blazing fire. {Surah Waaqi'ah, verses 92-94}[1]

Hadhrat Abu Bakr رضي الله تعالى عنه Weeps when Allaah reveals the verse: "When the earth shall quake most violently"

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه narrates that Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه was sitting somewhere and started weeping excessively when Allaah revealed the verse:

﴿اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۝﴾ (سورة زلزال: آيت١)

When the earth shall quake most violently. {Surah Zilzaal, verse 1}

"What makes you weep so, O Abu Bakr?" Rasulullaah ﷺ asked. "It is this Surah that makes me weep," Hadhrat Abu Bakr رضي الله تعالى عنه replied. Rasulullaah ﷺ then said, **"If you people were such that you neither erred nor sinned so that Allaah could forgive you, Allaah would create a nation that errs and sins just so that He could forgive them."** [2]

Rasulullaah ﷺ Informs Hadhrat Umar رضي الله تعالى عنه About what would Happen in the Grave

Hadhrat Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to him, "O Umar! What would be your condition when you are in a piece of ground measuring four arm's lengths by two arm's lengths and when you see Munkar and Nakeer?" "O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه asked, "What is Munkar and Nakeer?" Rasulullaah ﷺ replied, **"They are the two examiners in the grave. They will dig the grave open with their canines and approach treading on their (extremely long) hairs. Their voices will be like devastating thunderclaps and their eyes like blinding lightning. They will both be carrying hammers so large that all the people of Mina are unable to even lift, yet for them it will be as**

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.301).
(2) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.540).

easy as carrying this staff." Rasulullaah ﷺ then shook a little staff that he had in his hand. They will then examine you. Should you fail to answer or delay, they will strike you with their hammers and reduce you to dust." Hadhrat Umar رضي الله تعالى عنه then asked, "O Rasulullaah ﷺ! Will I be in the condition I am in now (in control of my senses)?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Umar رضي الله تعالى عنه said, "In that case, I shall be able to handle them." (1)

Another narration adds that Rasulullaah ﷺ then said to Hadhrat Umar رضي الله تعالى عنه, "I swear by the Being Who has sent me with the truth that Jibra'eel عليه السلام has just informed me that when the two of them come to you and pose the questions, you will say to them, **'Allaah is my Rabb, who is yours? Muhammad ﷺ is my Nabi, who is yours? Islaam is my Deen, what is yours?'** They will then both exclaim, 'How strange! We do not know whether we have been sent to you (question) or whether you have been sent to (question) us!'"(2)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning the Strength of Hadhrat Uthmaan رضي الله تعالى عنه's Imaan

Hadhrat Abul Bahriyya Kindi narrates that Hadhrat Umar رضي الله تعالى عنه once came out of his home and found a gathering in which Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه was present. Referring to Hadhrat Uthmaan رضي الله تعالى عنه, he said to the people, **"You have amongst you a man whose Imaan is such that if it is distributed amongst an entire army, it would suffice for them all."** (3)

Words of the Sahabah رضي الله تعالى عنهم that have Already Been Quoted about the Strength of Imaan

In the chapter discussing the attributes of the Sahabah رضي الله تعالى عنهم(4), the narration has already passed in which it is stated that when someone once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه **if the Sahabah رضي الله تعالى عنهم ever laughed, he replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains."**

Already quoted in the chapter discussing how the Sahabah رضي الله تعالى عنهم bore hardships(5), is the statement of Hadhrat Ammaar رضي الله تعالى عنه who said, "I find that my heart is content with Imaan." This he said after the Mushrikeen forced him to praise their gods and Rasulullaah ﷺ asked him, "How is the condition of your heart?" (6)

(1) Abu Dawood in his Ba'th, Abu Sheikh in his Sunnah, Haakim in his Kuna, Bayhaqi in his Kitaabu Adhaabil Qabr, Isfahaani in his Hujjah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.121). Sa'eed bin Mansoor has reported a similar narration.

(2) Abdul Waahid Maqdasi in his book At-Tabseer, as quoted in Riyaadhun Nudhrah (Vol.2 Pg.34).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).

(4) Under the heading "Statements of the Sahabah رضي الله تعالى عنهم Concerning Their Qualities".

(5) Under the heading "Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه and his Family Members Endures Hardships and Difficulties" and the subheading "Hadhrat Ammaar رضي الله تعالى عنه is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan".

(6) Abu Nu'aym in his *Hilya*, Ibn Sa'd, Ibn Jareer and Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.587).

In the chapter discussing the appointment of a Khalifah, the words of Hadhrat Abu Bakr رضي الله تعالى عنه have passed, who said, "Are you scaring me with my Rabb? My prayer is, 'O Allaah! I have appointed the best of them to be my successor.'" In another narration he said, "I know Allaah and Umar better than you."

Also passed[1] were the words of Hadhrat Umar رضي الله تعالى عنه when he decided to distribute all the funds in the state treasury and someone advised him to keep some behind in case an enemy attacks or for any other emergency. He said, "It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah صلى الله عليه وسلم had prepared for them (obedience to Allaah and Rasulullaah صلى الله عليه وسلم)." Another narration states that he said, "I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow."

Yet another narration quotes him as follows: **"I have prepared Taqwa as a defence for the Muslims.** Allaah mentions:

﴿وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ﴾ (سورة طلاق: آيت ٢، ٣)

Allaah shall create an escape *(from difficulties)* for the one who fears *(disobeying)* Allaah *(one who has Taqwa)* and shall provide for him *(what he requires)* from sources that he never expected *(to receive provisions from)*. {Surah Talaaq, verses 2,3}

In the chapter discussing the fervour of the Sahabah رضي الله تعالى عنهم to spend in the path of Allaah, the words of Hadhrat Ali رضي الله تعالى عنه are quoted thus: **"The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands."** This he said when he wanted to spend on a beggar and Hadhrat Faatima رضي الله تعالى عنها said, "You had left the six Dirhams to purchase flour." [2]

Also quoted were the word of Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه who said, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ۝﴾ (سورة انبياء: آيت ١)

Peoples' reckoning *(the Day of Qiyaamah)* has drawn near, yet *(failing to take heed)* they are turning away in negligence. {Surah Ambiyaa, verse - 1}[3]

The words of Hadhrat Aa'isha رضي الله تعالى عنها have also been quoted[4] when she said, "Usayd bin Hudhayr رضي الله تعالى عنه was amongst the best of people. He would always say, 'I have no doubts about being amongst the inhabitants of Jannah if I could

(1) Under the heading "Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Distribute Everything in the Baytul Maal".

(2) Under the heading "The fervour that Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم had to Spend in the Path of Allaah" and the subheading "The Incident of Hadhrat Ali رضي الله تعالى عنه and a Beggar".

(3) Under the heading "Hadhrat Aamir bin Rabee'ah رضي الله تعالى عنه Refuses Land" and the subheading "The Incident with another Arab".

(4) Under the heading "Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh" and the subheading "Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه Longs to be in One of three Conditions".

remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading."[1]

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(1) Haakim, reporting from reliable sources as confirmed by Dhahabi.
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Chapter Twelve

The Chapter Concerning the Sahabah رضي الله تعالى عنهم Getting Together for salaah

This chapter highlights how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم gathered together in the Masjid for salaah, how great was their fervour for this, how they encouraged others to do the same and how they understood that as they proceeded from salaah to salaah, they were required to allow their lives to progress from one command of Allaah to another. It also highlights how they forsook their occupations to do the acts Allaah had commanded, which contributed to the strength of their Imaan and the features of their Imaan. The chapter also tells us how they spread their knowledge together with the deeds linked to knowledge, how they added life to Dhikr and made du'aa with all its requirements for acceptance. They therefore never turned their attention towards the apparent means and took no benefit except from the Creator of these means and the One Who controls them.

The Encouragement Nabi ﷺ gave for Salaah

The Narrations of Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Haarith who was the freed slave of Hadhrat Uthmaan رضي الله تعالى عنه narrates that they were once sitting with Hadhrat Uthmaan رضي الله تعالى عنه when the Mu'adhin arrived (to call out the Adhaan). Hadhrat Uthmaan رضي الله تعالى عنه asked for a utensil which the narrator estimates contained approximately a Mudd of water. After performing wudhu, he said, "I saw Rasulullaah ﷺ performing wudhu just as I have performed it and then say, 'Whoever performs a wudhu like this and then stands up to perform the Zuhr salaah, all his sins between the Fajr salaah and Zuhr salaah are forgiven. When he then performs the Asr salaah, all his sins between the Zuhr salaah and Asr salaah are forgiven. Thereafter, when he performs the Maghrib salaah, all his sins between the Asr salaah and Maghrib salaah are forgiven. Similarly, when he performs the Isha salaah, all his sins between the Maghrib salaah and Isha salaah are also forgiven. He may then pass the night in sin, but if he wakes up, performs wudhu and then the Fajr salaah, all his sins between the Isha salaah and Fajr salaah are forgiven. These salaahs are

the good that wipe out sins[1].'"

The people then asked, "O Uthmaan! If these are the good deeds, what then are the 'lasting good deeds'[2]?" Hadhrat Uthmaan رضي الله تعالى عنه replied, "That is to recite 'Laa Ilaaha Illallaah' (لَا إِلٰهَ إِلَّا اللّٰهُ), 'Subhaanallaah' (سُبْحَانَ اللّٰهِ), 'Al Hamdu Lillaah' (اَلْحَمْدُ لِلّٰهِ) 'Allaahu Akbar'(اَللّٰهُ اَكْبَرُ), and 'Laa Howla wa Laa Quwwata Illaa Billaah'(وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ)."[3]

Hadhrat Abu Uthmaan reports that he was once with Hadhrat Salmaan رضي الله تعالى عنه beneath a tree when Hadhrat Salmaan رضي الله تعالى عنه caught hold of a dry branch and shook it until its leaves all fell off. "O Abu Uthmaan!" he said, "Will you not ask me why I did that?" "Why did you do that?" Hadhrat Abu Uthmaan asked. Hadhrat Salmaan رضي الله تعالى عنه replied, "This is exactly what Rasulullaah ﷺ did when I was once standing with him beneath a tree. He took hold of a dry branch and shook it until its leaves all fell off. 'O Salmaan!' he said, 'Will you not ask me why I did that?' 'Why did you do that?' I asked. Rasulullaah ﷺ explained, 'When a Muslim performs wudhu properly and performs his five salaahs, his sins fall off him just as these leaves have fallen.' Rasulullaah ﷺ then recited the verse:

﴿وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ ؕ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۝﴾ (سورة هود: آيت ١١٤)

Establish salaah at the two ends of the day *(with Fajr salaah and Zuhr salaah at the one end and Asr salaah and Maghrib salaah at the other)* and during portions of the night *(the Isha salaah)*. Verily good deeds *(such as the five Fardh salaah)* wipe out evil acts. This is advice to those who will take heed. {Surah Hood, verse 114}[4]

The Incident of Two Brothers who Passed away, One as a Martyr and the Other some time Later

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas narrates that he heard his father and other Sahabah رضي الله تعالى عنهم narrate that two brothers lived during the time of Rasulullaah ﷺ. The one who was the better of the two died a martyr while the other lived some after him before also passing away (forty days later[5]). When someone mentioned to Rasulullaah ﷺ that the one was a better person (who carried out more good deeds), Rasulullaah ﷺ asked, "Was he not performing salaah?" When the Sahabah رضي الله تعالى عنهم confirmed that the person was performing salaah, Rasulullaah ﷺ remarked, "You have no idea where his salaahs (after the demise of his brother) may have taken him." It was on this occasion that Rasulullaah ﷺ said, **"The example of salaah is like a deep and pure river running by the door of a person. When he bathes in it five times a**

(1) As referred to in verse 114 of Surah Hood where Allaah says, "Verily good deeds wipe out evil acts."
(2) As referred to in verse 46 of Surah Kahaf.
(3) Ahmad, Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.203). Haythami (Vol.1 Pg.297) has commented on the chain of narrators.
(4) Ahmad, Nasa'ee and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.201).
(5) Tabraani in his Awsat.

day, do you think that any dirt can remain on his body?" (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that two men from the Baliy branch of the *Qudhaa'a* tribe accepted Islaam at the hands of Rasulullaah ﷺ. While the one was martyred, the other lived another year (after which he passed away naturally). It was Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه who saw in a dream that the one who passed away later entered Jannah before the martyr. Surprised at this, he or someone else reported it to Rasulullaah ﷺ the next morning. Rasulullaah ﷺ explained, "Did he not fast a Ramadhaan after the other and perform six thousand odd more Rakaahs of salaah in the year afterwards?" (2) Another narration adds that the difference in their stages was as large as the distance between the heavens and the earth. (3)

Rasulullaah ﷺ tells a Sahabi that his Salaah is Compensation for his Sin

Hadhrat Ali رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ in the Masjid when a man stood up and said, "O Rasulullaah ﷺ! I have committed a sin." Rasulullaah ﷺ ignored him and after the salaah was complete, the man again stood up and repeated himself. Rasulullaah ﷺ asked him, "Did you not perform the salaah with us after making a proper wudhu?" When the man replied that he had, Rasulullaah ﷺ said, "That is then compensation for your sin." (4)

Rasulullaah ﷺ's Reply to a man who asked Him about the Best of all Deeds

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that a man once asked Rasulullaah ﷺ what the best of all deeds was. **"Salaah,"** Rasulullaah ﷺ replied. "What then?" the man asked. Again Rasulullaah ﷺ said that it was salaah. For the **third time** the man repeated the question and again Rasulullaah ﷺ told him that it was salaah. When he repeated the question too often, Rasulullaah ﷺ said, **"Jihaad in the path of Allaah." "But I have parents,"** the man said. "Then," Rasulullaah ﷺ said, **"I instruct you to treat your parents well."** Thereafter the man said, "I swear by the Being Who has sent you as a Nabi with the truth that I shall fight in Jihaad and leave them." To this, Rasulullaah ﷺ said, "You know best (that they have someone else to serve them while you are away)." (5)

Rasulullaah ﷺ tells a man who has Fulfilled the Pillars of Islaam that he is From Amongst the *Siddeeqeen* and the Martyrs

Hadhrat Amr bin Murra Juhani narrates that a man once said, "O Rasulullaah

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.297). Maalik, Nasa'ee and Ibn Khuzaymah have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.206).
(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.208).
(3) Ibn Maajah and Ibn Hibbaan.
(4) Tabraani. Haythami (Vol.1 Pg.301) has commented on the chain of narrators.
(5) Ahmad. Haythami (Vol.1 Pg.301) has commented on the chain of narrators. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.211).

ﷺ! Tell me in which category of people I will belong if I testify that there is none worthy of worship but Allaah, that you are the Rasul of Allaah and if I perform my five salaahs, pay my zakaah, fast in Ramadhaan and perform (Nafl) salaah during Ramadhaan?" Rasulullaah ﷺ replied, "You shall be amongst the Siddeeqeen and the martyrs." (1)

Rasulullaah ﷺ Emphasises the Performing of Salaah Even on his Deathbed

Hadhrat Anas رضي الله تعالى عنه says, "What Rasulullaah ﷺ emphasised most on his deathbed was, **'(Take good care of your) Salaah and your slaves.'** In fact, he was saying these words even when his soul had reached his throat and he was unable to say them clearly." (2)

Another narration states that what Rasulullaah ﷺ emphasised most on his deathbed was, "(Take good care of your) Salaah and your slaves" until his breath was caught in his chest and he was unable to bring the words to his tongue." (3)

Hadhrat Ali رضي الله تعالى عنه relates, **"Rasulullaah ﷺ instructed me to bring him a slate to write down something that his Ummah should never forget after his demise. Fearing that he would pass away (before I could bring it), I said, "(Tell it to me and) I shall memorise it well." He said, "I wish to emphasise (that my Ummah take good care of their) salaah, zakaah and their slaves."** (4)

Another similar narration adds that Hadhrat Ali رضي الله تعالى عنه said, "Rasulullaah ﷺ then emphasised the performing of salaah, the paying of zakaah and kind treatment of slaves until his soul departed. It was also right up to the departure of his soul that he also emphasised the reciting of the *Shahaadah* that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah. He also mentioned that the fire of Jahannam is forbidden for the person who testifies to these two beliefs (contained in the *Shahaadah*)." (5)

Yet another narration from Hadhrat Ali رضي الله تعالى عنه states that the last words of Rasulullaah ﷺ were, "(Guard your) Salaah! (Guard your) Salaah! Fear Allaah with regard to your slaves." (6)

The Encouragement the Sahabah رضي الله تعالى عنهم gave for Salaah

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Concerning Salaah

Hadhrat Abu Bakr رضي الله تعالى عنه once said, "It is by performing salaah that a person

(1) Ibn Khuzaymah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.200).
(2) Bayhaqi, Nasa'ee and Ibn Maajah.
(3) Ahmad.
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.238).
(5) Ibn Sa'd (Vol.2 Pg.243).
(6) Ahmad, Bukhaari in his Adab, Abu Dawood, Ibn Maajah, Ibn Jareer, Abu Ya'la and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).

secures Allaah's protection on earth." (1)

Hadhrat Abu Maleeh reports that he heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "There can be no Islaam in the person who does not perform salaah."(2)

The Statements of Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Concerning Salaah

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه said, "When a man performs (Nafl) salaah at home, it is a source of light (for the house). As a person stands in salaah, his sins stand suspended above his head and they are erased each time he prostrates." (3)

Hadhrat Hudhayfah رضي الله تعالى عنه said, "When a person performs wudhu properly and then stands for salaah, Allaah turns towards him and converses with him. Allaah then does not turn away from him until the person himself turns away or turns towards the right or left." (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Salaah is an extremely virtuous deed and I care not who joins me in it." (5)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه said, "Whenever a Muslim goes to an elevated location or to a Masjid built of stone and performs salaah there, the ground says, 'Salaah has been performed for Allaah on His ground. (O person!) I shall testify on your behalf the day you meet Allaah." (6)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه also narrates that when a cyst developed on Hadhrat Aadam عليه السلام's neck, he performed salaah. This made the cyst fall to his chest. When he again performed salaah, the cyst dropped to his hip and then to his ankle when he performed salaah yet again. After performing salaah again, the cyst moved to his toe and then finally left his body when he performed salaah once more. (7)

Some Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Concerning Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "You are knocking at the King's (Allaah's) door as long as you are performing salaah and the door of the King opens to whoever knocks." (8)

Another narration states that he said, "Stack your needs on the Fardh salaahs

(1) Hakeem.
(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).
(3) Abdur Razzaaq.
(4) Abdur Razzaaq.
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(6) Ibn Asaakir.
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(8) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(pray after these salaahs for them to be fulfilled)."

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, **"The salaahs compensate for all sins committed between them as long as major sins are avoided."** (1)

He also said, "Salaah compensates for the sins committed after them. Hadhrat Aadam عليه السلام once developed a cyst on his toe that went up to his foot and then further to his knee. Thereafter, it travelled further to the base of his hips and then to the base of his neck. He then performed salaah, causing it to fall to his shoulders. When he again performed salaah, the cyst dropped to his hip and then to his knee when he performed salaah yet again. After performing salaah again, the cyst moved to his foot and then finally left his body when he performed salaah once more." (2)

Hadhrat Salmaan Faarsi رضي الله تعالى عنه said, "When a person stands up to perform salaah, his sins are raised above his head and by the time he completes his salaah, they fall away from him just as the fronds of a palm fall to the right and left." (3)

Another narration states that Hadhrat Salmaan رضي الله تعالى عنه once said, **"As a person stands in salaah, his sins are all gathered above his head. They then fall off each time he prostrates just as leaves fall off a tree."** (4)

Hadhrat Taariq bin Shihaab narrates that he once spent the night with Hadhrat Salmaan رضي الله تعالى عنه to observe how he exerted himself (in Ibaadah). Hadhrat Salmaan رضي الله تعالى عنه however woke up only in the last portion of the night (to perform Tahajjud) and Hadhrat Taariq therefore did not see what he had expected (he expected that Hadhrat Salmaan رضي الله تعالى عنه would spend the entire night in Ibaadah). When this was mentioned to Hadhrat Salmaan رضي الله تعالى عنه, he remarked, "Guard the five (Fardh) salaahs well because they compensate for all one's sins as long as major sins were not perpetrated (which are forgiven only after Taubah). **At night people are divided into three categories.** There are those who have good to their credit and no sin to their detriment. Then there are those who have no good to their credit and only sin to their detriment. Finally, there are those who have neither good to their credit nor sin to their detriment. The person who exploits the negligence of the people and the darkness of the night to stand in salaah until the morning is the one with good to his credit and no sin to his detriment. As for the person who exploits the negligence of the people and the darkness of the night to immerse his head in sin is the one with no good to his credit but only sin to his detriment. Then there is the person who goes to sleep immediately after performing his Isha salaah (without getting up to perform the Tahajjud salaah). This is the person with neither good to his credit nor sin to his detriment. **Beware of exerting yourself so much (in Ibaadah) that you are unable to cope (and continue). Ensure that you always adopt moderation and**

(1) Abdur Razzaaq.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(3) Abdur Razzaaq.
(4) Ibn Zanjway.

constancy." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "(By committing sins) We are constantly burning ourselves up but when we perform the Fardh salaah, our sins are compensated for. When we again burn ourselves up, the salaah we perform again compensates for the sins committed before it." (2)

Rasulullaah ﷺ's Fervour for Salaah and the Extreme Importance he Gave to it

Rasulullaah ﷺ says that The Coolness of his Eyes is in Salaah and the Remark of Hadhrat Jibra'eel عليه السلام

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "Perfume and women have been made beloved to me and the coolness of my eyes (my source of comfort and joy) has been kept in salaah." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Hadhrat Jibra'eel عليه السلام once said to Rasulullaah ﷺ, "Salaah has been made beloved to you, so take from it as much as you please." (4)

Rasulullaah ﷺ says, "My Passion is for Standing in salaah at Night"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates Nabi ﷺ was once sitting with the Sahabah رضي الله تعالى عنهم around him when he said, "Allaah has given every Nabi عليه السلام a yearning for something and my yearning is for standing in (Tahajjud) salaah at night. Therefore, when I stand up for salaah (at night), none of you should ever follow me. Allaah has also created a means of income for every Nabi عليه السلام and my source of income is the *Khums* (a fifth of the spoils of war). When I pass away, it will go to the leaders (of the Muslims) after me." (5)

Statements of the Sahabah رضي الله تعالى عنهم Concerning Rasulullaah ﷺ's salaah at Night

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah that his feet would swell. Another narration states that his calves would swell. Someone asked him, "Has Allaah not forgiven all your past and future mistakes (then why do you exert yourself so)?" Rasulullaah ﷺ replied, **"Should I then not be a grateful servant?"** (6)

Hadhrat Abu Hurayrah رضي الله تعالى عنه also narrates that Rasulullaah ﷺ used to stand

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181). Tabraani has reported a similar narration in his *Kabeer* from reliable sources, as confirmed by Haythami (Vol.1 Pg.300).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.182).
(3) Ahmad and Nasa'ee.
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58). Tabraani has reported a similar narration in his *Kabeer* but Haythami (Vol.2 Pg.270) has commented on the chain of narrators.
(5) Tabraani. Haythami (Vol.2 Pg.271) has commented on the chain of narrators.
(6) Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.36). Abu Ya'la, Bazzaar and Tabraani have all reported a similar narration from reliable sources as confirmed by Haythami (Vol.2 Pg.271).

so long in (Tahajjud) salaah that his feet would swell. (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also reports that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah at night that his feet would swell. The rest of the narration is as quoted above. (2)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah that his feet would cut (after becoming extremely chapped). The rest of the narration is as quoted above. (3)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah at night that his feet would rupture. I said to him, 'O Rasulullaah ﷺ! Why do you do this when Allaah has forgiven all your past and future mistakes?' He replied, 'Should I then not be a grateful servant?'" (4) The same has been reported from Hadhrat Mughiera رضي الله تعالى عنه (5) and Hadhrat Abu Hurayrah رضي الله تعالى عنه (6)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ used to exert himself so much in Ibaadah that he became like an old water bag. 'O Rasulullaah ﷺ!' the Sahabah رضي الله تعالى عنهم said, 'What makes you do this? Has Allaah not forgiven all your past and future mistakes?' He replied, 'Of course! Should I then not be a grateful servant?'" (7)

Hadhrat Humayd narrates that when Hadhrat Anas bin Maalik رضي الله تعالى عنه was once questioned about the salaah Rasulullaah ﷺ performed at night, he replied, "The times we wanted to see Rasulullaah ﷺ performing salaah at night, we would see him and the times we wanted to see him asleep, we also saw him (he would spend part of the night in salaah and also sleep). There were times when he fasted so often during the month that we would think he will now not stop fasting. Then there were also times when he would not fast for so long that we would think he would now not fast at all (that month)." (8)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه relates, "I followed Rasulullaah ﷺ in salaah one night and he remained standing so long that I contemplated doing something terrible." "What was it that you contemplated?" the people asked. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "I actually contemplated sitting down and leaving." (9)

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once stood the entire night until dawn (in salaah) reciting the verse:

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝﴾

(سورة مائده: آيت ۱۱۸)

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.271). Tabraani has reported a similar narration from Hadhrat Abu Juhayfah رضي الله تعالى عنه.
(2) Tabraani in his Sagheer and Awsat.
(3) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.271).
(4) Bukhaari and Muslim.
(5) Riyaadh (Pg.429).
(6) Ibn Najjaar.
(7) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.36).
(8) Bukhaari and Muslim.
(9) Bukhaari and Muslim, as quoted in Safwatus Safwah (Vol.6 Pg.58).

If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please),* and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom). {Surah Maa'idah, verse 118}(1)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was injured one day. The following morning, someone remarked, "O Rasulullaah ﷺ! The effect of the injury is still clearly noticeable on you." Rasulullaah ﷺ said, "Despite that, I recited seven lengthy Surahs last night." (2)

The Incident of Hadhrat Hudhayfah رضي الله تعالى عنه with Rasulullaah ﷺ

Hadhrat Hudhayfah رضي الله تعالى عنه says, "I performed salaah behind Rasulullaah ﷺ one night and when he commenced with Surah Baqarah, I said to myself that he would proceed into Ruku after completing a hundred verses. When he carried on (after a hundred), I told myself that he would complete the Surah in two Rakaahs. However, when he still continued, I anticipated that he would complete the Surah and then proceed into Ruku. (After competing Surah Baqarah) Rasulullaah ﷺ however then started reciting Surah Nisaa and after completing it, he commenced Surah Aal Imraan. Rasulullaah ﷺ recited unhurriedly. Whenever he recited a verse mentioning *Tasbeeh*, he recited *Tasbeeh*, when he passed a verse speaking of asking from Allaah, he asked from Allaah and when he passed a verse speaking of seeking Allaah's protection, he sought Allaah's protection. Thereafter, Rasulullaah ﷺ proceeded into Ruku, in which he recited, (سُبْحَانَ رَبِّيَ الْعَظِيْم) ('Subhaana Rabbiyal Adheem'). The time he took for Ruku was almost as long as the time he spent standing. Thereafter, he said, (سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ) ('Sami Allaahu Liman Hamidah') and stood up (from Ruku). The time he remained standing was almost as long as the time he spent in Ruku, after which he proceeded into Sajdah. In Sajdah, he recited (سُبْحَانَ رَبِّيَ الْأَعْلٰى) ('Subhaana Rabbiyal A'laa) and the time he took in Sajdah was almost as long as the time he spent standing." (3)

Hadhrat Hudhayfah رضي الله تعالى عنه relates, "I once came to Rasulullaah ﷺ as he was busy performing salaah and I **joined him in salaah at the back without him knowing.** When he started Surah Baqarah, I thought that he would soon proceed into Ruku, but he continued (reciting even after completing the Surah). Rasulullaah ﷺ went on to perform four Rakaahs with the Ruku being as long as the standing posture. When I mentioned this to Rasulullaah ﷺ, he said, **'Why did you not let me know (that you were behind me)?'** I said, 'I swear by the Being Who has sent you as a Nabi ﷺ with the truth that even now I can feel the strain in my back.' Rasulullaah ﷺ remarked, **'Had I known that you were behind me, I would have shortened the salaah.'"**(4)

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58).
(2) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.274).
(3) Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.75).
(4) Tabraani. Haythami (Vol.2 Pg.275) has commented on the chain of narrators.

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning Rasulullaah ﷺ's Recitation of Qur'aan in Salaah

When it was reported to Hadhrat Aa'isha رضي الله تعالى عنها that some people completed a recitation of the Qur'aan once or twice in a single night, she remarked, "Although those people have recited the Qur'aan, they have actually not done so. I used to stand in salaah with Rasulullaah ﷺ the entire night and he would recite (only) Surah Baqarah, Surah Al Imraan and Surah Nisaa. Whenever he passed a verse containing a warning, he would pray to Allaah and seek protection. Similarly, whenever he passed a verse giving glad tidings, he would pray to Allaah and look forward to it." (1)

Rasulullaah ﷺ Issues the Command during his Illness that Hadhrat Abu Bakr رضي الله تعالى عنه should Lead the people in Salaah

Hadhrat Aswad reports that they were once with Hadhrat Aa'isha رضي الله تعالى عنها when they spoke about the importance of salaah and constancy in performing it. Hadhrat Aa'isha رضي الله تعالى عنها then said, "When Rasulullaah ﷺ was suffering the illness that claimed his life, the time for salaah arrived and Bilaal رضي الله تعالى عنه called out the Adhaan. **'Tell Abu Bakr to lead the people in salaah,'** Rasulullaah ﷺ instructed. One of Rasulullaah ﷺ's wives remarked, 'Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place.' Rasulullaah ﷺ however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ﷺ said, 'You women are just like the women around Yusuf عليه السلام. Tell Abu Bakr to lead the people in salaah.'

Abu Bakr رضي الله تعالى عنه then stepped forward (to lead the salaah) and, feeling a bit better, Rasulullaah ﷺ came out of his room with the support of two men. I can still picture his feet leaving lines on the ground (as he was dragging them, too weak to lift them) because of the severity of his illness. **(Seeing Rasulullaah ﷺ arrive) Abu Bakr رضي الله تعالى عنه decided to step back, but Rasulullaah ﷺ indicated to him to remain where he was. Rasulullaah ﷺ was then brought to sit beside Abu Bakr رضي الله تعالى عنه."**

Another narration states that Hadhrat Aa'isha رضي الله تعالى عنها said, "I continuously repeated myself to Rasulullaah ﷺ (trying to convince him not to appoint Abu Bakr رضي الله تعالى عنه to lead the salaah) only because I feared that the people would regard him as a foreboding (that Rasulullaah ﷺ is going to pass away). I knew well that anyone who stood in Rasulullaah ﷺ's place would be regarded by the people as a foreboding and I therefore wished that Rasulullaah ﷺ would divert this from (my father) Abu Bakr to someone else." (2)

Yet another narration from Hadhrat Aa'isha رضي الله تعالى عنها states that she said, "O

(1) Ahmad. Haythami (Vol.2 Pg.272) has commented on the chain of narrators.
(2) Bukhaari.

Rasulullaah ﷺ! Abu Bakr is extremely soft-hearted and cannot control his tears when he recites the Qur'aan. Why don't you command someone else (to lead the salaah in your place)?" Hadhrat Aa'isha رضي الله تعالى عنها says, "By Allaah! The only thing that made me say this was my dislike that people should regard the first person to stand in Rasulullaah ﷺ's place as a bad omen. I therefore repeated myself to Rasulullaah ﷺ two or three times, but he insisted saying, 'Abu Bakr should lead the people in salaah. You women are just like the women around Yusuf عليه السلام.'"(1)

Hadhrat Ubaydullaah bin Abdullaah narrates that he once went to Hadhrat Aa'isha رضي الله تعالى عنها with the request, "Will you not tell me about the (final) illness of Rasulullaah ﷺ?" "Certainly," she obliged, "When Rasulullaah ﷺ illness became severe, he asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he again asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' He again asked us to pour water for him in a basin and when we did so, he took another bath. As he tried to stand up, he again fell unconscious. After recovering, Rasulullaah ﷺ asked yet again whether the people had performed their salaah? 'No,' we replied, 'they are still waiting for you, O Rasulullaah ﷺ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he asked once more, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' The people were patiently seated in the Masjid awaiting Rasulullaah ﷺ's arrival for the Isah salaah. Rasulullaah ﷺ then sent a message to Abu Bakr رضي الله تعالى عنه to lead the salaah. Abu Bakr رضي الله تعالى عنه was a soft person so he said to Umar رضي الله تعالى عنه, 'You lead the salaah, O Umar!' Umar رضي الله تعالى عنه however said, 'You are more worthy of the privilege.' Abu Bakr رضي الله تعالى عنه then led the salaah during those days." The narration goes on to speak about how Rasulullaah ﷺ came out of his room afterwards, as mentioned in the narration above. (2)

The Happiness of the Muslims when they Saw Rasulullaah ﷺ Looking at them as Hadhrat Abu Bakr رضي الله تعالى عنه Led the Salaah

Hadhrat Anas رضي الله تعالى عنه relates, "Abu Bakr رضي الله تعالى عنه used to lead the people in salaah during Rasulullaah ﷺ's final illness. It was on Monday and the Sahabah رضي الله تعالى عنهم were standing in their rows in salaah when Rasulullaah ﷺ opened the curtain leading to his room and looked at us. As he stood there, his face was as radiant as a page of the Qur'aan and he smiled in happiness (to see them

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.233). Bayhaqi (Vol.8 Pg.151) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.59), as has Ibn Sa'd (Vol.2 Pg.218).

fulfilling Allaah's command as a united Ummah). We were on the verge of breaking our salaah out of our sheer joy at seeing Rasulullaah ﷺ. Thinking that Rasulullaah ﷺ was coming out for salaah, Abu Bakr رضي الله تعالى عنه stepped back into the (first) row but Rasulullaah ﷺ indicated to us that we should complete the salaah. Rasulullaah ﷺ then dropped the curtain. It was on that very day that Rasulullaah ﷺ passed away." (1)

In another narration, Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ did not come out of his room for three days. (On Monday) When the Iqaamah was called out and Abu Bakr رضي الله تعالى عنه stepped forward to lead the salaah, Rasulullaah ﷺ gave the instruction for the curtain (between his room and the Masjid) to be lifted. When the curtain was lifted and Rasulullaah ﷺ's face became visible to us, there was nothing that pleased us so much as to look at his face. Rasulullaah ﷺ indicated to Abu Bakr رضي الله تعالى عنه to step forward (to lead the salaah) and the curtain was then dropped. Until he passed away (that day), Rasulullaah ﷺ was unable to this again." (2)

The Fervour the Sahabah رضي الله تعالى عنهم had for Salaah and the Extreme Importance They Gave to it

Hadhrat Umar رضي الله تعالى عنه is Roused from his Coma with the Announcement of Salaah

Hadhrat Miswar bin Makhramah رضي الله تعالى عنه reports, "I went to see Umar رضي الله تعالى عنه when he was covered in a sheet (and still in a coma after he had been attacked). 'How is he?' I asked. 'Just as you see him (he has not yet roused from his coma),' the others replied. I then said, **'Rouse him with salaah because there is nothing as effective in rousing him as salaah.'** The others then called out, 'Salaah, O Ameerul Mu'mineen!' 'What!' Hadhrat Umar رضي الله تعالى عنه said with a start, 'By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah.' He then performed his salaah even though blood was flowing from his wound." (3)

Another narration from Hadhrat Miswar رضي الله تعالى عنه states that after Hadhrat Umar رضي الله تعالى عنه was stabbed, he fell into a coma. Someone said, "If he is still alive, you will not be able to rouse him with anything more effective in jolting him than with salaah." Someone then said, "Salaah, O Ameerul Mu'mineen! The time for salaah has already set in!" Hadhrat Umar رضي الله تعالى عنه regained consciousness and said, "What! Salaah!? By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah." (4)

(1) Bukhaari.

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.235). Abu Ya'la, Ibn Asaakir, Ibn Khuzaymah and Ahmad have reported similar narrations, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57) and *Majma'uz Zawaa'id* (Vol.5 Pg.181). Bayhaqi (Vol.8 Pg.152) and Ibn Sa'd (Vol.2 Pg.216) have also reported similar narrations.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.295).

(4) Ibn Sa'd (Vol.3 Pg.350).

Hadhrat Uthmaan رضي الله تعالى عنه Spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah

Hadhrat Muhammad bin Miskeen narrates that when the rebels surrounded the house of Hadhrat Uthmaan رضي الله تعالى عنه, his wife said to them, "You wish to assassinate him?! Whether you kill him or leave him, **he spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah."** (1)

Another narration states that when the rebels assassinated Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, his wife said, "You have killed him when he was a man who spent the whole night reciting the entire Qur'aan in a single Rakaah of salaah!" (2)

Hadhrat Uthmaan bin Abdur Rahmaan Taymi reports that his father said, "I once told myself that I would ensure that I was the only one to stand in Ibaadah by the Maqaam Ibraheem one night. Therefore, after performing the Isha salaah, I had the Maqaam to myself as I stood there. As I was standing there, someone placed their hand on my shoulder. It was Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. He started with Ummul Qur'aan (Surah Faatiha) and continued reciting until he had completed the entire Qur'aan. Thereafter, he performed Ruku and Sajdah (completed the second Rakaah) and then took his shoes (and left). I cannot however recall whether he had performed any other salaah before that or not." (3)

Hadhrat Uthmaan bin Abdur Rahmaan Taymi relates, "I saw Hadhrat Uthmaan رضي الله تعالى عنه step forward to the Maqaam Ibraheem one night where he recited the entire Qur'aan in a single Rakaah before leaving." (4)

Hadhrat Ataa bin Abi Rabaah reports that after leading the people in salaah, Hadhrat Uthmaan رضي الله تعالى عنه would stand behind the Maqaam Ibraheem where he would recite the entire Qur'aan in a single Rakaah of his *Witr* salaah. (5)

Hadhrat Muhammad bin Seereen would stand in salaah all night in which he would complete the entire Qur'aan in a single Rakaah. (6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Refuses to Forego standing in salaah for Treating his Blindness

Hadhrat Musayyib bin Raafi narrates that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه became blind, a man came to him saying, "If you are able to restrain yourself from (standing and) performing salaah for seven days, I shall be able to treat you and Insha Allaah cure you. You may however perform salaah while lying down and making gestures." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه sent for

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.94). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.57).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.57).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).
(4) Ibn Mubaarak in his *Zuhd*, Ibn Sa'd, Ibn Abi Shaybah, Ibn Munee, Tahaawi, Daar Qutni and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).
(5)
(6) Ibn Sa'd (Vol.3 Pg.75), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).

opinions from various Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ including Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abu Hurayrah رضي الله تعالى عنه. The message from all of them was: "What will you do with your salaah if you happen to die during the seven days?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه therefore forsook the treatment. (1)

Another narration states that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه lost his eyesight, someone offered to treat him on condition that he does not perform salaah for few days. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Never (I cannot forsake salaah). **Rasulullaah ﷺ said that the person who does not perform salaah will meet Allaah in a condition that Allaah will be angry with him."** (2)

Hadhrat Ali bin Abu Jameelah reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه made Sajdah a thousand times every day. (3)

The Fervour Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had for Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would not fast (optional fasts) very often because he would say, "I become too weak to perform salaah when I fast and I love salaah more than fasting." When he did observe (optional) fasts, he fast only three days a month. (4) Another narration states that it was only the midmorning *(Duhaa)* salaah that he was not very regular with.

Hadhrat Abdur Rahmaan bin Yazeed narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was questioned about why he did not fast very often, he replied, "I become too weak to perform salaah when I fast and I love salaah more than fasting." (5)

Hadhrat Abdur Rahmaan bin Yazeed says, "I have not seen a *Faqeeh*(6) who fasted less (Nafl fasts) than Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. When someone asked him why he did not fast (Nafl fasts very often), he replied, "I have given preference to salaah over fasts because I become too weak to perform salaah when I fast." (7)

The Fervour Hadhrat Saalim رضي الله تعالى عنه the Freed Slave of Hadhrat Abu Hudhayfah رضي الله تعالى عنه had for Salaah

Hadhrat Aa'isha رضي الله تعالى عنها reports, "I was late in coming to Rasulullaah ﷺ one night after Isha. When I came to him and he asked where I had been, I replied, **'We were listening to one of your Sahabah رضي الله تعالى عنهم reciting the Qur'aan in the Masjid.** I have never heard a voice like his nor such recitation from any of your other Sahabah رضي الله تعالى عنهم.' Rasulullaah ﷺ got up and I got up with him as he listened attentively to the man. He then turned to me saying, 'That is Saalim رضي الله تعالى عنه the freed slave of Abu Hudhayfah رضي الله تعالى عنه. All praise belongs to Allaah

(1) Haakim (Vol.3 Pg.546).
(2) Bazzaar and Tabraani. Haythami (Vol.1 Pg.295) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.258) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.257).
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).
(6) A jurist with a very deep and fully-fledged understanding of the injunctions of the Shari'ah.
(7) Ibn Sa'd (Vol.3 Pg.155).

Who has made such people amongst my Ummah!'"[1]

The Fervour Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه had for Salaah

Hadhrat Masrooq reports, "We were with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه on a journey when the night gave us sanctuary in a plantation. When we set up camp there, Hadhrat Abu Moosa رضي الله تعالى عنه stood up in a part of the night to perform salaah." Hadhrat Masrooq then went on to describe the beautiful voice of Hadhrat Abu Moosa رضي الله تعالى عنه and his melodious recitation of the Qur'aan. Whenever he passed a verse invoking a supplication, he made the supplication and then prayed, "O Allaah! You are the Giver of peace and You love peace. You are the giver of safety and You love the Mu'min. You are the Giver of protection and You love those who give protection. You are The Truthful and You love the truthful ones." [2]

Hadhrat Abu Uthmaan Nahdi says, **"I was the guest of Hadhrat Abu Hurayrah رضي الله تعالى عنه for seven days. His servant, his wife and he would take turns to each spend a third of the night in Ibaadah."** [3]

The Fervour Hadhrat Abu Talha Ansaari رضي الله تعالى عنه and Another Sahabi رضي الله تعالى عنه had for Salaah

Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنه narrates that Hadhrat Abu Talha Ansaari رضي الله تعالى عنه was once performing salaah in his orchard when a little bird flew by and, unable to find an opening (through the thick growth), it started to flutter about. The sight captivated Hadhrat Abu Talha رضي الله تعالى عنه's attention and his eyes followed the bird for an instant. When he refocused his attention to his salaah, he had forgotten how many Rakaahs he had performed. He said, "A great test has afflicted me in this property of mine." He then went to Rasulullaah صلى الله عليه وسلم and recounting the loss he suffered in his salaah, he said, "O Rasulullaah صلى الله عليه وسلم! I give over this orchard in Sadaqah. Dispose of it as you please." [4]

Hadhrat Abdullaah bin Abu Bakr رضي الله تعالى عنه also narrates that an Ansaari رضي الله تعالى عنه was once performing salaah in his orchard in the vicinity of *Quf*, which was one of the valleys of Madinah. The season for dates was at its peak with the branches of the date palms hanging low with the weight of the dates. When his glance happened to fall on the laden palms, the sight of the dates captivated his attention and when he turned his attention back to his salaah, he had forgotten how many Rakaahs he had performed. "A great test has afflicted me in this property of mine," he sighed. He then went to Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه who was then the Khalifah and related the incident to him, saying, "I am donating it as Sadaqah, so use it for some good cause." Hadhrat Uthmaan رضي الله تعالى عنه sold the orchard for fifty thousand Dirhams, because of which the property was then

(1) Haakim (Vol.3 Pg.225), reporting from reliable sources as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(4) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).

named the 'Khamseen' ('the fifty'). (1)

The Fervour Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Hadhrat Adi bin Haatim رضي الله تعالى عنه had for Salaah

Hadhrat Asmaa رضي الله تعالى عنها reports that (her son) Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه passed the nights in salaah and the days fasting. He was therefore called the pigeon of the Masjid (because he was always there). (2)

Hadhrat Adi bin Haatim رضي الله تعالى عنه says, "When the time for any salaah arrives, I have already prepared for it and am brimming with fervour for it." (3)

The Construction of Masaajid

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Talq bin Ali رضي الله تعالى عنه Concerning The Construction of Masjidun Nabawi

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "Rasulullaah ﷺ was with us as we carried the bricks to the construction site of the Masjid (Nabawi. This incident took place after the Battle of Khaybar when the Masjid was rebuilt). When I met Rasulullaah ﷺ carrying a brick lengthways across his abdomen, I felt that this would be difficult for him. I therefore said, **'Give it to me, O Rasulullaah ﷺ!' Rasulullaah ﷺ said, 'Take another, O Abu Hurayrah! There is (true) no life other the life of the Aakhirah.'"**(4)

Hadhrat Talq bin Ali رضي الله تعالى عنه says, "When I assisted in the construction of the Masjid together with Rasulullaah ﷺ, he said (to the others), 'Let this Yamaami (Hadhrat Talq رضي الله تعالى عنه) handle the mortar because he mixes it best and has the strongest shoulders." (5)

Hadhrat Talq bin Ali رضي الله تعالى عنه relates, "I came to Rasulullaah ﷺ at the time when his Sahabah رضي الله تعالى عنهم were busy constructing the Masjid. It appeared to me that Rasulullaah ﷺ was not too pleased with the manner in which the work was being done, so I took a spade and started mixing the mortar. Rasulullaah ﷺ seemed to like the manner in which I handled the spade and the work I was doing, so he said (to the others), "Leave the Hanafi to the mortar because he is most proficient with it."'(6)

The Effort that the Wife of Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه Put into the Construction of the Masjidun NAbawi

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه narrates that when his wife passed

(1) Maalik, as quoted in Awjaz (Vol.1 Pg.315).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80). Ibn Mubaarak has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.468).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.9).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.9).
(6) Ahmad. Haythami (Vol.2 Pg.9) has commented on the chain of narrators.

away, he said to the people, "Carry her (bier) with great fervour because she and her slaves would carry rocks for (the construction of) the Masjid that was founded on Taqwa (the Masjidun Nabawi) during the night while we would manage carrying only two rocks at a time during the day." (1)

Rasulullaah ﷺ's Desire to have His Masjid like the Shelter of Hadhrat Moosa عليه السلام

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that the Ansaar once said to him, "For how long will Rasulullaah ﷺ perform salaah beneath (a roof made of) these palm branches?" They then collected many gold coins which they presented to Rasulullaah ﷺ saying, "We wish to renovate and beautify this Masjid." Rasulullaah ﷺ however replied, "I do not wish to veer from the example of my brother Moosa عليه السلام (who had a shelter made of palm branches). The ceiling (of the Masjid) should remain like the shelter of Moosa عليه السلام."(2)

Another narration states that the Ansaar once collected a sum of money which they presented to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Rebuild this Masjid and beautify it. How long will we perform salaah beneath these branches?" Rasulullaah ﷺ however replied, "I do not wish to veer from the example of my brother Moosa عليه السلام. The ceiling (of this Masjid) should remain like the shelter of Moosa عليه السلام."(3)

Describing the shelter of Hadhrat Moosa عليه السلام, Hadhrat Hasan explains that when Hadhrat Moosa عليه السلام merely lifted his hand, it would reach the top. (4)

Hadhrat Ibn Shihaab reports, "The pillars of the Masjidun Nabawi during the time of Rasulullaah ﷺ were trunks of palm trees while the roof was made of palm branches and leaves without any plaster. The Masjid would therefore be full of mud whenever it rained. The Masjid was in effect just like a shading." (5)

Rasulullaah ﷺ Prostrates in Mud in the Masjid

In the chapter discussing *Laylatul Qadr*, Imaam Bukhaari reports a narration (from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه) that states: "Rasulullaah ﷺ said, '(In a vision informing me when *Laylatul Qadr* will be) I saw myself prostrating in mud. Therefore, all those who had been observing I'tikaaf with Rasulullaah ﷺ should come back.' We then returned although we saw not a trace of clouds in the sky. A cloud however appeared and when it rained, the water flowed through the roof, which was made of palm branches. When salaah started, I saw Rasulullaah ﷺ prostrate in mud. Traces of the mud were later visible on his forehead." (6)

(1) Bazzaar. Haythami (Vol.2 Pg.10) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.1 Pg.16) has commented on the chain of narrators.
(3) Bayhaqi in his Dalaa'il.
(4) Bayhaqi.
(5) Bayhaqi.
(6) Wafaa'ul Wafaa (Vol.1 Pg.242).

Rasulullaah ﷺ Refuses to Build the Masjid Like the Buildings in Shaam

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه were once measuring the Masjid with a stick. Coming out of his room, Rasulullaah ﷺ asked, "What are you two doing?" They replied, "We wish to construct the Masjid of Rasulullaah ﷺ like the buildings of Shaam are built. The expenses shall be borne by the Ansaar." "Bring me that stick," Rasulullaah ﷺ instructed. He then took the stick from them and walked away with it. When he reached his door, Rasulullaah ﷺ threw the stick away and said, "Never! (The Masjid should never be built like that!) It should be made of grass, sticks and roof like the shelter of Moosa عليه السلام. Death is much nearer at hand." When someone asked what the shelter of Hadhrat Moosa عليه السلام was like, Rasulullaah ﷺ replied, "When he stood up, his head touched the roof."(1)

The Masjid is Extended during the Periods of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Naafi narrates, "Hadhrat Umar رضي الله تعالى عنه extended the Masjid from the pillars to the *Maqsoorah* (the room built for the Imaam). He said, 'Had I not heard **Rasulullaah ﷺ say, 'We ought to extend our Masjid'**, I would never have extended it." (2)

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه that during the time of Rasulullaah ﷺ, the Masjid was built with unbaked bricks, the roof was made of palm branches and the pillars were palm trunks. While Hadhrat Abu Bakr رضي الله تعالى عنه made no extensions to the Masjid, Hadhrat Umar رضي الله تعالى عنه did. He however built the Masjid as it was during the time of Rasulullaah ﷺ, using unbaked bricks, palm branches and replacing the pillars of palm trunks. Hadhrat Uthmaan رضي الله تعالى عنه changed the building and made a large extension. He used decorative stones and plaster for the walls with decorative stones for the pillars and teakwood for the roof. (3)

Hadhrat Atiyya narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "During the time of Rasulullaah ﷺ, the pillars of the Masjid consisted of palm trunks with the top shaded with palm branches. When this deteriorated during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه, he rebuilt it also using palm trunks and branches. When it again deteriorated during the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه, he had it rebuilt with baked bricks and it has remained standing to this day." (4)

Hadhrat Mahmood bin Labeed reports that when Hadhrat Uthmaan رضي الله تعالى عنه expressed

(1) Ibn Zabaalah, as quoted in Wafaa'ul Wafaa (Vol.1 Pg.241).
(2) Ahmad.
(3) Bukhaari and Abu Dawood.
(4) Abu Dawood.

the intention to rebuild the Masjid, the people disliked the idea because they wanted him to leave it as it was. He however said, **"I heard Rasulullaah ﷺ say that whoever builds a Masjid for (the pleasure of) Allaah, Allaah will build him one just like it in Jannah."** (1)

Hadhrat Muttalib bin Abdullaah bin Ibn Hantab narrates that when Hadhrat Uthmaan رضي الله تعالى عنه became the Khalifah in the year 24 A.H., the people requested him to extend the Masjid, complaining that it was too congested on Fridays, because of which they were forced to perform salaah on the adjoining ground. Hadhrat Uthmaan رضي الله تعالى عنه then consulted with the senior Sahabah رضي الله تعالى عنهم and they unanimously decided that the building be demolished and extended. After leading the Zuhr salaah, Hadhrat Uthmaan رضي الله تعالى عنه mounted the pulpit and after praising Allaah, he said, "O people! I have decided to demolish the Masjid of Rasulullaah ﷺ and to extend it. I testify that I have heard Rasulullaah ﷺ say, 'Whoever builds a Masjid for Allaah, Allaah shall build him a home in Jannah.' **I have also a precedent and leader who has passed before me and paved the way for me. He was Umar bin Khattaab who also extended and rebuilt the Masjid. In addition to this, I have consulted with the senior Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ, who are unanimous that the Masjid be demolished, rebuilt and extended."**

The people liked the idea and made du'aa for him. The following morning, Hadhrat Uthmaan رضي الله تعالى عنه summoned the builders and himself participated in the construction even though he was person who always fasted by day and performed salaah during the night. In fact, he was a person who seldom left the Masjid. His instructions were that filtered plaster be made in *Batn Nakhl.* Construction work commenced in the month of Rabee'ul Awwal in the year 29 A.H. and was completed when the new year entered with the arrival of the crescent of Muharram of the year 30 A.H. **The construction therefore took ten months.** (2)

Rasulullaah ﷺ Demarcates A Location in Madinah for a Masjid for the Juhaynah Tribe

Hadhrat Jaabir bin Usaamah Juhani رضي الله تعالى عنه says, "When I once happened to run into Rasulullaah ﷺ and some of his companions in the marketplace, I asked them where Rasulullaah ﷺ was headed. They replied, 'He is going to demarcate a Masjid for your people.' By the time I got there, Rasulullaah ﷺ had already demarcated an area and stuck a stick into the ground to fix the direction of the Qibla." (3)

(1) Muslim.

(2) Muslim, as quoted in Wafaa'ul Wafaa (Vol.1 Pg.355,356).

(3) Tabraani in his Awsat and *Kabeer.* Haythami (Vol.2 Pg.15) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Hilya,* as quoted in *Kanzul Ummaal* (Vol.4 Pg.262) and Baawardi as well, as quoted in *Kanzul Ummaal* (Vol.4 Pg.263).

The Letter of Hadhrat Umar رضي الله تعالى عنه to the Governors of the Various Districts Concerning the Construction of Masaajid

Hadhrat Uthmaan bin Ataa narrates that when Hadhrat Umar رضي الله تعالى عنه started conquering cities, he wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه who was the governor of Basrah. He instructed him to build a (large and central) Masjid for salaah to take place in congregation and also several (small) Masaajid for the various tribes (in their localities). The people were all to gather in the central Masjid on Fridays to perform the Jumu'ah salaah. He then wrote a letter with the same instructions to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه who was the governor of Kufa and another to Hadhrat Amr bin Al Aas رضي الله تعالى عنه who was the governor of Egypt. He then wrote to the commanders of the various armies not to base themselves in rural areas but to set up bases in the cities and to build only one Masjid and not several Masaajid for every tribe as was being done in Basrah, Kufa and Egypt. The people abided strictly by this instruction of Hadhrat Umar رضي الله تعالى عنه. (1)

Maintenance and Cleanliness of the Masaajid

Rasulullaah ﷺ 's Instruction for Places of Salaah to be made inside Houses and that they Be kept Clean

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه reports that one of the Sahabah رضي الله تعالى عنهم said, "Rasulullaah ﷺ used to instruct us to make places of salaah within our homes, to build them well and to keep them clean." (2)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ gave instructions for places of salaah to be made within homes and that they be kept clean and fragranced. (3)

Rasulullaah ﷺ Sees in Jannah a Woman who Used to Keep the Masjid Clean

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when a woman who used to remove dirt from the Masjid passed away, the Sahabah رضي الله تعالى عنهم did not inform Rasulullaah ﷺ about her funeral (and they proceeded to bury her). (When he found out,) Rasulullaah ﷺ said to them, "You must inform me when any of you passes away." Rasulullaah ﷺ performed the Janaazah salaah and then said, "I saw her in Jannah picking up dirt from the Masjid." (4)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.11).
(3) Abu Dawood, Tirmidhi and Ibn Maajah, as quoted in Mishkaatul Masaabeeh (Pg.61).
(4) Tabraani. Haythami (Vol.2 Pg.10) has commented on the chain of narrators.

Hadhrat Umar رضي الله تعالى عنه Burns Incense in the Masjidun Nabawi

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه used to burn incense in the Masjid of Rasulullaah ﷺ every Friday. (1)

Walking to the Masaajid

The Incident of an Ansaari who Walked to the Masjid from his Distant home

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says, "There was a person who in my knowledge lived furthest from the Masjid. He however never missed a single salaah. Someone once suggested to him, "Why do you not buy a donkey that you could ride in the dark and through the blistering sands?" The man replied, "(Let alone doing that,) I would not even be happy with a house right next to the Masjid because I want my walking to the Masjid and my retuning to my family to be recorded for me (in my record of good deeds)." Rasulullaah ﷺ remarked, "Allaah has accumulated it all for you." (2)

In another narration, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says, "There was a person from the Ansaar whose house was the furthest (from the Masjid) in Madinah. He however never missed a single salaah with Rasulullaah ﷺ. Taking pity on him, I suggested, 'Why do you not buy a donkey that could protect you from the blistering sands and creatures on the ground?' The man replied, 'Listen well! By Allaah! (Let alone doing that,) I would not even be happy with a house right next to that of Muhammad ﷺ.' This statement weighed heavily on me and I reported it to Rasulullaah ﷺ. When Rasulullaah ﷺ summoned the man (and questioned him), he repeated himself, explaining that he hoped for rewards in every step. Rasulullaah ﷺ said, **'You shall have what you hope for.'**"(3) Another narration states that Rasulullaah ﷺ said, **"His stages (in Jannah) are elevated with every step that he takes."** (4)

Rasulullaah ﷺ Shortens his Steps to the Masjid

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه narrates that when he used to walk with Rasulullaah ﷺ when they went for salaah, Rasulullaah ﷺ took short steps. "Do you know why I shorten my steps?" Rasulullaah ﷺ asked. "Allaah and His Rasool ﷺ know best," Hadhrat Zaid replied. Rasulullaah ﷺ explained, "A person remains in salaah (receives the rewards of salaah) as long as he is engaged in the effort of salaah (doing anything contributing towards salaah)." (5) Another narration states that Rasulullaah ﷺ's explanation was: "I am doing this only so that my steps in the effort of (going for) salaah are increased." (6)

(1) Abu Ya'la. Haythami (Vol.2 Pg.11) has commented on the chain of narrators.
(2) Ahmad, Muslim, Daarmi, Abu Awaana, Ibn Khuzaymah and Ibn Hibbaan.
(3) Tayaalisi, Ibn Maajah and Muslim.
(4) Humaydi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.244).
(5) Tabraani.
(6) Tabraani. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.

Hadhrat Anas bin Maalik رضي الله تعالى عنه Shortens his Steps when Walking to the Masjid

Hadhrat Thaabit رضي الله تعالى عنه says, "I was once walking with Hadhrat Anas bin Maalik رضي الله تعالى عنه in Zaawiyah (a district of Basrah) when he heard the Adhaan. He then started to shorten his steps until he entered the Masjid. 'O Thaabit!' he asked, 'Do you know why I have walked with you in this manner?' **'Allaah and His Rasool ﷺ know best,' I replied.** He said, 'So that my steps in the effort of salaah are increased.'"(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Hurries for Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once left home for the Masjid. When he started to hurry, someone asked, "Why are you doing this when you prevent others from it?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, **"I wish to attain the frontier of salaah, which is the first Tak*beer*."**(2)

Hadhrat Salamah bin Kuhayl narrates that when someone objected to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه hurrying for salaah, he replied, "Of the things that you hurry towards, is salaah not the most deserving of them all?" (3)

Rasulullaah ﷺ Prohibits Running for Salaah

Hadhrat Abu Qataadah narrates that as they were once performing salaah behind Rasulullaah ﷺ, he heard some clamouring from the people at the back. After completing the salaah, Rasulullaah ﷺ asked what the matter was. When the Sahabah رضي الله تعالى عنهم informed him that it was them running for the salaah. Rasulullaah ﷺ said, "Do not do that. You should (not hurry and then) perform the Rakaahs you manage to join and complete afterwards the ones you could not join." (4)

What Masaajid are Built for and what the Sahabah رضي الله تعالى عنهم did therein

The Sahabah رضي الله تعالى عنهم Condemn a Bedouin who Urinated in the Masjid and the Stance Rasulullaah ﷺ took in the matter

Hadhrat Anas رضي الله تعالى عنه narrates that they were once in a Masjid with Rasulullaah ﷺ when a Bedouin stood in the Masjid and started urinating there. "Stop! Stop!" the Sahabah رضي الله تعالى عنهم shouted. Rasulullaah ﷺ however said to them, "Do not stop him from urinating. Leave him alone!" The Sahabah رضي الله تعالى عنهم then allowed him to finish urinating. Rasulullaah ﷺ then called him and said,

(1) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.
(2) Tabraani.
(3) Tabraani. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.31).

"These Masaajid are not intended for the purpose of urinating and any other filth. They are there for the remembrance of Allaah, for salaah and for the recitation of the Qur'aan." Rasulullaah ﷺ then instructed someone to bring a bucket of water, which was poured over the (contaminated) area. (1)

The Incident of Rasulullaah ﷺ with Some Sahabah رضي الله تعالى عنهم who were sitting in the Masjid to Engage in Dhikr

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Hadhrat Mu'aawiya رضي الله تعالى عنه once approached a group of people in the Masjid. "What makes you people sit here?" he asked. "We are sitting here to make the Dhikr of Allaah," they replied. Hadhrat Mu'aawiya رضي الله تعالى عنه asked further, "Do you swear by Allaah that there is no other reason for your sitting here?" When they confirmed that there was no other motive, Hadhrat Mu'aawiya رضي الله تعالى عنه said, "I have not asked you to swear by Allaah because I am suspicious (that you may lie to me). There is none who despite being as close to Rasulullaah ﷺ as I was, narrated fewer Ahadeeth than I have (out of cautiousness, I narrate very few Ahadeeth. However, I shall now narrate one to you people). Rasulullaah ﷺ once came out of his room where he found a group of his Sahabah رضي الله تعالى عنهم (sitting in the Masjid). 'What makes you people sit here?' Rasulullaah ﷺ asked. They said, 'We are sitting here to engage in the Dhikr of Allaah and to praise Him for guiding us to Islaam and for blessing us with the bounty of Islaam.' Rasulullaah ﷺ asked further, 'Do you swear by Allaah that there is no other reason for your sitting here?' 'We swear by Allaah that there is no other reason for us sitting here?' they replied. Rasulullaah ﷺ then said to them, 'I have not asked you to swear by Allaah because I am suspicious (that you may lie to me). However, Jibra'eel عليه السلام has come to inform me that Allaah is boasting about you before the angels.'"(2)

The Incident of Rasulullaah ﷺ with Three Persons and the Incident when he Sat with those Busy with the Qur'aan

Hadhrat Abu Waaqid Haarith bin Auf رضي الله تعالى عنه narrates that they were once sitting with Rasulullaah ﷺ when three persons arrived. While two of them came towards Rasulullaah ﷺ, the other turned and left. From the two that came to Rasulullaah ﷺ, one saw a space in the gathering and occupied it while the other sat behind the people. When Rasulullaah ﷺ had finished, he said, "Should I not tell you about three persons? As for one of them, he sought a place with Allaah and Allaah granted it to him. The second was shy, so Allaah treated him accordingly (without depriving him of His mercy). However, the third turned away from Allaah, so Allaah turned away from him as well." (3)

(1) Muslim (Vol.1 Pg.138) and Tahaawi (Vol.1 Pg.8).

(2) Muslims, as quoted in Riyaadhus Saaliheen (Pg.156). Tirmidhi and Nasa'ee have reported a similar narration, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.249).

(3) Bukhaari and Muslim, as quoted in Riyaadhus Saaliheen (Pg.515). Maalik and Tirmidhi have reported a similar narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.21).

Hadhrat Abul Qamraa رضي الله تعالى عنه relates, "We were once sitting in several gatherings in Rasulullaah ﷺ's Masjid, discussing Ahadeeth when Rasulullaah ﷺ came out from one of his rooms. Looking at the various gatherings, Rasulullaah ﷺ sat down with those busy with (learning and teaching) the Qur'aan. He then said, **'I have been commanded to sit with this gathering.'"**(1)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Qurraa of the Qur'aan

Hadhrat Kulayb bin Shihaab narrates that Hadhrat Ali رضي الله تعالى عنه once heard a lot of sound from the Masjid as people were **busy reciting the Qur'aan and teaching others to do so.** He remarked, "Glad tidings for these people! These are the people whom **Rasulullaah ﷺ loved the most."** (2)

It is also Hadhrat Kulayb who narrates that Hadhrat Ali رضي الله تعالى عنه was once in the Masjid of Kufa when he heard a lot of sound. "Who is that?" he asked. When he was informed that the sound was coming from some people who were busy reciting or learning the Qur'aan, he commented, "Take note that it was such people whom Rasulullaah ﷺ loved most." (3)

The Incident of Hadhrat Abu Hurayrah رضي الله تعالى عنه with the People in the Market place

Hadhrat Hasan reports that Hadhrat Abu Hurayrah رضي الله تعالى عنه once passed through the market place of Madinah when he stood there and called out, "O traders! What makes you so helpless?" "What are you talking about, O Abu Hurayrah رضي الله تعالى عنه?" they asked. He said, "There you have the inheritance of Rasulullaah ﷺ being distributed whereas you people are still here! Are you not going to claim your shares?" "Where is it?" they all asked. "In the Masjid," he replied. They all rushed to the Masjid as Hadhrat Abu Hurayrah رضي الله تعالى عنه remained there waiting for them. When they returned (and he noted the despondency on their faces), he asked, "What is the matter?" "O Abu Hurayrah رضي الله تعالى عنه!" they replied, "We went to the Masjid but found nothing being distributed there." Hadhrat Abu Hurayrah رضي الله تعالى عنه asked, "Did you see absolutely no one there?" "O yes we did," they replied, **"we saw some people performing salaah, others reciting the Qur'aan and others discussing what was Halaal and what was Haraam." Hadhrat Abu Hurayrah رضي الله تعالى عنه remarked, "Shame on you! That is the inheritance if Rasulullaah ﷺ."**(4)

(1) Ibn Mandah, as quoted in *Isaabah* (Vol.4 Pg.160). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.164), as has Abu Amr Daani in his Tabaqaattul Qurraa, as quoted in *Kanzul Ummaal* (Vol.1 Pg.219).

(2) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.166). Haythami has however commented on the chain of narrators. Ibn Munee has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(3) Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.162).

(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.66).

Hadhrat Umar رضي الله تعالى عنه Praises the Gatherings in the Masaajid

Hadhrat Ibn Mu'aawiya Kindi reports that when he once went to see Hadhrat Umar رضي الله تعالى عنه in Shaam, Hadhrat Umar رضي الله تعالى عنه asked him about the condition of the people and said further, "Does it not happen that when a man enters the Masjid like an escaped camel and then sits with a group only if they belong to his tribe or if they are people whom he knows?" "Not at all," Hadhrat Ibn Mu'aawiya, replied, **"In fact, there are several gatherings (in our Masjid) in which the people participate to learn and to rehearse good to each other."** To this Hadhrat Umar رضي الله تعالى عنه remarked, **"You people will always remain in good stead as long as you remain like this."** (1)

Rasulullaah صلى الله عليه وسلم Walks from the Masjid with the Sahabah رضي الله تعالى عنهم to Address the Jews

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that they were sitting in the Masjid one day when Rasulullaah صلى الله عليه وسلم came out of his room and said, "Let us go to the Jews." (When he reached them) Rasulullaah صلى الله عليه وسلم said, "Accept Islaam and you will live in peace. **"But you have already conveyed this message to us,"** they replied. "But that is still what I want (that you people accept Islaam). So (I repeat) do accept Islaam and you will live in peace." Again the Jews responded by saying, "But you have already conveyed this message to us." "But that is still what I want," Rasulullaah صلى الله عليه وسلم reiterated. When Rasulullaah صلى الله عليه وسلم repeated himself for the third time (and they again refused to accept), he added, "You ought to know that the earth belongs to Allaah and His Rasool صلى الله عليه وسلم. I now wish to banish you from this land. Whoever wishes to sell any of his belongings may do so, otherwise you should bear in mind that the earth belongs to Allaah and His Rasool صلى الله عليه وسلم."(2)

Rasulullaah صلى الله عليه وسلم has Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه placed in the Masjid when the latter was Injured during the Battle of Khandaq

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was injured during the Battle of Khandaq when a person by the name of Hibbaan bin Ariqah shot an arrow that struck Hadhrat Sa'd رضي الله تعالى عنه's brachial artery. Rasulullaah صلى الله عليه وسلم had a tent pitched for Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه in the Masjid so that he could be close by to visit him. When Nabi صلى الله عليه وسلم returned from the Battle of Khandaq, he removed his armour and took a bath. It was then that Hadhrat Jibra'eel عليه السلام came to Rasulullaah صلى الله عليه وسلم, wiping dust off his head. "By Allaah!" Hadhrat Jibra'eel عليه السلام said, "You have already removed your armour whereas we (the angels) have not yet removed ours. March to them." "Where should we march?" Rasulullaah صلى الله عليه وسلم asked. Hadhrat Jibra'eel عليه السلام pointed

(1) Marwazi and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).
(2) Bukhaari, Muslim and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.44).

towards the Banu Qurayzah tribe.

Rasulullaah ﷺ then marched (with the Sahabah رضي الله تعالى عنهم) to the Banu Qurayzah and (after a siege) they surrendered themselves with the agreement that Rasulullaah ﷺ decides their fate. Rasulullaah ﷺ however handed over to Hadhrat Sa'd رضي الله تعالى عنه the decision (to decide what to do with them). Hadhrat Sa'd رضي الله تعالى عنه pronounced his decision stating, **"I pronounce that all their able-bodied fighters be executed, that their women and children be taken as slaves and that their wealth be distributed (as booty)."**

A narrator by the name of Hadhrat Hishaam reports from his father who reports from Hadhrat Aa'isha رضي الله تعالى عنها that Hadhrat Sa'd رضي الله تعالى عنه prayed, "O Allaah! You know well that I do not love to fight anyone more than the people who rejected your Rasool ﷺ and banished him. O Allaah! I have a feeling that You have ended the fighting between them and us but if there are any more wars to take place between us and the Quraysh, do allow me to live on to fight them for your pleasure. However, if You have ended the fighting (between us and the Quraysh), then allow this wound to open so that I may die because of it." The wound then erupted close to his chest and a group of people from the Banu Ghifaar who were in the Masjid were not alerted except by the blood that came running towards them. "O people of the tent!" they called out, "What is this we see coming from your direction?" They then discovered that it was the bleeding wound of Hadhrat Sa'd 's wound, from which he passed away. (1)

The Men of Suffa, Hadhrat Abu Dharr رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم Sleep in the Masjid

Hadhrat Yazeed bin Abdullaah bin Qusayt رضي الله تعالى عنه says that the men of the Suffa were men during the time of Rasulullaah ﷺ who had no homes. They slept and took shelter in the Masjid for they had no other shelter. Rasulullaah ﷺ would call them at night when he ate supper and after distributing them amongst the Sahabah رضي الله تعالى عنهم, there would still be a group of them who ate with Rasulullaah ﷺ. This took place until Allaah made them independent. (2)

Hadhrat Asmaa bint Yazeed رضي الله تعالى عنها narrates that Hadhrat Abu Dharr رضي الله تعالى عنه used to be in the service of Rasulullaah ﷺ and whenever he had finished, he took shelter in the Masjid, which was his home where he lay down to rest. When Rasulullaah ﷺ entered the Masjid one night, he found Hadhrat Abu Dharr رضي الله تعالى عنه lying on the ground. When Rasulullaah ﷺ nudged him with his foot, Hadhrat Abu Dharr رضي الله تعالى عنه sat up straight. "Did I see you sleeping?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه said, "Where can I sleep? Which other home do I have?" The rest of the Hadith has been reported in the chapter dealing with the Khilaafah. (3)

Hadhrat Abu Dharr رضي الله تعالى عنه himself reports that after serving Rasulullaah ﷺ, he used to lie down in the Masjid. (4)

(1) Bukhaari and Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.52).
(2) Ibn Sa'd (Vol.2 Pg.20).
(3) Ahmad and Tabraani. Haythami (Vol.2 Pg.22) has commented on the chain of narrators.
(4) Tabraani.

Several incidents describing how the Sahabah رضي الله تعالى عنهم slept in the Masjid has passed in the chapter discussing hospitality towards guests.

When Hadhrat Hasan رضي الله تعالى عنه was asked about people taking their siesta in the Masjid, he replied, "I have seen Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه taking his siesta in the Masjid during the period when he was Khalifah." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "When we were still youngsters during the time of Rasulullaah ﷺ, we used to spend the night at the Masjid." He also said, **"After gathering for the Jumu'ah salaah, we would return to the Masjid to have our siesta."** (2)

Hadhrat Umar رضي الله تعالى عنه once said, "When any of you has been sitting too long in the Masjid, there is no harm in him lying down on his side because this is the most appropriate manner to prevent his sitting from tiring him." (3)

Hadhrat Khaleed bin Abu Is'haaq narrates that he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about sleeping in the Masjid. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied, "There is no harm in it if you are sleeping (to gain strength) for performing salaah or Tawaaf." (4)

Rasulullaah ﷺ Hastens to the Masjid when the Wind Blows Fiercely and During an Eclipse

Hadhrat Jaabir رضي الله تعالى عنه says, "Whenever the wind blew fiercely at night, Rasulullaah ﷺ hastened towards the Masjid and would remain there until the wind subsided. He would also hasten to the place of salaah whenever the sun or the moon eclipsed." (5)

Hadhrat Ataa reports that a Sahabi by the name of Hadhrat Ya'la bin Umayyah رضي الله تعالى عنه used to sit for even a moment in the Masjid with the intention of performing I'tikaaf. (6)

Rasulullaah ﷺ Makes a Delegation from the Thaqeef stay in the Masjid

Hadhrat Atiyya bin Sufyaan bin Abdullaah رضي الله تعالى عنه narrates, "When a delegation from the Thaqeef came to Rasulullaah ﷺ one Ramadhaan, Rasulullaah ﷺ pitched a tent for them in the Masjid. When they accepted Islaam, they started to fast with Rasulullaah ﷺ."(7)

Hadhrat Uthmaan bin Abil Aas رضي الله تعالى عنه narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. The rest of the narration has already passed in the chapter concerning Da'wah towards Allah and His Rasool ﷺ (8)

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).
(3) Ibn Sa'd (Vol.3 Pg.294).
(4) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).
(5) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289).
(6) Abu Nu'aym in his *Hilya* (Vol.3 Pg.312).
(7) Tabraani. Haythami (Vol.2 Pg.28) has commented on the chain of narrators.
(8) Under the heading "The Banu Thaqeef tribe of Taa'if Accept Islaam" and the subheading "The

What the Sahabah رضي الله تعالى عنهم did in the Masjid Apart from Ibaadah and Dhikr

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says, "We once ate roasted meat with Rasulullaah ﷺ in the Masjid. When the Iqaamah was called out for salaah, all we did was wipe our hands with some pebbles." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that the Masjidul Fadeekh got its name from the fact that it was in this Masjid that some *Fadeekh* (2) was served to Rasulullaah ﷺ and he drank it." (3) Another narration states that Rasulullaah ﷺ was in the Masjidul *Fadeekh* when he was brought a jug of Fadeekh made from half-ripe dates. Because Rasulullaah ﷺ drank the Fadeekh there, the Masjid was named Masjidul Fadeekh." (4)

In the chapter discussing spending of wealth, narrations have already been quoted stating that food and wealth were distributed in the Masjid. Narrations have also passed mentioning that the people pledged allegiance to Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه in the Masjid. The incident describing the Da'wah given to Hadhrat Dimaam رضي الله تعالى عنه in the Masjid has also passed, which also states that it was in the Masjid that he accepted Islaam. The chapter discussing Da'wah towards Allaah and His Rasool ﷺ also states the narration in which Hadhrat Ka'b bin Zuhayr رضي الله تعالى عنه accepted Islaam and then recited a famous poem in the Masjid. The chapter discussing unity also contains a Hadith in which it is stated that the consultative assembly also gathered in the Masjid. Another narration (in the chapter of spending) makes it evident that it was in the Masjid that the Sahabah رضي الله تعالى عنهم sat with Rasulullaah ﷺ in the mornings. The chapter discussing how the Sahabah رضي الله تعالى عنهم feared having too much of wealth also states that Hadhrat Umar رضي الله تعالى عنه used to sit in the Masjid after salaah to tend to the needs of people. It is also established that it was also in the Masjid that Hadhrat Abu Bakr رضي الله تعالى عنه and the other Sahabah رضي الله تعالى عنهم sat and wept when Rasulullaah ﷺ passed away. This was quoted in the love that the Sahabah رضي الله تعالى عنهم had for Rasulullaah ﷺ.

Things that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Disliked Happening in the Masjid

Rasulullaah ﷺ Disapproves of Interlacing the Fingers when in the Masjidx

A freed slave of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says that he was once with

Thaqeef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah ﷺ, who is Informed of their Arrival."

(1) Tabraani. Haythami (Vol.2 Pg.21) has commented on the chain of narrators.

(2) A sweet drink made from crushed dates.

(3) Ahmad.

(4) Abu Ya'la. Haythami has commented on the chain of narrators.

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه and Rasulullaah ﷺ when they entered the Masjid. There they saw a person sitting in the Idtibaa posture[1] with his fingers interlaced. When Rasulullaah ﷺ gestured to him (not to do what he was doing), he failed to understand the gesture. Rasulullaah ﷺ then turned to Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه and said, "When any of you are in the Masjid, he should never interlace his fingers because interlacing the fingers is prompted by Shaytaan. As long as any of you remains in the Masjid, he remains in salaah (continues receiving the rewards of salaah) until he leaves." [2]

Rasulullaah ﷺ Disapproves of a person entering the Masjid after Eating Garlic or Onions

Hadhrat Abu Bakr رضي الله تعالى عنه narrates that after Rasulullaah ﷺ conquered Khaybar, the Sahabah رضي الله تعالى عنهم became infatuated with garlic and started eating it often. It was then that Rasulullaah ﷺ said, "The person who eats this pungent vegetable should never come near our Masaajid." [3]

In his Jumu'ah lecture, Hadhrat Umar bin Khattaab رضي الله تعالى عنه once said, "The next thing, O people, is that there are two plants you people eat from, which I regard as being too pungent; namely onions and garlic. I have noticed that whenever Rasulullaah ﷺ smelt these on a person in the Masjid, **he would give instructions that the person be removed from the Masjid and taken to Baqee.** Therefore, whoever wishes to eat them should first kill the odour by cooking them."[4]

Rasulullaah ﷺ Disapproves of Spitting in the Masjid

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that as Rasulullaah ﷺ was once delivering a lecture, he noticed some phlegm on the wall in the direction of the Qibla. Rasulullaah ﷺ became very angry with the people and then scraped it off. He then sent for some saffron, which he applied to the area and then said, "Allaah is in front of a person's face when he performs salaah, so he should never spit in front of him." [5]

A narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه states that Rasulullaah ﷺ then turned to the people in anger saying, "Does someone amongst you like to spit in the face of a person facing him? **When any of you is performing salaah, His Rabb is in front of him and an angel is on his right. He should therefore never spit in front of him nor on his right."** [6]

Yet another narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه states that Rasulullaah ﷺ said, "Verily the Masjid shrivels with phlegm just as a piece of flesh or skin

(1) Where a person sits with his legs folded in an upright position and thighs against the chest, held by the arms or by a cloth tied around them and around the back.
(2) Ahmad. Haythami (Vol.2 Pg.25) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.17) has commented on the chain of narrators.
(4) Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.88).
(5) Bukhaari, Muslim and Abu Dawood.
(6) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.163).

shrivels with fire." (1)

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Disapprove of Drawing a Sword in the Masjid

Hadhrat Jaabir رضي الله تعالى عنه reports that Hadhrat Banna Juhani رضي الله تعالى عنه informed him that Rasulullaah ﷺ once saw or passed by some people who were exchanging naked swords amongst themselves in the Masjid. Rasulullaah ﷺ remarked, "Allaah curses the people who do this. Have I not forbidden you from this? When a person draws his sword and then intends giving it to another, he should sheathe it before handing it over." (2)

Hadhrat Sulaymaan bin Moosa narrates that when Hadhrat Jaabir رضي الله تعالى عنه was asked about drawing swords in the Masjid, he said, "We have always disapproved of it. In fact, when a person was giving an arrow away as Sadaqah in the Masjid, Rasulullaah ﷺ instructed him not to pass through the Masjid with arrows unless he held their heads firmly." (3)

Hadhrat Muhammad bin Abdullaah narrates that they were once in the Masjid with Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه when a person turned an arrow around. Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه said, **"Does he not know that Rasulullaah ﷺ forbade the turning around of weapons in the Masjid?"** (4)

Rasulullaah ﷺ and his Sahabah رضي الله تعالى عنهم Disapprove of Announcing Lost Items in the Masjid

Hadhrat Buraydah رضي الله تعالى عنه narrates that a man once made an announcement in the Masjid saying, "Who has called for (the owner of) a red camel (that he has found)?" Rasulullaah ﷺ remarked, "May you not find it! **The Masaajid were built for their specific purposes (and not for announcing lost items).**" (5)

When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard a person announcing a lost item in the Masjid, he told him to be silent and reprimanded him. "We have been forbidden from doing this," he added. (6)

Hadhrat Ibn Seereen reports that when Hadhrat Ubay bin Ka'b رضي الله تعالى عنه heard a person asking after his lost item in the Masjid, he became angry (and rebuked the man). "O Abul Mundhir!" the man said, "You were never one to be so harsh." Hadhrat Ubay رضي الله تعالى عنه replied, "We have been commanded to do this (to rebuke people who announce lost items in the Masjid)." (7)

Hadhrat Umar رضي الله تعالى عنه Disapproves of Raising the Voice, Making a Noise and Reciting Poetry in the Masjid

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه narrates that he was once sleeping in the

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).
(2) Baghawi, Ibnus Sakan, Tabraani and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262).
(4) Tabraani. Haythami (Vol.2 Pg.26) has commented on the chain of narrators.
(5) Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.167).
(6) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.167).
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).

Masjid when someone threw a pebble at him. When he looked up, he saw that it was Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه said to him, "Go and bring those two men to me." When Hadhrat Saa'ib رضي الله تعالى عنه brought them, Hadhrat Umar رضي الله تعالى عنه asked them who they were. "We are from Taa'if," they replied. Hadhrat Umar رضي الله تعالى عنه then said, "Had you been from this town (Madinah), I would have certainly punished you. **How can you raise your voices in the Masjid of Rasulullaah صلى الله عليه وسلم?"**(1)

Hadhrat Sa'eed bin Ibraheem reports from his father that when Hadhrat Umar رضي الله تعالى عنه heard someone speaking in the Masjid, he asked, "Do you know where you are? Do you know where you are?" Hadhrat Umar رضي الله تعالى عنه dislikes hearing people speak (loudly) in the Masjid. (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that whenever Hadhrat Umar رضي الله تعالى عنه went to the Masjid, he announced in the Masjid, "Do refrain from making a noise." Another narration states that Hadhrat Umar رضي الله تعالى عنه would announce at the top of his voice, "Refrain from futilities in the Masjid!" (3)

It is reported that Hadhrat Umar رضي الله تعالى عنه forbade noise in the Masjid saying, **"Voices should never be raised in our Masaajid."** (4)

Hadhrat Saalim narrates that Hadhrat Umar رضي الله تعالى عنه had a platform built next to the Masjid, which he called Butayhaa. He would then say, **"Whoever wishes to make a noise, to recite a poem or to raise his voice should go to the platform."**(5)

Hadhrat Taariq bin Shihaab narrates that it was in the Masjid that a person was brought before Hadhrat Umar رضي الله تعالى عنه for some crime. Hadhrat Umar رضي الله تعالى عنه gave instructions that the man be taken out of the Masjid before being given a beating.(6)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Disapproves of Reclining Against the Wall of the Masjid in the Direction of the Qibla

It was between the Adhaan and Iqaamah of Fajr that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once saw some people reclining against the wall of the Masjid in the direction of the Qibla. He said to them, "Do not be an obstacle between the angels and their salaah." (7)

Hadhrat Haabis Taa'ee رضي الله تعالى عنه Disapproves of People Performing Salaah at the Front of the Masjid before Dawn

Hadhrat Abdullaah bin Aamir Alhaani narrates that a Sahabi by the name of

(1) Bukhaari and Bayhaqi.
(2) Ibraheem bin Sa'd and Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.4 Pg.258,260).
(3) Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi.
(4) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
(5) Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).
(6) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.23).

Hadhrat Haabis bin Sa'd Taa'ee رضي الله تعالى عنه once entered the Masjid before dawn and saw some people performing salaah at the front of the Masjid. "By the Rabb of the Kabah!" He exclaimed, "They are showing off! Scare them off because whoever will scare them off has obeyed Allaah and His Rasool ﷺ." Some people then approached them and saw them off. Hadhrat Haabis رضي الله تعالى عنه then said, "Verily the angels perform salaah at the front of the Masjid before dawn."(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Disapproves of Performing Salaah behind Every Pillar in the Masjid

Hadhrat Murrah Hamdaani says, "I told myself that I would perform two Rakaahs salaah behind every pillar of the Masjid in Kufa. As I was busy performing salaah, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه appeared there and as I was about to inform him about my resolve, someone else beat me to it. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then said, "If he knew that Allaah is at the closest pillar, he would not pass it without completing all the salaahs (he had undertaken to perform because the reward is the same at all the pillars)." (2)

The Importance Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Gave to the Adhaan

Before the Direction to Call out the Adhaan, Rasulullaah ﷺ rejects the Proposals to Ring a Bell or to Blow a Trumpet to Announce the Salaah

Hadhrat Abu Umayr bin Anas narrates that from his uncles who belonged to the Ansaar that when Rasulullaah ﷺ became concerned about how to gather the people for salaah, someone suggested that a flag should be flown when the time for salaah arrived and when they saw it, people would inform each other. When this idea did not appeal to Rasulullaah ﷺ, someone else suggested the **trumpet.** This also held little appeal for Rasulullaah ﷺ and he dismissed the idea saying, "It is a **practice of the Jews."** When someone else suggested **ringing a bell,** Rasulullaah ﷺ also dismissed it saying, **"It is the practice of the Christians."** Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه left with the concern of Rasulullaah ﷺ foremost in his mind and he was shown the Adhaan in his dream. The Hadith still continues further. (3)

Hadhrat Abu Sheikh narrates that Hadhrat Abdullaah bin Zaid رضي الله تعالى عنه said, "Announcing the salaah was a great concern for Rasulullaah ﷺ (during the early days). Whenever the time for salaah arrived, he would have a person climb high and wave his hands. Whoever saw the man came for salaah and whoever

(1) Ahmad and Tabraani. Haythami (Vol.2 Pg.16) has commented on the chain of narrators. Ibn Asaakir and Abu Nu'aym have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262). Ibn Sa'd (Vol.7 Pg.431) has reported a similar narration.

(2) Tabraani. Haythami (Vol.2 Pg.16) has commented on the chain of narrators.

(3) Abu Dawood.

did not see him did not know about the salaah. This made Rasulullaah ﷺ very worried. 'Rasulullaah ﷺ!' someone said, 'Why don't you have a bell rung.' 'No,' Rasulullaah ﷺ replied, 'That is the practice of the Christians.' Others suggested, 'Then why don't you have a trumpet blown?' 'No,' Rasulullaah ﷺ replied, 'That is the practice of the Jews.' I then returned home, overcome with the worry that I saw Rasulullaah ﷺ so troubled. It was just before dawn when slumber eventually overcame me and as I lay there halfway between consciousness and sleep, I saw a man wearing two green garments. He stood on the roof of the Masjid, placed his fingers in his ears and called out the Adhaan."[1]

Yet another narration from Hadhrat Anas رضي الله تعالى عنه states that when the time for salaah arrived during the (early) period of Rasulullaah ﷺ, **someone would run through the streets calling out,** "Salaah! Salaah!" This was difficult for the people and some of them suggested ringing a bell...". The Hadith continues further.[2]

Before the Directive to Call out the Adhaan, the Call "As salaatu Jaami'ah" was Made during the Time of Rasulullaah ﷺ

Hadhrat Naafi bin Jubayr, Hadhrat Urwa bin Zaid bin Aslam and Hadhrat Sa'eed bin Musayyib all relate that **before receiving the directive to call out the Adhaan, Nabi ﷺ's caller would call out, "As salaatu jaami'ah".** This was how the people gathered for salaah and it was only once the Qibla was changed to the Kabah that the command for Adhaan was given. Since one of Rasulullaah ﷺ's greatest worries was how to inform people about the times of salaah, the Sahabah رضي الله تعالى عنهم suggested some methods of getting the people together for salaah. While some of them suggested the trumpet, others suggested the bell. The Hadith continues further to the point where it states that when the Adhaan was being called out (to call people for salaah), **the announcement of "As salaatu jaami'ah" was made only when important matters arose so that the people could present themselves and be informed.** In this manner they were informed about conquests or about commands that they were to fulfil. At such times, "As salaatu jaami'ah" was called out (to gather the people) even though it was not the time for salaah. [3]

Hadhrat Sa'd Qaradh رضي الله تعالى عنه Calls out The Adhaan for Rasulullaah ﷺ at Quba

Hadhrat Sa'd Qaradh رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ arrived in Quba, Hadhrat Bilaal رضي الله تعالى عنه would call out the Adhaan to inform the people that Rasulullaah ﷺ had arrived so that they could gather before him. However, when Rasulullaah ﷺ arrived one day without Hadhrat Bilaal رضي الله تعالى عنه, the (non-Muslim) slaves started looking at each other. Hadhrat Sa'd Qaradh رضي الله تعالى عنه

(1) Abush Sheikh, as quoted in *Kanzul Ummaal* (Vol.4 Pg.263).
(2) Abush Sheikh, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
(3) Ibn Sa'd (Vol.1 Pg.246).

immediately climbed up a date palm and called out the Adhaan. "What made you call out the Adhaan, O Sa'd?" Rasulullaah ﷺ asked. Hadhrat Sa'd رضي الله تعالى عنه replied, "May my parents be sacrificed for you! I saw you with only a handful of people and did not see Bilaal رضي الله تعالى عنه with you. When I then noticed the slaves looking at each other and then at you, I feared that they would harm you, so I called out the Adhaan (so that other Muslims would come quickly)." "You did the right thing, O Sa'd," Rasulullaah ﷺ said, "Whenever you see Bilaal not with me, you should call out the Adhaan." **Thereafter, Hadhrat Sa'd رضي الله تعالى عنه called out the Adhaan thrice during Rasulullaah ﷺ's lifetime.** (1)

Statements of the Sahabah رضي الله تعالى عنهم Concerning the Adhaan and the People who Call out the Adhaan

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said, "The share (of rewards) of those who call out the Adhaan on the Day of Qiyaamah will be like the share of those who wage Jihaad. During the time between the Adhaan and the Iqaamah, the Mu'adhin is like the martyr tossing and turning in his blood in the path of Allaah.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If I were a Mu'adhin, I care not whether I perform Hajj or Umrah or wage Jihaad."

Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "If I were a Mu'adhin, my affairs would have been perfected and I care not whether I woke up for (Nafl) salaah during the night or whether I fasted (Nafl fasts) during the day because I heard Rasulullaah ﷺ pray, 'O Allaah! Forgive those who call out the Adhaan. O Allaah! Forgive those who call out the Adhaan.' 'O Rasulullaah ﷺ!' I said, 'But (why do you emphasise calling out the Adhaan so much when) you have left us in a condition that we would draw swords to call out the Adhaan?' Rasulullaah ﷺ replied, 'That is not the case, O Umar because there will soon come a time when people will leave the Adhaan **to the weak ones amongst them. The flesh that is forbidden for Jahannam is the flesh of those who call out the Adhaan.'"**

Hadhrat Aa'isha رضي الله تعالى عنها mentioned that it is the Mu'adhin to whom Allaah refers in the verse:

﴿وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِیْ مِنَ الْمُسْلِمِیْنَ ۝﴾

(سورة حم سجده: آیت ۳۳)

Whose speech can be better than the one who calls *(others)* towards Allaah, who performs righteous deeds, and *(humbly)* says, "I am from the Muslims *(from those who submit to Allaah)*." {Surah HaaMeen Sajdah, verse 33}

She says further, "The Mu'adhin calls towards Allaah when he says 'حَيَّ عَلَى الصَّلٰوةِ' ('Come to salaah'), he performs a righteous deed when he performs the salaah and he is certainly amongst the Muslims when he says, 'لَآ اِلٰهَ اِلَّا اللّٰهُ' ('There is none worthy of worship but Allaah')." (2)

(1) Tabraani. Haythami (Vol.1 Pg.336) has commented on the chain of narrators.

(2) Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265). Abush Sheikh has reported similar narrations from Rasaafi in his Kitaabul Adhaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.266).

Hadhrat Umar رضي الله تعالى عنه once said, "Had I been a Mu'adhin, I care not if I neither perform Hajj or Umrah except for the Fardh Hajj. Had the angels descended on earth, none would be able to beat them to calling out the Adhaan (they would allow no one else to do it because they know its tremendous virtue)." (1)

Hadhrat Qais bin Abu Haazim narrates that when they went to Hadhrat Umar رضي الله تعالى عنه, he asked, "Who calls out the Adhaan amongst you people?" When they informed him **that it was their slaves who did it,** Hadhrat Umar رضي الله تعالى عنه said, **"That is a grave deficiency in you.** Had I the choice of being a Mu'adhin instead of the Khalifah, I would have chosen to be a Mu'adhin."(2)

Hadhrat Ali رضي الله تعالى عنه said, "I regret not requesting Rasulullaah صلى الله عليه وسلم to assign the duty of calling out the Adhaan to (my sons) Hasan and Husayn." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I do not approve of you appointing blind people to call out the Adhaan (because they are unable to determine the correct times of salaah) and I also do not approve of you appointing learned scholars of the Qur'aan to call out the Adhaan (because this would affect their teaching)." (4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's Words to a man who Adopted a Singing Tone when Calling out the Adhaan and took Payment for it

Hadhrat Yahya Bakkaa narrates that a man once said to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, "I love you for the sake of Allaah." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه responded by saying, "But I detest you for the sake of Allaah." When the man asked why this was, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "Because you adopt a singing tone when calling out the Adhaan and you take payment for it."(5)

Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه Instruct that Jihaad be Waged Against Tribes amongst whom the Adhaan is not called out

When Rasulullaah صلى الله عليه وسلم dispatched Hadhrat Khaalid bin Sa'eed bin Al Aas رضي الله تعالى عنه to Yemen, he gave him instructions to take as prisoners the inhabitants of all the towns he passed in which the Adhaan was not called out. Therefore, when Hadhrat Khaalid رضي الله تعالى عنه passed by the Banu Zubayd tribe and did not hear them call out the Adhaan, he took them all as prisoners. However, when Hadhrat Amr bin Ma'dikarib رضي الله تعالى عنه spoke to him about them, Hadhrat Khaalid رضي الله تعالى عنه eleased them into his custody. (6)

Hadhrat Talha bin Abdullaah bin Abdur Rahmaan bin Abu Bakr رضي الله تعالى عنه reports

(1) Ibnuz Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
(2) Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).
(3) Tabraani. Haythami (Vol.1 Pg.326) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.2).
(5) Tabraani. Haythami (Vol.2 Pg.3) has commented on the chain of narrators.
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

that when Hadhrat Abu Bakr رضي الله تعالى عنه dispatched his armies against the Murtaddeen, he instructed the commanders saying, **"When you hear the Adhaan in a town that you surround, take no action until you question them about their grievances.** However, if you do not hear the Adhaan, you should launch your attack, fight them, burn their property and be inexhaustible in inflicting casualties so that they see that the demise of your Nabi صلى الله عليه وسلم has brought no weakness in you." (1)

Hadhrat Zuhri narrates that when Hadhrat Abu Bakr رضي الله تعالى عنه dispatched his armies against the Murtaddeen, he instructed them saying, **"Monitor them overnight and take no action if you hear the Adhaan because the Adhaan is a sign of Imaan."** (2)

Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم Wait for Salaah

Rasulullaah صلى الله عليه وسلم's Directive in this Matter

Hadhrat Ali رضي الله تعالى عنه narrates that when the time for salaah arrived and Rasulullaah صلى الله عليه وسلم saw that the people were few in number, he remain sitting and did not lead the salaah. He would then lead the salaah only when he saw a substantial gathering. (3)

Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم would wait until he heard the sounds of people's shoes. (4)

The Sahabah رضي الله تعالى عنهم Wait for Salaah until Half the Night had Passed

Hadhrat Umar رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم was busy dispatching an army until half the night had already passed or was about to. He then came out for salaah and said (to those waiting), "While other people have performed their salaah and left, you people are still waiting for salaah. **Take note that you have remained in salaah (kept earning its rewards) as long as you have been waiting for it."** (5)

Rasulullaah صلى الله عليه وسلم's Words to those who Waited for the Next Salaah after Maghrib and After Zuhr

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that after Rasulullaah صلى الله عليه وسلم had performed the Maghrib salaah, some people left while others remained seated. Rasulullaah صلى الله عليه وسلم then went to them (those still sitting) and said, "Your Rabb has opened a door to the heavens and is boasting before the angels saying, 'My servants have completed a Fardh and are now waiting for the next.'"(6)

(1) Bayhaqi.
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).
(3) Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.247).
(5) Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).
(6) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.245). Ibn Maajah has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, as *Targheeb wat Tarheeb* (Vol.1 Pg.246).

Hadhrat Abu Umaamah Thaqafi رضي الله تعالى عنه reports that after leading the Zuhr salaah, Hadhrat Mu'aawiya رضي الله تعالى عنه told the people to remain where they were until he returned. He then left and put on his shawl. After leading the Asr salaah, he said, "Should I not inform you of something that Rasulullaah ﷺ did?" When the people asked to be informed, Hadhrat Mu'aawiya رضي الله تعالى عنه said, "The Sahabah رضي الله تعالى عنهم once performed the Zuhr salaah behind Rasulullaah ﷺ and then remained sitting. When Rasulullaah ﷺ came out again (for the Asr salaah), he asked, 'Have you people not left after the last salaah?' 'No,' came the reply. Rasulullaah ﷺ then said, **'If only you could have seen your Rabb open a door from the heavens to show you to the angels and boast about you sitting in wait for salaah.'"**(1)

Rasulullaah ﷺ's Address to those who waited until Midnight for the Isha Salaah

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once delayed the Isha salaah until midnight. After leading the salaah, he turned to face the Sahabah رضي الله تعالى عنهم saying, "Whereas other people have already performed their salaah and gone to sleep, you people have remained in salaah for as long as you have been waiting for it." (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasool ﷺ said, "A person is in salaah for as long as it is salaah that keeps him waiting and (all the while) the angels keep praying, 'O Allaah! Forgive him. O Allaah! Shower Your mercy on him.' This continues for as long as he does not stand up from his place of salaah or does not break his wudhu." (3)

Another narration states that a person remains in salaah for as long as he remains on his place of salaah or as long as he does not break his wudhu." (4) Yet another narration states that a person remains in salaah for as long as he remains on his place of salaah, waiting for the next salaah. And all this while the angels keep praying, 'O Allaah! Forgive him. O Allaah! Shower Your mercy on him.' This continues for as long as he does not leave or does not break his wudhu." "How will his wudhu break?" one of the narrators asked. Hadhrat Abu Hurayrah رضي الله تعالى عنه replied, "When he passes wind either audibly or silently." (5)

Rasulullaah ﷺ Encourages Waiting for Salaah

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Shall I not point you towards something that wipes out sins and is expiation for misdeeds?" "Why not, O Rasulullaah ﷺ?" the Sahabah رضي الله تعالى عنهم said. Rasulullaah ﷺ said, "Making a proper wudhu in adverse conditions, taking many steps towards the Masjid and waiting for one salaah after another. This is

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.38).
(2) Bukhaari.
(3) Bukhaari.
(4) Muslim and Abu Dawood.
(5) Muslim and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.245).

(an act that will earn the reward of) guarding the borders." (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه's Interpretation of Guarding the Borders during the Time of Rasulullaah صلى الله عليه وسلم

Hadhrat Dawood bin Saalih narrates that Hadhrat Abu Salamah once asked him if he knew why Allaah revealed the verse:

﴿اصْبِرُوْا وَ صَابِرُوْا وَرَابِطُوْا﴾ (سورة آل عمران: آيت٢٠٠)

Exercise patience, compete in patience, guard the borders... {Surah Aal Imraan, verse 200}

When Hadhrat Dawood admitted that he did not know, Hadhrat Abu Salamah said, "I heard Hadhrat Abu Hurayrah رضي الله تعالى عنه say that during the time of Rasulullaah صلى الله عليه وسلم there was no war because of which the borders had to be guarded, but waiting for one salaah after another was their form of guarding the borders." (2)

The Statement of Hadhrat Anas رضي الله تعالى عنه Concerning the verse "Their sides part from their beds"

Hadhrat Anas رضي الله تعالى عنه said that it is waiting for the Isha salaah that is referred to in the verse:

﴿تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ﴾ (سورة سجده: آيت١٦)

Their sides part from their beds... {Surah Sajdah, verse 16} (3)

Emphasis and Importance shown to Performing Salaah in Congregation

The Importance Rasulullaah صلى الله عليه وسلم Showed to Salaah in Congregation and His Unwillingness to Allow a Blind Man to Forego it

Hadhrat Amr bin Ummu Maktoom رضي الله تعالى عنه once said, "O Rasulullaah صلى الله عليه وسلم! I am a blind man who lives far (from the Masjid). While I have a guide, he is a person with whom I cannot get along. Are you able to grant me permission to perform salaah at home?" "Can you hear the Adhaan?" Rasulullaah صلى الله عليه وسلم asked. When Hadhrat Amr رضي الله تعالى عنه said that he could, Rasulullaah صلى الله عليه وسلم said, "I am then unable to grant you permission." (4)

Another narration states that Rasulullaah صلى الله عليه وسلم once came to the Masjid and found only a few people there. He then said, "I have a good mind to appoint an Imaam to lead the people (in salaah) and to then go out and burn down the

(1) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.247).
(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.251).
(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.246).
(4) Ahmad, Abu Dawood, Ibn Maajah, Ibn Khuzaymah and Haakim.

house of every person I find who does not come for salaah." Hadhrat Ibn Ummu Maktoom رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! There are many palms and trees between my house and the Masjid and I cannot find a guide at all times. Is it possible for me to perform salaah at home?" Rasulullaah ﷺ asked, **"Can you hear the Iqaamah?" When he replied that he could, Rasulullaah ﷺ said, "Then you should come (to the Masjid) for salaah."** (1)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه About Salaah in Congregation

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Whoever wishes to meet Allaah tomorrow as a Muslim should regularly perform these (Fardh) salaahs in the place where the Adhaan is called out because Allaah has selected for His Nabi ﷺ **certain practices that give guidance and amongst these practices are the salaahs (in congregation).** Should you ever perform your salaah at your homes as those staying behind at home do, you will be **forsaking the Sunnah** of your Nabi ﷺ and as soon as you do this, **you will go astray.** Whenever a person purifies himself properly and then heads for one of the Masaajid, Allaah records for him the reward of a good deed for every step he takes, Allaah elevates his rank by a stage and erases a sin from his record. I saw (a time when) none of us would dare miss a salaah (in congregation) except for an open hypocrite. In fact, a man (who was very ill) would be brought with the support of two men and placed in the row."

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, " I saw (a time when) none of us would dare miss a salaah (in congregation) except for a person whom everyone recognised as a hypocrite or a very sick person. If a (sick) man was capable of walking with the support of two men, he would come for the salaah." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also added, "Verily our Nabi ﷺ has taught us certain practices that give guidance and amongst these practices is to perform salaah in the Masjid where Adhaan was called out." (2)

A narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه added, "And now I cannot find who does not have a place of salaah inside his house where he performs salaah. If you perform salaah in your homes and forsake the Masaajid, you will be forsaking the Sunnah of your Nabi ﷺ."(3)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "Whoever would like to go peacefully to Allaah should perform these five (Fardh) salaahs at a place where the Adhaan is called out because these are amongst the practices that give guidance and what your Nabi ﷺ practically showed you. You should never say that you have reserved a place in your house where you perform salaah because if you do that

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.238).

(2) Muslim, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.224). Abdur Razzaaq and Diyaa in his Mukhtaarah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(3) Tayaalisi (Pg.40).

you will be forsaking the Sunnah of your Nabi ﷺ and as soon as you forsake his Sunnah, you will go astray." (1)

The Sahabah رضي الله تعالى عنهم's Suspicion about the Person who did not Perform the Fajr and Isha Salaahs in Congregation

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "When we did not see a person for the Fajr and Isha salaahs, we became suspicious of him (because it is the Munaafiqeen who do not perform these salaahs)." (2)

Hadhrat Umar رضي الله تعالى عنه's Statement concerning a Person Who missed the Fajr Salaah in congregation because he had Stayed awake at Night In Ibaadah

Hadhrat Abu Bakr bin Sulaymaan bin Abu Hathma narrates that Hadhrat Umar رضي الله تعالى عنه once did not see Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه for the Fajr salaah. Hadhrat Umar رضي الله تعالى عنه was on his way to the marketplace that morning and because Hadhrat Sulaymaan رضي الله تعالى عنه's house happened to be between the Masjid and the marketplace, Hadhrat Umar رضي الله تعالى عنه passed by Hadhrat Sulaymaan رضي الله تعالى عنه's mother Hadhrat Shifaa رضي الله تعالى عنها. "I did not see Sulaymaan for the Fajr salaah," Hadhrat Umar رضي الله تعالى عنه said. She explained, "He spent the night in salaah and sleep overpowered him." To this, Hadhrat Umar رضي الله تعالى عنه remarked, **"I prefer attending the Fajr salaah in congregation to standing in salaah all night."** (3)

Hadhrat Ibn Abu Mulaykah رضي الله تعالى عنه narrates that Hadhrat Shifaa رضي الله تعالى عنها who belonged to the Banu Adi bin Ka'b tribe once came to Hadhrat Umar رضي الله تعالى عنه during Ramadhaan. Enquiring about her husband, Hadhrat Umar رضي الله تعالى عنه asked, "Why did I not see Abu Hathma for the Fajr salaah?" "O Ameerul Mu'mineen!" she explained, "He exerted himself (in Ibaadah) throughout the night and was too tired to go out to perform the Fajr salaah, so he (performed salaah at home and) slept." Hadhrat Umar رضي الله تعالى عنه remarked, "By Allaah! Had he been present for the Fajr salaah, it would have been more beloved to me than his exertion throughout the night."

In another narration, Hadhrat Shifaa bint Abdullaah رضي الله تعالى عنها says, "Hadhrat Umar رضي الله تعالى عنه once came to my house where he found two men (my husband and son) fast asleep. 'What is the matter with these two that they were not present with us for salaah?' he asked. 'O Ameerul Mu'mineen!' I explained, **'They fell asleep after performing their Fajr salaah (at home).'** To this Hadhrat Umar رضي الله تعالى عنه remarked, 'I prefer performing Fajr salaah in congregation to performing (Nafl) salaah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

(2) Tabraani and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.232). Sa'eed bin Mansoor has also reported the narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.4 Pg.244), as has Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.40).

(3) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.235).

throughout the night and until dawn." (1)

The Statement of Hadhrat Abu Dardaa رضي الله تعالى عنه Concerning Salaah in congregation and the Action Hadhrat Abdullaah bin Umar رضي الله تعالى عنه took when he Missed Isha Salaah in congregation

Hadhrat Ummu Dardaa رضي الله تعالى عنها says that when (her husband) Hadhrat Abu Dardaa رضي الله تعالى عنه once came home angry, she asked him what the matter was. He replied, "By Allaah! I know nothing else about the affairs of Muhammad ﷺ except that the Muslims performed salaah only in congregation (and now people are starting to do otherwise)." (2)

Hadhrat Naafi narrates that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه missed the Isha salaah in congregation, he would remain in Ibaadah for the rest of the night. (3) Another narration states that whenever Hadhrat Abdullaah bin Umar رضي الله تعالى عنه missed any salaah in congregation, he would remain engaged in salaah until the next salaah. (4)

Hadhrat Haarith bin Hassaan رضي الله تعالى عنه leaves home for the Fajr Salaah the night he got Married and the Taunting he Received

Hadhrat Ambasah bin Azhar narrates that it was customary for a newly married man to remain indoors for a few days after getting married and not to leave for the Fajr salaah. However, when a Sahabi by the name of Hadhrat Haarith bin Hassaan رضي الله تعالى عنه was married, he was leaving for Fajr when someone taunted, "You are leaving when you have just married this night?" Hadhrat Haarith رضي الله تعالى عنه said, **"By Allaah! The woman who prevents me from performing the Fajr salaah in congregation is a terrible woman indeed."** (5)

Straightening and Arranging the Rows of Salaah

The Importance Rasulullaah ﷺ Attached to Straightening the Rows of the Sahabah رضي الله تعالى عنهم in Salaah

Hadhrat Baraa bin Aazib رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to go to the ends of the rows and straighten the chests and shoulders of the people saying, **"Do not be in disarray otherwise your hearts will be in disarray (will be disunited).** Verily Allaah bestows His special mercy on the people standing in the

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.243).
(2) Bukhaari.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).
(4) Bayhaqi, as quoted in *Isaabah* (Vol.2 Pg.349).
(5) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.41).

first row and the angels pray for their forgiveness." (1)

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, "Rasulullaah ﷺ used to weave between the rows from one end to the other, touching our chests and shoulders (when straightening the rows) and saying, 'Do not stand in disarray.'" (2)

Hadhrat Jaabir bin Samurah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came out to them and said, "Will you not form your rows as the angels form theirs in front of their Rabb?" When the Sahabah رضي الله تعالى عنهم enquired how it was that the angels formed their rows, Rasulullaah ﷺ replied, "They first complete the front rows and stand close to each other." (3)

Hadhrat Jaabir bin Samurah رضي الله تعالى عنه also narrates that they were once performing salaah with Rasulullaah ﷺ when he motioned them to sit down. When they sat down, Rasulullaah ﷺ said, "What prevents you from forming your rows as the angels form theirs?" The rest of the narration is similar to the one above. (4)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says, "Rasulullaah ﷺ used to straighten our rows as meticulously as he would straighten an arrow. This he did until we had understood him perfectly. On one occasion when Rasulullaah ﷺ came out for salaah, he stood there and was about to say 'Allaahu Akbar' when he noticed someone's chest standing out from the row. He then said, 'O servants of Allaah! You will have to straighten your rows otherwise Allaah will cast disunity between you." (5) Another narration states that Hadhrat Nu'maan رضي الله تعالى عنه added, "I then saw a man touching his shoulders with those of the person beside him, touching his knees with those of the other man and also touching his ankles with those of the other man." (6)

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Instruct the Straightening of Rows before the Takbeer

Hadhrat Naafi narrates that Hadhrat Umar رضي الله تعالى عنه used to instruct the people to straighten their rows and it was only when they reported to him that the rows were straightened did he call out the Takbeer (to commence the salaah). (7)

Hadhrat Abu Uthmaan Nahdi رضي الله تعالى عنه reports that Hadhrat Uthmaan رضي الله تعالى عنه used to instruct the people to straighten their rows and would actually call people by their names to tell them to move forward. He also said, "When people keep staying back, Allaah will eventually keep them back." (8)

Hadhrat Abu Uthmaan رضي الله تعالى عنه also reports that he noticed that whenever Hadhrat Umar رضي الله تعالى عنه stepped forward (to lead the salaah), he would look at the

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.282).
(2) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.289).
(3) Muslim, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.283).
(4) Abu Dawood and Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(5) Maalik, Muslim, Abu Dawood, Tirmidhi, Ibn Maajah and Nasa'ee.
(6) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.289).
(7) Maalik, Abdur Razzaaq and Bayhaqi.
(8) Abdur Razzaaq.

shoulders and feet of the followers (to see if they were in line)." (1)

Hadhrat Abu Nadhar narrates that when salaah was about to begin, Hadhrat Umar bin Khattaab رضي الله تعالى عنه would tell people to straighten their rows and would take people's names as he told them to either move forward or backward. He would also add, "Keep your rows straight because Allaah wishes you to adopt the method of the angels (when they form their rows)." He would then recited the verse:

﴿وَإِنَّا لَنَحْنُ الصَّآفُّوْنَ ۝ وَإِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ۝﴾ (سورة صافات: آيت ١٦٥، ١٦٦)

"Indeed, we *(the angels)* are standing in rows *(worshipping Allaah)*. Indeed, we are glorifying Allaah *(all the time)*." {Surah Saafaat, verses 165,166} (2)

Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe. Eventually some men whom he had appointed to straighten the rows reported to him that the rows had been straightened. He then told me to stand straight in one of the rows and called out the Takbeer." (3)

Another narration states that Hadhrat Ali رضي الله تعالى عنه used to say (to the people standing in rows for salaah), **"Stand straight and your hearts will be straight, stand close to each other and you will have compassion for each other."** (4)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Straightening of Rows

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I saw a time when salaah would not begin until we had completed the rows of salaah." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, **"Verily Allaah bestows His special mercy on the people who advance through the rows to the first row of salaah and the angels pray for their forgiveness."** (6)

Statements of Rasulullaah صلى الله عليه وسلم and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the First Row

Hadhrat Abdul Azeez bin Rufay reports, "It was during the Khilaafah of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه that Hadhrat Aamir bin Mas'ood Qurashi رضي الله تعالى عنه was trying to get ahead of me to the first row at the Maqaam Ibraheem in Makkah. 'Is there much good mentioned about the first row?' I asked. 'By Allaah! There certainly is,' he replied, 'Rasulullaah صلى الله عليه وسلم said that if people realised the value of the first row, the only way in which the rows would be formed would be

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.254-255).
(2) Abd bin Humayd, Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(3) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).
(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.90).
(6) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.

by drawing lots." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Ensure that you always stand in the first row and ensure that it is on the right of the first row. You should also refrain from forming rows between pillars." (2)

Rasulullaah ﷺ Instructs that the Muhaajireen and Ansaar should Occupy the First Row

Hadhrat Qais bin Ubaadah says, "I was present in Madinah when the people stood up for salaah. I then forged ahead and stood in the first row. Hadhrat Umar رضي الله تعالى عنه arrived and made his way through the rows to get to the front (to lead the salaah). With him was a tanned man with a sparse beard. Looking at the faces of the people there, his eyes fell on me and he pushed me aside to stand in my place. This hurt me very deeply. However, when the salaah was over, he turned to me and said, 'Let not what had happened upset you or cause you grief because I am sure that it hurt you. However, I have heard Rasulullaah ﷺ say that none save the Muhaajireen and Ansaar should occupy the first row.' When I asked the people who the man was, they informed me that he was Hadhrat Ubay bin Ka'b رضي الله تعالى عنه." (3)

In another narration, Hadhrat Qais says, "As I was performing salaah in the first row of the Masjid of Madinah, someone came from behind, pulled me back and stood in my place. After the salaah was over, he turned to me and I realised that he was Hadhrat Ubay bin Ka'b رضي الله تعالى عنه. He then said to me, "May Allaah never make you upset, dear youngster. This was something that Rasulullaah ﷺ enjoined upon us..." The narration then continues like the one above. (4)

Involvement of the Imaam with the Needs of the People after the Iqaamah has Been Called out

Rasulullaah ﷺ's Involvement With Such Matters

Hadhrat Usaamah bin Umayr رضي الله تعالى عنه says, "People would have already stood up for salaah when a person would stand between Rasulullaah ﷺ and the Qibla, presenting his need to Rasulullaah ﷺ. He would remain standing there and talking with Rasulullaah ﷺ for such a long time that I sometimes saw some people nodding off to sleep because of the long while Rasulullaah ﷺ had to remain standing there." (5)

Hadhrat Anas رضي الله تعالى عنه narrates that the people would be ready to perform the Isha salaah when Rasulullaah ﷺ needed to speak to a person. A few of the Sahabah

(1) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.
(3) Haakim in his Mustadrak (Vol.3 Pg.303), reporting from reliable sources as confirmed by Dhahabi.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.352).
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Abdur Razzaaq and Abush Sheikh have reported a similar narration from Hadhrat Anas رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.4 Pg.273).

رضي الله تعالى عنهم would actually fall asleep (during the wait) and would then wake up when the salaah began. (1)

Hadhrat Urwa رضي الله تعالى عنه narrates that people would discuss their needs with Rasulullaah ﷺ after the Mu'adhin had called out the Iqaamah and the people had already hushed. Rasulullaah ﷺ would then see that the need was fulfilled. **Hadhrat Anas رضي الله تعالى عنه mentions that Rasulullaah ﷺ had a staff on which he would lean (when the dialogue became too long).** (2)

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was the most compassionate of people and whenever someone came to him (with a request), he would promise it to him (if he did not have then) and then give it to him when he had it. People had already stood up for salaah one day when a Bedouin arrived and, grabbing on to Rasulullaah ﷺ's clothing, he demanded, 'A small portion of what I need is still due and I fear that I may forget about it (so I want it now).' Rasulullaah ﷺ then stood up with him and only returned to lead the salaah after he had finished with the man." (3)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه's Involvement With Such Matters

Hadhrat Abu Uthmaan Nahdi says, "Salaah would be about to commence when a person would come before Hadhrat Umar رضي الله تعالى عنه to discuss something. In fact, some of us would actually sit down because we would be standing so long." (4)

Hadhrat Moosa bin Talha says, "As he sat on the pulpit and the Mu'adhin was busy calling out the Iqaamah, I **heard Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه asking people about their conditions and market prices.**" (5)

The narration has already passed in the chapter discussing the straightening of rows in which Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe..."

Leading the Salaah and Following the Imaam During the Time of Rasulullaah ﷺ

The Statement of Hadhrat Abu Sufyaan رضي الله تعالى عنه Concerning the Discipline of the Sahabah رضي الله تعالى عنهم when he saw them Performing Salaah

Detailed narrations have already appeared in the chapter discussing the Treaty of Hudaybiyyah and the Conquest of Madinah in which it is stated that Rasulullaah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.273).
(2) Abush Sheikh in his Adhaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234).
(3) Bukhaari in his Adab (Pg.43).
(4) Abur Rabee Zahraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
(5) Ibn Habbaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Ibn Sa'd (Vol.3 Pg.59) has reported a similar narration.

ﷺ said to Hadhrat Abu Sufyaan رضي الله تعالى عنه, "O Abu Sufyaan! Accept Islaam and live in peace." After Hadhrat Abu Sufyaan رضي الله تعالى عنه accepted Islaam, he proceeded with Hadhrat Abbaas رضي الله تعالى عنه to his camp. The next morning when the Sahabah رضي الله تعالى عنهم rushed to perform wudhu, Hadhrat Abu Sufyaan رضي الله تعالى عنه asked, "What is the matter with the people, O Abul Fadhl? Have they received an order?" "No," replied Hadhrat Abbaas رضي الله تعالى عنه, "they are preparing for salaah." Hadhrat Abu Sufyaan رضي الله تعالى عنه then performed wudhu on the instructions of Hadhrat Abbaas رضي الله تعالى عنه, who then took him to Rasulullaah ﷺ. Rasulullaah ﷺ started the salaah and when he called out the Takbeer, the Sahabah رضي الله تعالى عنهم followed suit. They all then made Ruku when Rasulullaah ﷺ made Ruku and got up again when Rasulullaah ﷺ got up. To this, Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, **"To this day have I never seen such discipline from a nation who have been gathered together from such varying backgrounds!** Neither are the nobles of Persia nor the long-established Romans as well disciplined as this!" **Addressing Hadhrat Abbaas رضي الله تعالى عنه, he said further, "O Abul Fadhl! Your nephew has certainly founded a great kingdom." "It is not a kingdom," Hadhrat Abbaas رضي الله تعالى عنه replied, "This is Nubuwwah."** (1)

Another narration from Hadhrat Maymoona رضي الله تعالى عنها quoted in the chapter discussing the Conquest of Makkah states that when Rasulullaah ﷺ got up to perform wudhu, the Muslims would compete to get the wudhu water and rub it on their faces. To this, Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, "O Abul Fadhl! Your nephew has certainly founded a great kingdom." "It is not a kingdom," Hadhrat Abbaas رضي الله تعالى عنه replied, "This is Nubuwwah and **it is this that the people are so zealous about."** (2)

A narration from Hadhrat Urwa رضي الله تعالى عنه states that when Hadhrat Abu Sufyaan رضي الله تعالى عنه awoke the morning after he had spent the night with Hadhrat Abbaas رضي الله تعالى عنه, he saw the Sahabah رضي الله تعالى عنهم (eagerly) preparing for salaah and scattering about to purify themselves. Hadhrat Abu Sufyaan رضي الله تعالى عنه became alarmed at this sight and asked Hadhrat Abbaas رضي الله تعالى عنه what the matter was. Hadhrat Abbaas رضي الله تعالى عنه replied, "They have heard the Adhaan and are now scattering about to prepare for salaah." When salaah commenced and Hadhrat Abu Sufyaan رضي الله تعالى عنه saw the Sahabah رضي الله تعالى عنهم bow and prostrate when Rasulullaah ﷺ did so, he remarked, **"O Abbaas! Do they do everything he instructs them to do."** "Certainly," **Hadhrat Abbaas رضي الله تعالى عنه replied, "they would obey Rasulullaah ﷺ even if he were to command them to forsake their food and drink."** (3)

The Sahabah رضي الله تعالى عنهم Perform Salaah behind Hadhrat Abu Bakr رضي الله تعالى عنه upon the Instruction of Rasulullaah ﷺ

In the chapter discussing the enthusiasm Rasulullaah ﷺ had for salaah, a narration from Hadhrat Aa'isha رضي الله تعالى عنها has already passed stating that (when he

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.300).
(2) Tabraani. Haythami (Vol.6 Pg.164) has commented on the chain of narrators.
(3) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.291).

was critically ill) Rasulullaah ﷺ sent a message to Abu Bakr رضي الله تعالى عنه to lead the salaah. Abu Bakr رضي الله تعالى عنه was a soft person so he said to Umar رضي الله تعالى عنه, "You lead the salaah, O Umar!" Umar رضي الله تعالى عنه however said, "You are more worthy of the privilege." Abu Bakr رضي الله تعالى عنه then led the salaah during those days.

A narration of Bukhaari also quoted in the chapter states that Rasulullaah ﷺ said, **"Tell Abu Bakr to lead the people in salaah,"** Rasulullaah ﷺ instructed. One of Rasulullaah ﷺ's wives remarked, "Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place." Rasulullaah ﷺ however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ﷺ said, "You women are just like the women around Yusuf عليه السلام. Tell Abu Bakr to lead the people in salaah."

Hadhrat Abdullaah bin Zam'ah رضي الله تعالى عنه reports, "A few Muslims and I happened to be with Rasulullaah ﷺ when his illness had become critical. When Bilaal رضي الله تعالى عنه called out the Adhaan, Rasulullaah ﷺ said, 'Appoint someone to lead the salaah.' I left and found Umar رضي الله تعالى عنه amongst the people. Abu Bakr رضي الله تعالى عنه was not there. I therefore told Umar رضي الله تعالى عنه to lead the salaah. Umar رضي الله تعالى عنه then stood up and when he said 'Allaahu Akbar' Rasulullaah ﷺ heard his voice because his voice was very loud. Rasulullaah ﷺ then asked, 'Then where is Abu Bakr? Neither Allaah nor the Muslims can accept this! Neither Allaah nor the Muslims can accept this!' Rasulullaah ﷺ then sent for Abu Bakr رضي الله تعالى عنه and when he arrived, Umar رضي الله تعالى عنه had already completed the salaah. Abu Bakr رضي الله تعالى عنه then lead the people in salaah. Umar رضي الله تعالى عنه then said to me, 'O dear! What have you done, O Ibn Zam'ah? I swear by Allaah that when you told me to lead the salaah, I thought that it was an instruction from Rasulullaah ﷺ. Had I known better, I would have never led the salaah.' I explained, 'By Allaah! Rasulullaah ﷺ certainly did not instruct me to appoint you but when I did not see Abu Bakr رضي الله تعالى عنه and only saw you, I regarded you as being most worthy of leading the salaah.'"[1]

Another narration states that when Rasulullaah ﷺ heard Hadhrat Umar رضي الله تعالى عنه's voice, he came out and with his head out of the room, he said angrily, "No! No! None but the son of Abu Quhaafah (i.e. Hadhrat Abu Bakr رضي الله تعالى عنه) should lead the salaah." [2]

In the chapter discussing how the Sahabah رضي الله تعالى عنهم elected Hadhrat Abu Bakr رضي الله تعالى عنه to the post of Khilaafah[3], a narration has passed in which Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه said, "I am not likely to step head of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away."

(1) Ahmad and Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232). Haakim (Vol.3 Pg.641) has reported a similar narration.

(2) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.323).

(3) Under the heading "The Sahabah رضي الله تعالى عنهم Place Hadhrat Abu Bakr رضي الله تعالى عنه Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and the subheading "A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه Concerning the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه".

Also quoted in the same chapter[1] is the statement that Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه made when they said, "However, we are also of the opinion that Abu Bakr رضي الله تعالى عنه is most worthy of the post after Rasulullaah ﷺ. He was the companion of Rasulullaah ﷺ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah ﷺ did instruct him to lead the Muslims in salaah while Rasulullaah ﷺ was alive."

The Statements of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning Hadhrat Abu Bakr رضي الله تعالى عنه Leading the Salaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that when Rasulullaah ﷺ passed away, the Ansaar said, "There should be an Ameer from us and one from you (Muhaajireen)." Hadhrat Umar رضي الله تعالى عنه then went to them and said, "Did you not know that Rasulullaah ﷺ had placed Abu Bakr رضي الله تعالى عنه forward (to lead the salaah)?" The Ansaar then said, "Allaah forbid that we should ever place ourselves ahead of Abu Bakr رضي الله تعالى عنه!"[2]

Hadhrat Ali رضي الله تعالى عنه said, "Rasulullaah ﷺ certainly instructed Abu Bakr رضي الله تعالى عنه to lead the salaah when I was present, neither unavailable nor ill. Therefore, to take charge of our matters of this world (as Khalifah) we are pleased to have the person whom Nabi ﷺ selected to take charge of our matters of Deen (our salaah)." [3]

The Statement of Hadhrat Salmaan Faarsi رضي الله تعالى عنه Concerning the Leadership of Arabs

Hadhrat Abu Layla Kindi reports that Hadhrat Salmaan Faarsi رضي الله تعالى عنه once arrived with a group of twelve or thirteen riders from amongst the companions of Rasulullaah ﷺ. When the time for salaah arrived, the others addressed Hadhrat Salmaan رضي الله تعالى عنه saying, "Go forward (to lead the salaah), O Abu Abdullaah." Hadhrat Salmaan رضي الله تعالى عنه declined saying, **"We (non-Arabs) cannot lead you (Arabs) in salaah nor marry your women because it is through you that Allaah has guided us."** One of the men from the group then went ahead and performed four Rakaahs salaah. After he had completed, Hadhrat Salmaan رضي الله تعالى عنه said, "Why did we need to perform four Rakaahs salaah when half of it (two Rakaahs) would have sufficed. (Since we are on a journey) We are most in need of concessions." [4]

The Sahabah رضي الله تعالى عنهم follow Slaves in Salaah

Hadhrat Abu Sa'eed was a slave of the Banu Usayd tribe. He prepared a meal one

(1) Under the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه declines to Accept the post of Khalifah and the statements of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه he is most Worthy of the Position".

(2) Nasa'ee, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.206).

(3) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.354).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.189). Tabraani and Abu Ya'la have reported a similar narration. Haythami (Vol.2 Pg.156) has commented on the chain of narrators.

day and invited Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. When the time arrived for salaah, Hadhrat Abu Dharr رضي الله تعالى عنه stepped forward to lead the salaah when Hadhrat Hudhayfah رضي الله تعالى عنه said to him, **"Step back because the owner of the house is entitled to leading the salaah."** "Is that so, O Ibn Mas'ood?" Hadhrat Abu Dharr رضي الله تعالى عنه asked. When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه confirmed what Hadhrat Hudhayfah رضي الله تعالى عنه said, Hadhrat Abu Dharr رضي الله تعالى عنه stepped back. Hadhrat Abu Sa'eed says, **"They then put me forward (to lead the salaah) whereas I was just a slave. Nevertheless, I led them in the salaah."** (1)

Hadhrat Naafi reports, "People had stood up for salaah in a Masjid in a district of Madinah where Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had a property. The Imaam of the Masjid was a slave and when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه came for the salaah, the Imaam requested him to lead the salaah. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه declined saying, **'You have a greater right to lead the salaah in your Masjid.' The Imaam then proceeded to lead the salaah."** (2)

Hadhrat Abdullaah bin Handhala رضي الله تعالى عنه narrates, "We were in the house of Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه with a group of Sahabah رضي الله تعالى عنهم when we told him to lead the salaah. 'I cannot do so (in the presence of men better than I),' he submitted. I said, 'Rasulullaah ﷺ said that a man has a greater right to the front of his bed, to the front of his animal and to lead the salaah in his house.' He then instructed one of his slaves who went forward and led the salaah." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Performs Salaah Behind Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه in his house

Hadhrat Alqama narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once visited Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه at his house. When the time for salaah arrived, Hadhrat Abu Moosa رضي الله تعالى عنه said to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Go forward (to lead the salaah), O Abu Abdur Rahmaan because you are elder and more knowledgeable than I." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "You rather go forward because I have come your house and your Masjid. You therefore have a greater right." Hadhrat Abu Moosa رضي الله تعالى عنه then stepped forward and removed his shoes (and led the salaah). After he had completed, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asked, **"What was your reason for removing your shoes? Are you on the Waadi Muq*addas*** (where Hadhrat Moosa عليه السلام was when he had to remove his shoes)?" (4)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, "O Abu Moosa! You know well that the Sunnah practice is for the owner of the house to go forward (to lead the salaah)." However, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه refused to do so until one of their

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.247).
(3) Bazzaar and Tabraani. Haythami (Vol.2 Pg.65) has commented on the chain of narrators.
(4) Ahmad. Haythami (Vol.2 Pg.66) has commented on the chain of narrators.

slaves went forward. (1)

Hadhrat Furaat bin Hayyaan رضي الله تعالى عنه Performs Salaah in his Masjid behind Hadhrat Handhala bin Rabee رضي الله تعالى عنه on the Instruction of Rasulullaah صلى الله عليه وسلم

Hadhrat Qais bin Zuhayr رضي الله تعالى عنه says, "I once walked with Handhala bin Rabee رضي الله تعالى عنه to the Masjid of Furaat bin Hayyaan رضي الله تعالى عنه. When the time for salaah arrived, Hadhrat Furaat رضي الله تعالى عنه told Hadhrat Handhala رضي الله تعالى عنه to go forward (to lead the salaah). Hadhrat Handhala رضي الله تعالى عنه refused saying, "I cannot lead you in salaah when you are elder than me and have migrated before me. In addition to this, it is your Masjid. Hadhrat Furaat رضي الله تعالى عنه however said, "I have heard Rasulullaah صلى الله عليه وسلم say something about you because of which I can never lead you in salaah." "So were you also present during the Battle of Taa'if when Rasulullaah صلى الله عليه وسلم sent me as a spy?" Hadhrat Handhala رضي الله تعالى عنه asked. When Hadhrat Furaat رضي الله تعالى عنه confirmed that he was present, Hadhrat Handhala رضي الله تعالى عنه stepped forward and led the salaah.

(When the salaah was over) Hadhrat Furaat رضي الله تعالى عنه (turned to the people and) said, "O tribe of Ijal! I have made him lead the salaah because Rasulullaah صلى الله عليه وسلم once sent him to Taa'if as a spy and when he reported back, Rasulullaah صلى الله عليه وسلم said to him, 'Your information is correct. You may return to your camp because you have been awake all night.' As he turned and left, Rasulullaah صلى الله عليه وسلم said to us, 'Always follow him and the likes of him.'" (2)

The Ameer of Makkah Appoints Hadhrat Ibn Abzah as his Deputy to Lead the salaah To the Approval of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه narrates that when he once accompanied Hadhrat Umar رضي الله تعالى عنه to Makkah, they were received by the Hadhrat Naafi bin Alqama رضي الله تعالى عنه who was the Ameer of Makkah. "Who have you appointed as your deputy over the people?" Hadhrat Umar رضي الله تعالى عنه asked. "Abdur Rahmaan bin Abzah رضي الله تعالى عنه," came the reply. Hadhrat Umar رضي الله تعالى عنه said, "You chose a man from amongst the slaves over members of the Quraysh and the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم?" "That I have done," Hadhrat Naafi رضي الله تعالى عنه replied, "because I found him to be the most proficient reciter of the Qur'aan and because Makkah is a place where people from all parts gather, I wanted them to listen to Allaah's Book from a person who recited well." "Your judgement is excellent," Hadhrat Umar رضي الله تعالى عنه commended, "Abdur Rahmaan bin Abzah رضي الله تعالى عنه is certainly amongst the people whom Allaah has elevated through the

(1) Tabraani, reporting from reliable sources as confirmed by Haythami.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.65). Abu Ya'la, Baghawi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.28).

Qur'aan." (1)

Hadhrat Miswar رضي الله تعالى عنه pulls back an Imaam Whose Recitation was not Clear and Hadhrat Umar رضي الله تعالى عنه Sanctions his Act

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه narrates that it was during the Hajj season when a large gathering of people amassed around a spring in Makkah. When the time for salaah arrived, a person who was not Arabic speaking and who belonged to the family of Hadhrat Abu Saa'ib Makhzoomi رضي الله تعالى عنه stepped forward (to lead the salaah). Hadhrat Miswar bin Makhrama رضي الله تعالى عنه pulled the man back and put another man forward. When the news reached Hadhrat Umar رضي الله تعالى عنه, **he said nothing to Hadhrat Miswar رضي الله تعالى عنه until Hadhrat Miswar رضي الله تعالى عنه arrived in Madinah.** It was only when Hadhrat Miswar رضي الله تعالى عنه came to Madinah that Hadhrat Umar رضي الله تعالى عنه questioned him about it. "Give me a chance, O Ameerul Mu'mineen!" Hadhrat Miswar رضي الله تعالى عنه entreated. He then explained, "The man was not Arabic-speaking (whose recitation was unclear) and because it was during Hajj, I feared that some people who were there for Hajj would hear his recitation and adopt its non-Arabic mode of recitation." "Was that the express reason for what you did?" Hadhrat Umar رضي الله تعالى عنه asked. When Hadhrat Miswar رضي الله تعالى عنه confirmed that it was, Hadhrat Umar رضي الله تعالى عنه said, "You did the right thing." (2)

Hadhrat Talha رضي الله تعالى عنه asks a Congregation he had Led in salaah whether they were Pleased with his Salaah

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه once led some people in salaah. When he turned to them (after completing the salaah), he said, "I had forgotten to consult with you before going ahead and leading the salaah. Are you pleased with my salaah?" "Of course," the congregation replied, "who will be displeased with it, O selected companion of Rasulullaah ﷺ." Hadhrat Talha رضي الله تعالى عنه then said, "I have heard Rasulullaah ﷺ say that when a person leads others in salaah and they are displeased with him, the salaah does not even pass his ears (let alone reach the heavens)." (3)

Hadhrat Anas رضي الله تعالى عنه 's Differences with Hadhrat Umar bin Abdul Azeez and Hadhrat Abu Ayyoob رضي الله تعالى عنه's Differences with MArwaan Concerning salaah

Hadhrat Umar bin Abdul Azeez once asked Hadhrat Anas رضي الله تعالى عنه why he did not perform salaah behind him(4). Hadhrat Anas رضي الله تعالى عنه replied, "I had seen

(1) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).
(2) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).
(3) Tabraani. Haythami (Vol.2 Pg.68) has commented on the chain of narrators.
(4) Before he became the Khalifah, Hadhrat Umar bin Abdul Azeez used to prolong the salaah until the

Rasulullaah ﷺ perform salaah and I shall perform salaah with you only when your salaah is consistent with Rasulullaah ﷺ's salaah. However, when your salaah differs from Rasulullaah ﷺ's salaah, **I shall perform salaah (by myself) and then return to my family."** (1)

Marwaan bin Hakam once asked Hadhrat Abu Ayyoob رضي الله تعالى عنه why he did not perform salaah behind him. Hadhrat Abu Ayyoob رضي الله تعالى عنه replied, "I have seen Rasulullaah ﷺ perform salaah in a certain manner and will follow you only when your salaah conforms to his salaah. However, when your salaah differs from Rasulullaah ﷺ's salaah, I shall perform salaah (by myself) and then return to my family." (2)

The statements of Hadhrat Abu Hurayrah رضي الله تعالى عنه, Hadhrat Anas رضي الله تعالى عنه and Hadhrat Adi رضي الله تعالى عنه About the Salaah of the Sahabah رضي الله تعالى عنهم Behind Rasulullaah ﷺ

Hadhrat Abu Jaabir Waalidi says, "I once asked Hadhrat Abu Hurayrah رضي الله تعالى عنه (after he had led the salaah), 'Was the salaah of Rasulullaah ﷺ like this?' 'What did you not like about the way I performed salaah?' he asked. '(There is nothing I do not like but) I only wanted to know,' I replied. He said, 'Yes, it was like this, only shorter.' His Qiyaam was as long as it takes a Mu'adhin to descend from the Minaret and reach the row of salaah." Another narration states that Hadhrat Abu Jaabir added, **"I once saw Hadhrat Abu Hurayrah رضي الله تعالى عنه performing a very short salaah."** (3)

Hadhrat Anas رضي الله تعالى عنه once said, "The salaah we performed with Rasulullaah ﷺ was such that you people will criticise if anyone had to perform the same (because of its brevity)." (4)

Hadhrat Adi bin Haatim رضي الله تعالى عنه once attended a gathering and when the time for salaah arrived, the Imaam went forward and led the salaah. However, because he prolonged the sitting posture, Hadhrat Adi رضي الله تعالى عنه said after the salaah was completed, "The person leading the salaah should complete the Ruku and Sajdah properly (but not prolong the Qiyaam and sitting postures) because behind him are young children, old people, sick people, travellers and people with urgent needs." When the time arrived for the next salaah, Hadhrat Adi رضي الله تعالى عنه himself went forward and while completing the Ruku and Sajdah properly, he made the salaah brief. After completing the salaah, he turned to the people and said, "That was how we performed salaah behind Rasulullaah ﷺ."(5)

time expired, just as the Umayyad rulers used to do. This was why Hadhrat Anas رضي الله تعالى عنه refused to follow him in salaah. However, when Hadhrat Umar bin Abdul Azeez became the Khalifah, he stopped doing this.

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.68).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.68).
(3) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.71).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.71).
(5) Tabraani and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.73).

Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم Weep in Salaah

Rasulullaah ﷺ Weeps in Salaah

Hadhrat Aa'isha رضي الله تعالى عنها says, "After spending the night, Rasulullaah ﷺ would be summoned (to salaah) by Bilaal رضي الله تعالى عنه calling out the Adhaan. He would then get up and take a bath. I would then see the water dripping on his cheek and beard as he left for salaah, after which I would hear him weep in salaah." (1)

Hadhrat Ubayd bin Umayr رضي الله تعالى عنه once asked Hadhrat Aa'isha رضي الله تعالى عنها, "Tell me what the most remarkable incident that you saw with Rasulullaah ﷺ." Hadhrat Aa'isha رضي الله تعالى عنها was silent for awhile and then she said, "One night Rasulullaah ﷺ said to me, 'Do excuse me to worship my Rabb tonight.' 'By Allaah!' I replied, 'While I love to be near you, I also love anything that pleases you.' Rasulullaah ﷺ then stood up, performed wudhu and started performing salaah. He wept so much as he was sitting that his lap became wet (with tears). He then continued weeping until his beard was drenched. He had then eventually wept so much more that the ground around him became soaked. When Bilaal رضي الله تعالى عنه came to inform him that the time for salaah had arrived, he saw Rasulullaah ﷺ weeping and asked, 'O Rasulullaah ﷺ! Why do you weep so much when Allaah has forgiven all your previous and future errors?' Rasulullaah ﷺ replied, 'Should I then not be a grateful slave? A tremendous verse has been revealed to me tonight. Woe be to the person who recites it without pondering over it: (The verse is)

﴿إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝﴾ (آل عمران: ١٩٠)

Verily in the *(perfect and wonderful)* creation of the heavens and the earth *(and whatever is within these)* and in the alternation *(changing)* of the night and day are signs *(that show Allaah's great power)* for those who have intelligence *(who care to ponder). (Those who have intelligence are)* They who remember Allaah while standing, sitting and lying down *(they do not forget Allaah at any time)*, and they think about the creation of the heavens and earth *(so that they may be able to see Allaah's greatness in this). (Then, amazed by Allaah's creation, they say)* "Our Rabb You have not created all this without a purpose! *(These things certainly display Your power and greatness and have not been created in vain)* We glorify Your purity *(none can ever be equal to You)* so save us from the punishment of the Fire *(of Jahannam)*..." {Surah Aal Imraan, verses 190+} (2)

Hadhrat Mutarraf reports from his father رضي الله تعالى عنه who says, "I saw Rasulullaah

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.89).
(2) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.32).

ﷺ performing salaah while there came from his chest a sound resembling the sound of a grindstone because of his weeping." (1) Another narration states that the sound from Rasulullaah ﷺ's chest resembled the sound of a (boiling) pot.(2)

Hadhrat Umar رضي الله تعالى عنه Weeps in salaah

Hadhrat Abdullaah bin Shaddaad bin Al Haad says, "I was standing in one of the last rows during the Fajr salaah and I could hear Hadhrat Umar رضي الله تعالى عنه cry aloud as he recited Surah Yusuf and reached the verse:

﴿إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللّٰهِ﴾ (سورة يوسف: آيت ٨٦)

"I complain of my sorrow and my grief only to Allaah." {Surah Yusuf, verse 86}(3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "When performing salaah behind Hadhrat Umar رضي الله تعالى عنه, I could hear his weeping from three rows back." (4)

Devotion and Concentration in Salaah

The Devotion of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه in salaah

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه says that Hadhrat Abu Bakr رضي الله تعالى عنه could not be distracted when performing salaah. (5)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه would stand (still) like a stick in salaah, which was exactly as Hadhrat Abu Bakr رضي الله تعالى عنه used to do. **That is what devotion in salaah means.**" (6)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه would stand (still) like a stick in salaah. It is said that this was due to his devotion in salaah." (7)

Hadhrat Ibnul Munkadir says, "Had you seen Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه performing salaah, you would surely say that he is a branch of a tree that the wind laps over. In fact, missiles fired from catapults would be falling all about (around him as he performed salaah) but he would pay no attention to them."

Another narration from Hadhrat Ataa states that when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه performed salaah, he was like a cane fixed in the ground. (8)

The Devotion of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in salaah

Hadhrat Zaid bin Abdullaah Shaybaani says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

(1) Abu Dawood.
(2) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.32).
(3) Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Abi Shaybah, Ibn Sa'd and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).
(5) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).
(6) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335), as quoted in *Isaabah* (Vol.2 Pg.310).
(8) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.2 Pg.136).

walked so slowly for salaah that if an ant were walking beside him, you would say that he will not beat the ant." (1)

Hadhrat Waasi bin Hibbaan says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه liked everything of his to face the Qibla when he performed salaah and would even face his thumbs towards the Qibla." (2)

Hadhrat Tawoos says, "I have never seen anyone perform salaah like Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. He was so particular about facing the **Qibla that even his face, palms and feet faced Qibla.**" (3)

Hadhrat Abu Burdah narrates, "I once performed salaah next to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. When he was in Sajdah, I heard him say, 'O Allaah! Make Yourself the most beloved entity to me and the one I fear most.' I also heard him recite in salaah:

﴿رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ۝﴾ (سورة قصص: آيت ١٧)

'O my Rabb! On account of the favours *(forgiveness, knowledge and wisdom)* you have given me, I shall never be among those who are accomplices to criminals.' {Surah Qasas, verse 17}

He also said, "Whenever I perform salaah, I hope that it will be a means of atonement (for my sins)." (4)

Hadhrat A'mash stated that whenever Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه performed salaah, he (was so still that he) appeared to be a discarded piece of cloth. (5)

Hadhrat Abu Bakr رضي الله تعالى عنه Reprimands his wife Hadhrat Ummu Roomaan رضي الله تعالى عنها for Leaning in her Salaah

Hadhrat Ummu Roomaan رضي الله تعالى عنها says, "When Abu Bakr رضي الله تعالى عنه once saw me leaning while performing salaah, he reprimanded me so sternly that I almost terminated my salaah. He then said, 'I heard Rasulullaah صلى الله عليه وسلم say, **'When any of you stand in salaah, his limbs should be at ease and he should never lean to any side as the Jews do. Being at ease during salaah serves to complete the salaah.'**" (6)

The Importance Rasulullaah صلى الله عليه وسلم Attached to the Emphasised Sunnah Salaahs

The Narration of Hadhrat Aa'isha رضي الله تعالى عنها Regarding the Sunnah Salaahs Rasulullaah صلى الله عليه وسلم Performed

Hadhrat Abdullaah bin Shaqeeq reports that he once enquired from Hadhrat

(1) Ibn Sa'd (Vol.4 Pg.154).
(2) Ibn Sa'd (Vol.4 Pg.157).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).
(5) Tabraani. Haythami (Vol.2 Pg.136) has commented on the chain of narrators.
(6) Ibn Adi and Abu Nu'aym in his *Hilya* (Vol.9 Pg.304), as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

Aa'isha رضي الله تعالى عنها about the optional salaahs that Rasulullaah ﷺ performed. She replied, "Rasulullaah ﷺ would perform four Rakaahs at home before the Zuhr salaah. He would then leave for the Masjid to lead the people in salaah. Thereafter, he would return to my room and perform two Rakaahs. After leading the people in Maghrib salaah, he would return to my room and perform two Rakaahs. Afterwards, he would lead the people in Isha and then return to perform two Rakaahs in my room. At night, he would perform nine Rakaahs salaah including the Witr. At times he would perform salaah for long time standing while at other times, he would perform salaah for a long time sitting. When performing salaah standing, he would perform Ruku and Sajdah from a standing position and when performing salaah sitting, he would perform Ruku and Sajdah from a sitting position. Then when dawn broke, he would perform two Rakaahs before leaving for the Masjid to lead the people in the Fajr salaah."(1)

The Extreme Importance Rasulullaah ﷺ gave to the Two Rakaahs Before the Fajr Salaah

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ did not attach as much importance to any optional salaahs as much as he attached to the two Rakaahs of Fajr." (2) In another narration, Hadhrat Aa'isha رضي الله تعالى عنها states, "I have not seen Rasulullaah ﷺ so eager to do any good deed as much as he was to perform the two Rakaahs before Fajr. In fact, he was not even that eager for booty." (3)

Hadhrat Aa'isha رضي الله تعالى عنها also mentioned that Rasulullaah ﷺ would never omit the four Rakaahs before Zuhr salaah and the two Rakaahs before Fajr. (4)

Hadhrat Bilaal رضي الله تعالى عنه reports that he once went to inform Rasulullaah ﷺ that the time for Fajr had arrived. Hadhrat Aa'isha رضي الله تعالى عنها occupied Hadhrat Bilaal رضي الله تعالى عنه by asking him about something until the sky had started to get very bright. Hadhrat Bilaal رضي الله تعالى عنه then started to call Rasulullaah ﷺ several times, but Rasulullaah ﷺ did not come out. After a while, Rasulullaah ﷺ came out and after leading the salaah, **Hadhrat Bilaal رضي الله تعالى عنه informed him that Hadhrat Aa'isha رضي الله تعالى عنها had occupied him by asking him about something and that (despite him calling) Rasulullaah ﷺ had delayed in coming out.** Rasulullaah ﷺ said, "(I was delayed because) I had been performing the two Rakaahs of Fajr." "O Rasulullaah ﷺ!" Hadhrat Bilaal رضي الله تعالى عنه asked, "(Why did you not leave it out because) The sky had already become very bright?" Rasulullaah ﷺ replied, "Even if the sky had become brighter than that, I would have still performed it and performed it well and properly." (5)

(1) Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.75). Abu Dawood and Tirmidhi have also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.110).
(2) Bukhaari, Muslim and others.
(3) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.361).
(4) Bukhaari.
(5) Abu Dawood (Vol.2 Pg.259), reporting from reliable sources as confirmed by Nawawi in Riyaadhus Saaliheen (Pg.416)

The Extreme Importance Rasulullaah ﷺ gave to the Four Rakaahs Before the Fardh of Zuhr Salaah

Hadhrat Qaaboos reports that his father once sent someone to ask Hadhrat Aa'isha رضي الله تعالى عنها which salaah (apart from the Faraa'idh) Rasulullaah ﷺ most loved to perform with consistency. Hadhrat Aa'isha رضي الله تعالى عنها replied, "It was the four Rakaahs before Zuhr in which Rasulullaah ﷺ prolonged the Qiyaam and meticulously performed the Ruku and Sajdah." (1)

Hadhrat Abdullaah bin Saa'ib رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to perform four Rakaahs salaah after the sun had crossed the meridian but before (the Fardh of) Zuhr. To this Rasulullaah ﷺ would say, "This is the hour when the doors to the skies are opened and I would love to have my good deeds ascend through them." (2)

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah ﷺ used to perform four Rakaahs before (the Fardh of) Zuhr and two Rakaahs after. (3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that if Rasulullaah ﷺ was unable to perform the four Rakaahs before (the Fardh of) Zuhr, he would perform them afterwards. (4)

Hadhrat Abu Ayyoob رضي الله تعالى عنه says that from the time Rasulullaah ﷺ started staying with him, he noticed that Rasulullaah ﷺ regularly performed four Rakaahs before Zuhr and said, "The doors of the skies are opened when the sun crosses the meridian and no door closes until the Zuhr salaah has been performed. I therefore love to have a good deed of mine raised during this time." (5)

Rasulullaah ﷺ's Salaah before Asr and After Maghrib

Hadhrat Ali رضي الله تعالى عنه said, "Before the Asr salaah Rasulullaah ﷺ would perform four Rakaahs salaah, separating them with Salaam to the high-ranking angels and the Muslims and Mu'mineen who follow them." (6) Another narration from Hadhrat Ali رضي الله تعالى عنه states that Rasulullaah ﷺ performed two Rakaahs before Asr. (7)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that after the Maghrib salaah Rasulullaah ﷺ used to perform two Rakaahs salaah in which he prolonged the recitation of the Qur'aan so long that the people in the Masjid had already dispersed (by the time he completed). (8)

(1) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364).
(2) Ahmad and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364).
(3) Tirmidhi (Pg.57).
(4) Tirmidhi (Pg.57).
(5) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364) and *Kanzul Ummaal* (Vol.4 Pg.189).
(6) Tirmidhi (Pg.58).
(7) Abu Dawood, as quoted in Riyaadhus Saaliheen (Pg.419). Abu Ya'la and Tabraani have reported similar narrations from Hadhrat Maymoona رضي الله تعالى عنها, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.221).
(8) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.

The Importance the Sahabah رضي الله تعالى عنهم Attached to the Emphasised Sunnah Salaahs

The Importance Hadhrat Umar رضي الله تعالى عنه gave to the Sunnah Salaahs Before the Fajr and Zuhr Salaahs

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رضي الله تعالى عنه said about the two Rakaahs before Fajr, "They are more beloved to me than red camels." (1)

Hadhrat Abdur Rahmaan bin Abdullaah reports that he once went to Hadhrat Umar bin Khattaab رضي الله تعالى عنه when the latter was performing salaah before Zuhr. "What salaah is this?" Hadhrat Abdur Rahmaan asked. Hadhrat Umar رضي الله تعالى عنه replied, "It is counted from amongst the salaah of the night (i.e. it carries the reward of the Tahajjud salaah)." (2)

Hadhrat Abdullaah bin Utba says, "I performed four Rakaahs salaah with Hadhrat Umar رضي الله تعالى عنه in his house before the Zuhr salaah." (3)

The Importance Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave to the Sunnah Salaahs Before the Zuhr Salaah

Hadhrat Hudhayfa bin Usayd reports that he noticed Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه performing four long Rakaahs of salaah after the sun has crossed its meridian and asked about it. Hadhrat Ali رضي الله تعالى عنه replied, "I saw Rasulullaah صلى الله عليه وسلم performing this salaah..." The rest of the Hadith is similar to the narration of Hadhrat Abu Ayyoob رضي الله تعالى عنه quoted above. (4)

Hadhrat Abdullaah bin Yazeed says, "Someone closest to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه informed me that after the sun had crossed its meridian, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would stand up and perform four Rakaahs salaah in which he would recite two Surahs from the Mi'een (Surahs that have more than a hundred verses). Thereafter, when the Mu'adhin called out the Adhaan, he would dress fully and then leave (for the Masjid) for the salaah."(5)

Hadhrat Aswad, Hadhrat Murra and Hadhrat Masrooq all narrate that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "No salaah of the day equals the salaah of the night except for the four Rakaahs before Zuhr. The virtue of this salaah over the other (optional) salaahs of the day is like the virtue of the congregational salaah over the salaah performed individually. (6)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "No salaah of the day equals the salaah of the night except for the four Rakaahs before Zuhr because they have always been regarded as being on par with the Tahajjud salaah." (7)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.201).
(2) Ibn Jareer.
(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(5) Tabraani. Haythami (Vol.2 Pg.221) has commented on the chain of narrators.
(6) Tabraani. Haythami (Vol.2 Pg.221) has commented on the chain of narrators.
(7) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

The Importance Hadhrat Baraa رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه gave to the Sunnah Salaahs Before the Zuhr Salaah

It is reported that both Hadhrat Baraa رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه performed the four Rakaahs of Sunnah salaah. (1)

It is also narrated that whenever the sun passes its meridian, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would proceed to the Masjid where he would perform twelve Rakaahs salaah before the (Fardh of) Zuhr. Only then would he sit down. (2)

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would perform eight Rakaahs salaah before the Zuhr salaah and then four Rakaahs afterwards. (3)

The Importance Hadhrat Ali رضي الله تعالى عنه gave to the Sunnah Salaah Before the Asr Salaah and The Importance Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Attached to the Sunnah Salaahs Between the Maghrib and Isha Salaahs

Hadhrat Ali رضي الله تعالى عنه said, "Rasulullaah صلى الله عليه وسلم emphatically advised me never to forsake three acts throughout my life. One of them is to perform four Rakaahs before Asr. I shall therefore never leave them out for as long as I live." (4)

Hadhrat Abu Faakhtah narrates that when Hadhrat Ali رضي الله تعالى عنه once mentioned that the salaahs between the Maghrib and Isha salaahs are called *Salaatul Ghaflah* ('salaah of negligence'), he added, "Now you people have fallen into negligence (because you neglect these salaahs)." (5)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "The person who performs four Rakaahs salaah after Maghrib is like the person fighting battle after battle (in the path of Allaah)." (6)

The Importance Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم Attached to the Tahajjud Salaah

A Narration of Hadhrat Aa'isha رضي الله تعالى عنها Concerning The Importance that Rasulullaah صلى الله عليه وسلم Attached to Qiyaamul Layl

Hadhrat Abdullaah bin Abul Qais narrates that Hadhrat Aa'isha رضي الله تعالى عنها said,

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.191).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.192).
(6) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).

"Never omit the Qiyaamul Layl because Rasulullaah ﷺ never left it out. Even when he was ill or very tired, he would perform it sitting down rather that leaving it out." (1)

The Narration of Hadhrat Jaabir رضي الله تعالى عنه About the Tahajjud Salaah Being Compulsory Before Concession was Granted

Hadhrat Jaabir رضي الله تعالى عنه says, "Qiyaamul Layl became compulsory for us with the revelation of the verse:

﴿يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴾ (سورة مزمل: آيت١، ٢)

O you wrapped in a cloth! Stand up all night *(in Tahajjud salaah)* except for a little while *(in which to take a rest)*..." {Surah Muzammil, verses 1,2}

We therefore stood so long in salaah that our feet would swell. Allaah then revealed the verses granting concession when He said:

﴿عَلِمَ اَنْ سَيَكُوْنَ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ فِى الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ ۫ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ؕ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة مزمل: آيت٢٠)

Allaah knows that some of you may fall ill, others will travel in the world in search of Allaah's bounty *(to earn a living)* and others will fight in Allaah's path *(in each of these cases, they will be unable to perform Tahajjud as they do at home)*. Therefore, recite *(only)* that of the Qur'aan *(in Tahajjud)* which is easy. *(Although Tahajjud is not obligatory, do not neglect to)* Establish *(the Fardh)* salaah, pay zakaah and give to Allaah a good loan *(spend in charity for Allaah's pleasure)*. Whatever good you send ahead for yourselves *(as reward to the Aakhirah)*, you will find it with Allaah in a better and more rewarding state. Seek forgiveness from Allaah. Verily Allaah is Most Forgiving, Most Merciful. {Surah Muzammil, verse 20} (2)

Hadhrat Sa'eed bin Hishaam asks Hadhrat Aa'isha رضي الله تعالى عنها About Rasulullaah ﷺ's Witr Salaah

Hadhrat Sa'eed bin Hishaam divorced his wife and then journeyed to Madinah to sell the property he had there. He intended to invest the money from the sale in horses and weapons to use in the Jihaad against the Romans until he died. En route, he met a group of people from his tribe who narrated to him that when six persons of his tribe also wanted to do the same thing during the time of Rasulullaah ﷺ, Rasulullaah ﷺ forbade them saying, "Do you not have an

(1) Abu Dawood and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.401).
(2) Bazzaar. Haythami (Vol.2 Pg.251) has commented on the chain of narrators.

example in me?" Hadhrat Sa'eed then took his wife back in marriage and made the group witness to this.

He later returned to his people and informed them that he had been to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to ask about Rasulullaah ﷺ's Witr salaah. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Should I not tell you which person has more knowledge than anyone else about the Rasulullaah ﷺ's Witr?" When Hadhrat Sa'eed asked to know, Hadhrat Abbaas رضي الله تعالى عنه said, "Go to Aa'isha رضي الله تعالى عنها and ask her. Thereafter, I want you to return and inform me what she told you."

Hadhrat Sa'eed narrates further, "I then approached Hadhrat Hakeem bin Aflah رضي الله تعالى عنه to request him to accompany me to Hadhrat Aa'isha رضي الله تعالى عنها. He said, 'I shall not go near her because when I forbade her from speaking out against the two factions (the group of Hadhrat Ali رضي الله تعالى عنه and that of Hadhrat Mu'aawiya رضي الله تعالى عنه), she still did so.' However, when I begged him in the name of Allaah, he accompanied me. When we went to her house, she recognised Hakeem رضي الله تعالى عنه and asked, 'Is that Hakeem?' When he confirmed that it was he, she asked, 'Who is that with you?' 'He is Sa'eed bin Hishaam,' Hadhrat Hakeem replied. 'Which Hishaam?' she enquired further. 'The son of Aamir,' came the reply. Hadhrat Aa'isha رضي الله تعالى عنها then made du'aa for Aamir رضي الله تعالى عنه's forgiveness and remarked, 'What an excellent man Aamir was!'

'O Ummul Mu'mineen!' I asked, 'Do tell me about Rasulullaah ﷺ's character'. 'Do you recite the Qur'aan?' Hadhrat Aa'isha رضي الله تعالى عنها asked. When I confirmed that I did, she said, 'Well, the character of Rasulullaah ﷺ was the Qur'aan.' I then started to get up but it occurred to me to ask about Rasulullaah ﷺ's salaah at night. I therefore asked, 'O Ummul Mu'mineen! Do inform me about the salaah of Rasulullaah ﷺ (at night).' 'Do you recite the Surah of the Qur'aan (يَا أَيُّهَا الْمُزَّمِّلُ) (Surah Muzammil)?' When I told her that I did, she said, 'Allaah had made Qiyaamul Layl compulsory at the beginning of the Surah, because of **which Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم stood for such long periods at night that their feet would become swollen.** Allaah held the end of the Surah back in the heavens for twelve months, after which he revealed the concession. Therefore, Qiyaamul Layl became optional after it had been compulsory.'"

Hadhrat Sa'eed continues, "I was again about to leave when it occurred to me to ask about the Witr salaah. Therefore, I said, 'O Ummul Mu'mineen! Do inform me about Rasulullaah ﷺ's Witr salaah. She replied, 'We would keep Rasulullaah ﷺ's Miswaak and wudhu water ready and when Allaah wished him to awake, he would get up, brush his teeth with the Miswaak and then perform wudhu. Rasulullaah ﷺ would then perform eight Rakaahs salaah without sitting in between (for the final sitting preceding the Salaam) except in the eighth Rakaah. He would engage in Dhikr of Allaah and making du'aa to Him while he sat, after which he got up for the ninth Rakaah without making Salaam. He would then perform the ninth Rakaah and then sit down. As he sat, he would again engage in Dhikr and du'aa before making Salaam audibly. After the Salaam, he would

perform two Rakaahs salaah in a sitting posture. That, dear son, was eleven Rakaahs. However, as Rasulullaah ﷺ grew older and heavier, he would make the seventh Rakaah the Witr and then perform the other two Rakaahs. That, dear son, was nine Rakaahs. Whenever Rasulullaah ﷺ performed a salaah, he liked to be consistent with it and if sleep, pain or illness ever prevented him from Qiyaamul Layl, he would perform twelve Rakaahs the next day. I do not know of Rasulullaah ﷺ completing the entire Qur'aan in one night until dawn and I am also unaware of him fasting an entire month except for the month of Ramadhaan.'

I then returned to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and when I informed him about what Hadhrat Aa'isha رضي الله تعالى عنها had told me, he said, 'She is right. Had I been one to go to her, I would have reported the narration directly from her.'"(1)

The Narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Witr of the Sahabah رضي الله تعالى عنهم after Surah Muzammil was Revealed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "When the beginning of Surah Muzammil was revealed, the Sahabah رضي الله تعالى عنهم stood in salaah as long as they did during Ramadhaan. A year had passed between the revelation of the first part of the Surah and the last part." (2)

The Tahajjud Salaah of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Yahya bin Sa'eed narrates that Hadhrat Abu Bakr رضي الله تعالى عنه used to perform his Witr salaah at the beginning of the night and when he stood for (Tahajjud) salaah, he would perform it in units of two Rakaahs. (3)

Hadhrat Aslam says, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to perform salaah for a long while at night and when half the night had passed, he would awaken his family for salaah, saying, 'Salaah!' He would then recite the verse:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ لَا نَسْئَلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَالْعَاقِبَةُ لِلتَّقْوٰى ۝﴾ (سورة طه: آيت ١٣٢)

Instruct *(encourage)* your family to perform salaah and *(you)* yourself *(must)* remain steadfast on it. We do not ask provision *(sustenance)* from you, but We provide for you. The best result *(reward in the Aakhirah)* is for *(adopting)* Taqwa. {Surah TaaHaa, verse 132}(4)

Hadhrat Hasan narrates that when Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه married one of Hadhrat Umar رضي الله تعالى عنه's widows, he said, "By Allaah! I did not marry her simply for wealth or children. I however wanted her to inform me about Hadhrat

(1) Ahmad and Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.435).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).
(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.278).
(4) Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380).

Umar رضي الله تعالى عنه's nights (in Ibaadah)." When he asked her how it was that Hadhrat Umar رضي الله تعالى عنه would perform salaah at night, she explained, "After performing the Isha salaah, he would instruct us to place a dish of water at his headside and to keep it covered. When he then woke up at night, he would dip his hand into the water, wipe his face and hands and then engage in Dhikr for a while. (He would then doze off and) It would occur several times that he would awaken (engage in Dhikr and doze off) until the time for him to get up for the Tahajjud salaah arrived." (One of the narrators called) Ibn Buraydah asked (Hadhrat Hasan), "Who narrated this to you?" When Hadhrat Hasan replied that it was the daughter of Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه, Hadhrat Ibn Buraydah conformed that she was a reliable source. (1)

Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar رضي الله تعالى عنه loved to perform salaah in the middle of the night. (2)

The Tahajjud of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to perform salaah for a long while at night and then ask, "Naafi! Has the last portion of the night arrived?" If Hadhrat Naafi replied in the negative, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would continue performing salaah. He would then ask later on, "Naafi! Has the last portion of the night arrived?" When Hadhrat Naafi would eventually reply that the time had arrived, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would sit down and engage in Istighfaar and du'aa until dawn broke. (3)

Hadhrat Muhammad says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would start performing salaah whenever he awoke during the night."

Hadhrat Abu Ghaalib says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to stay with us in Makkah and always performed the Tahajjud salaah. One night just before dawn he said to me, 'O Abu Ghaalib! Why don't you get up and perform salaah, even if you recite only a third of the Qur'aan?' I said, **'But how will I recite a third of the Qur'aan when dawn is so close by?' He replied, 'Verily Surah Ikhlaas (قُلْ هُوَ اللّٰهُ اَحَدٌ) is equal to a third of the Qur'aan.'"**(4)

The Tahajjud salaah of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Alqama bin Qais relates, "I once spent the night with Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. He got up during the early part of the night and started performing salaah. He recited as an Imaam in the local Masjid would recite, steadily and without adopting a singing tune. He recited audibly enough for the people around him to hear and he would not regurgitate his voice. Eventually when only that part of the night was left equal to the time it takes between the Maghrib Adhaan and the end of the Maghrib salaah, he would perform his Witr

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.380).
(2) Ibn Sa'd (Vol.4 Pg.289).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303), as quoted in *Isaabah* (Vol.1 Pg.349). Tabraani has reported a similar narration.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

salaah."[1]

Hadhrat Taariq bin Shihaab reports that he once spend a night with Hadhrat Salmaan رضي الله تعالى عنه to see how he exerted himself in Ibaadah at night. When Hadhrat Salmaan رضي الله تعالى عنه got up to perform salaah during the last portion of the night, Hadhrat Taariq did not get to see what he expected. When he mentioned this to Hadhrat Salmaan رضي الله تعالى عنه, the Sahabi رضي الله تعالى عنه explained, "Guard your five (Fardh) salaahs closely because they atone for the sins you commit, except for the major sins. After people have performed the Isha salaah, they are divided into three groups. One of the groups has nothing for them but plenty against them. The other group has something for them but nothing against them, while the last group has neither anything for them nor against. The person with nothing for him but plenty against him is the one who takes advantage of the darkness of the night and obliviousness of people to outdo himself in sinning, because of which he has plenty of sin to his detriment and no good to his name. The person with something for him and nothing against him is the one who also takes advantage of the darkness of the night and obliviousness of people, but uses it to engage in salaah. It is for this reason that he has much to his credit but nothing to his detriment. As for the person with neither anything for him nor against, he is the one who goes to bed immediately after performing the Isha salaah. He will therefore have no sin to his account, nor any good. **Beware of being hasty and always adopt moderation and constancy."** [2]

The Importance Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم Attached to the Nawaafil Salaahs between Sunrise and Midday

The Narrations of Hadhrat Ummu Haani رضي الله تعالى عنها and Hadhrat Aa'isha رضي الله تعالى عنها Concerning the Salaatud Duhaa that Rasulullaah صلى الله عليه وسلم Performed

Hadhrat Ummu Haani رضي الله تعالى عنها whose name was Faakhtah and who was the daughter of Abu Taalib, reports that when Makkah was conquered, she went to see Rasulullaah صلى الله عليه وسلم. When she got to him, Rasulullaah صلى الله عليه وسلم was busy taking a bath. After completing the bath, Rasulullaah صلى الله عليه وسلم performed eight Rakaahs salaah, which is referred to as Salaatud Duhaa (the midmorning salaah).[3]

Hadhrat Aa'isha رضي الله تعالى عنها says, "While Rasulullaah صلى الله عليه وسلم usually performed four Rakaahs of Salaatud Duhaa, he also sometimes increased the number of Rakaahs."[4]

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.266).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.401).
(3) Bukhaari and Muslim, as quoted in Riyaadh (Pg.424).
(4) Muslim, as quoted in Riyaadh.

Narrations of Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrat Anas رضي الله تعالى عنه narrates, "I saw Rasulullaah ﷺ perform six Rakaahs of Salaatud Duhaa and I have never forsaken them thereafter." (1)

Another narration from Hadhrat Ummu Haani رضي الله تعالى عنها states that when Rasulullaah ﷺ went to her house the day Makkah was conquered, he performed six Rakaahs Salaatud Duhaa. (2)

When Hadhrat Abdullaah bin Abu Awfa رضي الله تعالى عنه performed only two Rakaahs Salaatud Duhaa, his wife asked, "You have performed only two Rakaahs?" He replied, "Rasulullaah ﷺ also performed two Rakaahs of this salaah when he was given the good news of a victory and also when the head of Abu Jahal was brought to him." (3)

The narration of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه from Hadhrat Ummu Haani رضي الله تعالى عنها Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "There is a verse of the Qur'aan that I used to recite without understanding what it referred to. The verse is:

﴿بِالْعَشِيِّ وَالْإِشْرَاقِ﴾ (سورة ص: آيت ١٨)

...by evening and at Ishraaq (daybreak)... {Surah Saad, verse 18}

This was until Ummu Haani رضي الله تعالى عنها narrated to me that Rasulullaah ﷺ once came to her and asked for a dish of water to make wudhu. She said, 'I could still see traces of dough in the dish (because I had just used it for making dough). Rasulullaah ﷺ however made wudhu and performed the Salaatud Duhaa saying, **'O Ummu Haani! This is the 'Ishraaq' salaah ('the daybreak salaah').'**"(4)

Rasulullaah ﷺ Encourages the Performing of Salaatud Duhaa and explains its Virtues

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that when Rasulullaah ﷺ once dispatched an army, they returned very quickly with a large booty. Someone remarked, "O Rasulullaah ﷺ! I have never before seen an army returning so quickly with such a large booty." Rasulullaah ﷺ said, "Shall I not inform you of an army that returns even quicker with an even larger booty? It is the person who

(1) Tabraani. Haythami (Vol.2 Pg.337) has commented on the chain of narrators.

(2) Tabraani in his Awsat and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.238).

(3) Bazzaar and Tabraani. Haythami (Vol.2 Pg.238) has commented on the chain of narrators. Ibn Maajah has reported a similar narration, stating that Rasulullaah ﷺ performed the Salaatud Duhaa in this manner when the head of Abu Jahal was brought to him. This narration does not state that Rasulullaah ﷺ did so when receiving news of a victory.

(4) Tabraani. Haythami (Vol.2 Pg.238) has commented on the chain of narrators.

performs wudhu properly, proceeds to the Masjid to perform the Fajr salaah and then follows this up with performing the Salaatud Duhaa. Such a person returns even quicker with an even larger booty." (1)

Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Perform Salaatud Duhaa

Hadhrat Ataa Abu Muhammad says that he saw Hadhrat Ali رضي الله تعالى عنه performing the Salaatud Duhaa in the Masjid. (2)

Hadhrat Ikramah reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه would perform the Salaatud Duhaa once every ten days. (3)

The daughter of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Aa'isha narrates that (her father) Hadhrat Sa'd رضي الله تعالى عنه used to perform eight Rakaahs of Salaatud Duhaa. (4)

The Importance Attached to the Nawaafil Between Zuhr and Asr

Hadhrat Sha'bi reports that although Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه did not perform the Salaatud Duhaa, he performed Nawaafil salaahs between Zuhr and Asr together with the long shift he took at night. (5)

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه engaged himself in salaah between Zuhr and Asr. (6)

The Importance Attached to the Nawaafil Between Maghrib and Isha

The Salaah Rasulullaah صلى الله عليه وسلم Performs salaah between Maghrib and Isha and the Salaah of Hadhrat Ammaar رضي الله تعالى عنه

Hadhrat Hudhayfah رضي الله تعالى عنه says, "I went to Rasulullaah صلى الله عليه وسلم and performed the Maghrib salaah with him. Thereafter, Rasulullaah صلى الله عليه وسلم continued performing salaah until Isha. (7)

Hadhrat Muhammad bin Ammaar bin Yaasir reports that he saw (his father) Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه perform six Rakaahs salaah after the Maghrib salaah. Hadhrat Ammaar رضي الله تعالى عنه said, "I saw my beloved friend Rasulullaah صلى الله عليه وسلم perform six Rakaahs salaah after the Maghrib salaah. Rasulullaah صلى الله عليه وسلم said,

(1) Abu Ya'la, Bazzaar, Ibn Hibaan and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.428). the narration of Bazzaar adds that the person referred to was Hadhrat Abu Bakr رضي الله تعالى عنه. Ahmad and Tabraani have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.427).

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.282).

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.283).

(5) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.258) has commented on the chain of narrators

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

(7) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.369).

'Whoever performs six Rakaahs salaah after the Maghrib salaah will have all his sins forgiven even though they may be as much as the foam on the oceans.'(1)

The Salaah of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه between Maghrib and Isha

Hadhrat Abdur Rahmaan bin Yazeed says, "There was a time when I would always find Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه engaged in salaah. The time was between Maghrib and Isha. I once said to him, 'Whenever I come to you during this time, I always find you engaged in salaah (Why is this?)' He replied, 'This is a time of negligence (when people are generally negligent of Allaah).'"(2)

Hadhrat Aswad bin Yazeed reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "How excellent is the time of negligence i.e. the time between Maghrib and Isha." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, **"Verily the angels surround the people who perform salaah between Maghrib and Isha, which is the Salaatul Awaabeen."** (4)

Giving Importance to salaah when Entering and Leaving the House

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله تعالى عنه narrates that when someone married the widow of Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and asked her about some special deed that he carried out, she replied, **"He would perform two Rakaahs salaah whenever he left the house and whenever he entered."** (5)

The Taraweeh Salaah

Rasulullaah صلى الله عليه وسلم Encourages the Taraweeh salaah

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم encouraged standing in (Taraweeh) salaah during Ramadhaan without emphatically commanding it (so that it should not be regarded as Fardh). He would say, **'Whoever stands in (Taraweeh) salaah during Ramadhaan with Imaan and hope in being rewarded shall have all his previous sins forgiven.'**"(6) Another narration adds that Hadhrat Abu Hurayrah رضي الله تعالى عنه also said, "After Rasulullaah صلى الله عليه وسلم passed away, matters remained the same during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه and during the beginning of Hadhrat Umar رضي الله تعالى عنه's Khilaafah." (7)

(1) Tabraani in his Thalaatha. Tabraani and Mundhiri (Vol.1 Pg.368) have commented on the chain of narrators.
(2) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.
(4) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).
(5) Ibn Mubaarak, as quoted in *Isaabah* (Vol.2 Pg.306).
(6) Muslim, as quoted in Riyaadh.
(7) Bukhaari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah, as quoted in Jam'ul Fawaa'id.

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Leads the people in Taraweeh and the Taraweeh salaah during the Time of Rasulullaah ﷺ and the time of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that it was during Ramadhaan that Rasulullaah ﷺ once saw some Sahabah رضي الله تعالى عنهم performing salaah (in congregation) in the corner of the Masjid. "Who are they?" Rasulullaah ﷺ asked. Someone said, "They are people who do not know the entire Qur'aan (by memory) and are following Ubay bin Ka'b رضي الله تعالى عنه as he leads them in salaah." Rasulullaah ﷺ remarked, **"What they are doing is correct and an excellent deed."** (1)

Hadhrat Abdur Rahmaan bin Abdul Qaari says, "I entered the Masjid with Hadhrat Umar bin Khattaab رضي الله تعالى عنه one night in Ramadhaan where we found people in various groups. Everywhere there were individual people performing salaah, each with a group following them. Hadhrat Umar رضي الله تعالى عنه remarked, 'It would be much better if all these people were collected behind one Qaari.' Therefore, according to his resolve, Hadhrat Umar رضي الله تعالى عنه got everyone to perform salaah collectively behind Hadhrat Ubay bin Ka'b رضي الله تعالى عنه. When I again entered the Masjid with Hadhrat Umar رضي الله تعالى عنه another night, the people were all performing the (Taraweeh) salaah behind their Qaari (Hadhrat Ubay رضي الله تعالى عنه). To this, Hadhrat Umar رضي الله تعالى عنه remarked, **'This is an excellent innovation! However, the part of the night in which you are asleep (the latter part) is much better than the part in which you stand in salaah.'** This Hadhrat Umar رضي الله تعالى عنه said because the people used to perform the Taraweeh salaah during the early part of the night."(2)

Hadhrat Naufal bin Iyaas Hudhali says, "In Ramadhaan during the Khilaafah of Hadhrat Umar bin Khattaab رضي الله تعالى عنه, we used to stand in various groups everywhere in the Masjid (while performing the Taraweeh salaah) because people would be inclined to follow the person whom they felt had the best voice. To this Hadhrat Umar رضي الله تعالى عنه remarked, **'In my opinion, people have made the Qur'aan a song. By Allaah! I shall definitely change this if I have the ability.'** Barely three days had passed when Hadhrat Umar رضي الله تعالى عنه instructed Hadhrat Ubay bin Ka'b رضي الله تعالى عنه to lead the people in salaah. Then standing in last of the rows, Hadhrat Umar رضي الله تعالى عنه said, **'If this is regarded to be an innovation, it is truly an excellent innovation.'"**(3)

Hadhrat Umar رضي الله تعالى عنه has the Masjid lit up for the Taraweeh Salaah to be Performed and the Du'aa Hadhrat Ali رضي الله تعالى عنه made for him on this Occasion

Hadhrat Abu Is'haaq Hamdaani reports that Hadhrat Ali رضي الله تعالى عنه once entered the

(1) Abu Dawood, as quoted in Jam'ul Fawaa'id.
(2) Maalik, Bukhaari, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* and Jam'ul Fawaa'id.
(3) Ibn Sa'd (Vol.5 Pg.59).

Masjid on the first night of Ramadhaan to find lanterns burning and the Book of Allaah being recited. To this he said (to Hadhrat Umar رضي الله تعالى عنه), "O Ibn Khattaab! May Allaah illuminate your grave as you have illuminated the Masaajid of Allaah with the Qur'aan." (1)

Hadhrat Ubay رضي الله تعالى عنه, Hadhrat Tameem Daari رضي الله تعالى عنه and Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه Lead the People in Taraweeh

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه had all the people perform the (Taraweeh) salaah of Ramadhaan collectively, he gathered the men behind Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and the women behind Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه. (2)

Hadhrat Umar bin Abdulaah Ansi reports that it was Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Tameem Daari رضي الله تعالى عنه who stood in the place of Rasulullaah صلى الله عليه وسلم to lead the men in Taraweeh salaah inside the Masjid while Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه led the women in Taraweeh salaah in the courtyard of the Masjid. (This was during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه) However, when Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه became the Khalifah, he had both men and women follow one Qaari, who happened to be Hadhrat Sulaymaan bin Abu Hathma رضي الله تعالى عنه. **Hadhrat Uthmaan رضي الله تعالى عنه would instruct the women to stay back and they were only allowed to leave (the Masjid) after the men had all left.** (3)

Hadhrat Arjafa says, "Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه used to instruct the people to perform the (Taraweeh) salaah of Ramadhaan and would appoint an Imaam for the men and another for the women. I was the Imaam of the women." (4)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Leads the Women of his Household in Taraweeh Salaah

Hadhrat Jaabir رضي الله تعالى عنه reports, "Ubay bin Ka'b رضي الله تعالى عنه came to Rasulullaah صلى الله عليه وسلم one night of Ramadhaan saying, 'O Rasulullaah صلى الله عليه وسلم! I have done something tonight (and wish to know if it was correct).' 'What is it, O Ubay?' Rasulullaah صلى الله عليه وسلم enquired. Hadhrat Ubay رضي الله تعالى عنه explained, 'The women of my household said to me, 'Since we cannot recite the (entire) Qur'aan (from memory), we shall follow you in salaah.' I therefore led them in eight Rakaahs of salaah and then performed the Witr.' Rasulullaah صلى الله عليه وسلم (approved and) did not condemn what Ubay رضي الله تعالى عنه did. The act is therefore established as a Sunnah because of Rasulullaah صلى الله عليه وسلم's approval." (5)

(1) Ibn Shaaheen, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284). Khateeb in his Amaalin and Ibn Asaakir have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).
(2) Firyaabi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.283).
(3) Ibn Sa'd (Vol.5 Pg.26).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284).
(5) Abu Ya'la and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.74).

Salaatut Taubah

Hadhrat Buraydah رضي الله تعالى عنه narrates that Rasulullaah ﷺ summoned Hadhrat Bilaal رضي الله تعالى عنه one morning and said, "O Bilaal! How did you beat me to Jannah? When I entered Jannah last night, I heard your footsteps ahead of me." Hadhrat Bilaal رضي الله تعالى عنه said, "O Rasulullaah ﷺ! Whenever I commit a sin, I perform two Rakaahs salaah (Salaatut Taubah) and whenever my wudhu breaks, I make wudhu immediately and then perform two Rakaahs salaah (Tahiyyatul wudhu)." (1)

Salaatul Haajah

Hadhrat Anas رضي الله تعالى عنه performs salaah at the Time of Need and His Need is Fulfilled

Hadhrat Thumaamah bin Abdullaah narrates that during the summer months, the caretaker of Hadhrat Anas رضي الله تعالى عنه's orchard came to him complaining about the drought. Hadhrat Anas رضي الله تعالى عنه sent for some water, made wudhu and started performing salaah. He then asked the man to see if he could see anything (any clouds). When the man reported that he saw nothing, Hadhrat Anas رضي الله تعالى عنه returned indoors and again performed salaah. It was after the third or fourth time of asking the man to look that the man reported back to say that he saw a cloud the size of a bird's wing. Hadhrat Anas رضي الله تعالى عنه then continued performing salaah and making du'aa until the caretaker came to him and said, "The sky had become overcast and rain has fallen." Hadhrat Anas رضي الله تعالى عنه said to him, "Take the horse that Bishr bin Shighaaf had sent and see up to where the rain had reached." When the man went to have a look, he discovered that the rain had not fallen further than the Musayyireen and Ghadbaan areas (i.e. it had fallen precisely on the land belonging to Hadhrat Anas رضي الله تعالى عنه)."(2)

Rasulullaah ﷺ Performs Salaah for Hadhrat Ali رضي الله تعالى عنه to be Cured and he is Cured

Hadhrat Ali رضي الله تعالى عنه relates, "I was once suffering intense pain, so I went to Rasulullaah ﷺ. He put me where he was standing, covered me with the end of his shawl and started performing salaah. He then said, "You will be alright now, O son of Abu Taalib? There is nothing to worry about. Whenever I ask anything from Allaah, I always ask the same for you. Allaah has granted me everything I have asked, but I have been informed that there shall be no Nabi after me.' When I then stood up, it seemed as if I had never had any pain at all." (3)

The Du'aa of a Sahabi Hadhrat Abu Mu'liq رضي الله تعالى عنه is Answered when a Robber Wanted to Kill him

Hadhrat Anas رضي الله تعالى عنه narrates that there was a companion of Rasulullaah ﷺ

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.437).
(2) Ibn Sa'd (Vol.7 Pg.21).
(3) Ibn Abi Aasim, Ibn Jareer, Tabraani in his Awsat and Ibn Shaaheen in his Sunnah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).

called Hadhrat Abu Mu'liq رضي الله تعالى عنه. He was a trader who traded both his own goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq رضي الله تعالى عنه told him. "It is only your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq رضي الله تعالى عنه requested. The robber laughed, "You may perform as much salaah as you please."

Hadhrat Abu Mu'liq رضي الله تعالى عنه made wudhu and started performing salaah. he made this duaa:

"يَا وَدُوْدُ يَا ذَا الْعَرْشِ الْمَجِيْدِ! يَا فَعَّالًا لِّمَا يُرِيْدُ أَسْئَلُكَ بِعِزَّتِكَ الَّتِيْ لَا تُرَامُ وَمُلْكِكَ الَّذِيْ لَا يَضَامُ وَبِنُوْرِكَ الَّذِيْ مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تَكْفِيَنِيْ شَرَّ هَذَا اللِّصِ يَا مُغِيْثُ أَغِثْنِيْ"

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq رضي الله تعالى عنه replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability of killing the robber. **You ought to know that good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not."** (1)

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(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182).
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Chapter Thirteen

The Chapter Concerning Knowledge and The Fervour the Sahabah رضي الله تعالى عنهم had for Knowledge

This chapter highlights the tremendous fervour that Nabi ﷺ and the Sahabah رضي الله تعالى عنهم had for divine knowledge and how they encouraged it. It further discusses how they taught and learnt knowledge pertaining to Imaan and good deeds and also how they preoccupied themselves with it whether they were on journey or at home, undergoing hardship or enjoying prosperity. Also highlighted is how they dedicated themselves to teaching guests who arrived in Madinah Munawwarah (may millions of salutations and greetings go to the master of the place). Furthermore, the chapter illustrates how they blended the dissemination of divine knowledge with Jihaad and earning a living. In addition to this, it describes how they dispatched individuals to cities to disseminate divine knowledge and how they also gave importance to inculcating within themselves qualities that promote the absorption of this knowledge.

The Encouragement Rasulullaah ﷺ Gave towards Knowledge

Rasulullaah ﷺ Welcomes Hadhrat Safwaan bin Assaal رضي الله تعالى عنه who had come to Seek Knowledge

Hadhrat Safwaan bin Assaal Muraadi رضي الله تعالى عنه says, "I once came to Rasulullaah ﷺ in the Masjid as he was reclining on his red shawl. 'O Rasulullaah ﷺ!' I said, 'I have come to seek knowledge.' Rasulullaah ﷺ exclaimed, 'Welcome to the seeker of knowledge! Verily out of the love for what the person seeking knowledge is out to seek, the angels encircle him with their wings and then mount each other until they reach the sky above the earth.'"(1)

Rasulullaah ﷺ's Words to Hadhrat Qabeesah رضي الله تعالى عنه when he Came to Seek knowledge

Hadhrat Qabeesah bin Mukhaariq رضي الله تعالى عنه says, "When I once went to Rasulullaah ﷺ, he asked me what brought me there. I replied, 'I have grown old and my

(1) Ahmad, Tabraani, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.59).

bones have weakened. I have come to you to teach me something by which Allaah will grant me great benefit.' Rasulullaah ﷺ said, 'Every stone, tree and mound of sand that you passed (on your way here) prayed for your forgiveness. O Qabeesah! **You will be saved from blindness, leprosy and paralysis if after performing your Fajr salaah, you thrice recite the du'aa** ' (سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَ بِحَمْدِهٖ) O Qabeesah! You should also recite the du'aa:

"اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِمَّا عِنْدَكَ وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَانْشُرْ عَلَيَّ مِنْ رَّحْمَتِكَ وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَتِكَ"

'O Allaah! I implore You for that which is with You. Pour Your grace upon me, shower Your mercy upon me and send down Your blessings to me.'"[1]

Rasulullaah ﷺ Tells Two of the Sahabah رضي الله تعالى عنهم that Seeking Knowledge Atones for Sins

Hadhrat Sakhbarah رضي الله تعالى عنه narrates that two men were passing by when Rasulullaah ﷺ was busy giving a talk. Rasulullaah ﷺ said to them, "Sit down because you two are upon great goodness." When Rasulullaah ﷺ (had completed and) got up, the Sahabah رضي الله تعالى عنهم dispersed. The two men then also got up and asked, "O Rasulullaah ﷺ! You had mentioned that the two of us were upon great goodness. Is this for us exclusively or for the general public as well?" Rasulullaah ﷺ replied, **"Whenever a servant of Allaah seeks knowledge, it atones for all his past sins."** [2]

The Superiority of an Aalim over an Ordinary Worshipper in the Words of Rasulullaah ﷺ

Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه says that someone once spoke to Rasulullaah ﷺ about two men, one being an Aalim and the other an ordinary worshipper. Rasulullaah ﷺ remarked, "The superiority of an Aalim over an ordinary worshipper is like my superiority over the lowest amongst you." Rasulullaah ﷺ then proceeded to say, "Verily Allaah showers His mercy on the person who teaches people to do good. In addition to this, the angels, the inhabitants of the heavens and even the ants in their anthills and the fish in the oceans pray for his forgiveness." [3]

Another narration does not mention the incident of the two men but continues to state that Rasulullaah ﷺ said, "The superiority of an Aalim over an ordinary worshipper is like my superiority over the lowest amongst you." Thereafter, Rasulullaah ﷺ recited the verse:

﴿إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا﴾ (سورة فاطر: آيت ٢٨)

(1) Ahmad, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.21). Mundhiri and Haythami have commented on the chain of narrators.

(2) Tirmidhi and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.60).

(3) Tirmidhi.

From Allaah's bondsmen, it is only the Ulema who truly fear Him. {Surah Faatir, verse 28}

The rest of this narration ends off just like the one quoted above. (1)

Hadhrat Hasan narrates that Rasulullaah ﷺ was once questioned about two men who were from amongst the Bani Israa'eel. While one was an Aalim who performed only the compulsory salaahs and then sat to teach the people good, the other fasted throughout the day and performed salaah all night. The Sahabah رضي الله تعالى عنهم wanted to know which of the two were better. Rasulullaah ﷺ's reply was: "The superiority of the Aalim who performed only the compulsory salaahs and then sat to teach the people good over the one who fasted throughout the day and performed salaah all night is like my superiority over the lowest amongst you."(2)

The Encouragement Rasulullaah ﷺ gave for Seeking Knowledge

Hadhrat Uqba bin Aamir رضي الله تعالى عنه says that they were on the Suffa platform when Rasulullaah ﷺ came out of his room and said, "Which of you would like to every day to go to the marketplaces of Buthaan or Aqeeq and return with two excellent camels with large humps without committing any sin or severing any family ties?" "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم said, "Each one of us would love to do that." Rasulullaah ﷺ then said, **"If you go to the Masjid and teach or learn two verses of the Qur'aan, it will be better for you than the two camels.** Similarly, three verses are better than three camels, four verses better than four camels and any number of verses better than an equal number of camels."(3)

Rasulullaah ﷺ's Words to a Working Man who Complained of his Brother who was Busy Acquiring Knowledge

Hadhrat Anas رضي الله تعالى عنه reports that during the time of Rasulullaah ﷺ there were two brothers, one of whom worked while the other was always with Rasulullaah ﷺ to learn from him ﷺ. When the working brother complained about his brother to Rasulullaah ﷺ (that he did not work), Rasulullaah ﷺ said to him, **"It is perhaps because of him that you are granted sustenance."** (4)

The Encouragement the Sahabah رضي الله تعالى عنهم Gave towards Seeking Knowledge

Hadhrat Ali رضي الله تعالى عنه Encourages Acquiring Knowledge and the Narration of Hadhrat Kumayl from him

Hadhrat Abu Tufayl narrates that Hadhrat Ali رضي الله تعالى عنه used to say, **"Indeed the**

(1) Daarmi.

(2) Daarmi, as quoted in Mishkaatul Masaabeeh (Pg.26,28).

(3) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.175). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.341).

(4) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.20). Ibn Abdul Birr has reported a similar

people closest to the Ambiyaa are those who practise most on what they brought." He would then recite the verse:

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا﴾ (سورة آل عمران: آيت ٦٨)

Verily those closest to Ibraheem عليه السلام are the ones who followed him and this Nabi and those who have Imaan... {Surah Aal Imraan, verse 68}

He would then explain, "The verse (the words 'this Nabi and those who have Imaan ') refers to Muhammad ﷺ and those who follow him. **You people should therefore never change because those close to Muhammad ﷺ are those who obey Allaah.** On the other hand, the enemies of Muhammad ﷺ are those who disobey Allaah even though they may be close relatives of Muhammad ﷺ."(1)

Hadhrat Kumayl bin Ziyaad narrates, "Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once caught hold of my hand and took me into the desert. When we were in the desert, he sat down, sighed and said, 'O Kumayl bin Ziyaad! Hearts are like containers and the best of hearts are those that take heed the most. Remember well what I have to say to you. People fall into three categories. There is the Aalim who is attached to Allaah, the learner who is on the path of salvation and a mean uncultured type of person who follows every noise-maker, who sways with the wind, who has gleaned nothing from the light from divine knowledge and who has not even taken support from a strong pillar. Knowledge is better than wealth because while knowledge guards you, you have to guard wealth and while knowledge increases with spending (by practising on it and teaching it), wealth decreases with spending. Love for knowledge is a loan that will be repaid (by Allaah). Knowledge earns authority for the Aalim in this life and fond memories after his death while the achievements of wealth disappear once the wealth is no more. Even though they are alive, the treasurers of wealth are really dead while the Ulema live on throughout the annals of time. While the Ulema (after death) may not be visible to the eye, their honour and love still lives on in the hearts (of people)."

"Ah!" Hadhrat Ali رضي الله تعالى عنه sighed. Pointing to his chest, he said, "Verily in here is such knowledge that I wish I could find a bearer for it. However, all I can find are quick-witted people who cannot be trusted. They use the instruments of Deen for worldly purposes by employing Qur'aanic arguments against the Qur'aan and the bounties of Allaah against His servants. The only other type of person I find is one who follows people of the truth but has no insight into inspiring it. He therefore falls into doubt with the first doubt that presents itself, because of which he does not know where he stands. The other type of person I find is one immersed in carnal pleasures, who is a devout follower of passions. The other type I find is the one who is infatuated with wealth and amassing wealth. In fact, the last two types are not even callers to the Deen(2) and the most fitting

narration in his Jaami Bayaanil Ilm (Vol.1 Pg.59), as has Haakim in his Mustadrak (Vol.1 Pg.94), reporting from reliable sources as confirmed by Dhahabi.

(1) Lalkala'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).

(2) While the first two are callers to Deen, their other iniquities make them ineffective.

description of them is to liken them to grazing animals. **So knowledge dies with the death of people capable of bearing it.** At the same time, the earth is never empty of people who stand up for Allaah using His contentions so that everything that Allaah has proved and made clear to people should never be lost to mankind. Such people are however exceptionally few in number but most valued by Allaah. It is by them that Allaah rebuts criticism against His arguments until they pass on and cultivate (their knowledge and expertise to) others like them. Their profound knowledge swiftly guides to them perceive the reality of all matters, making it easy for them to understand intricacies that are beyond those who live in affluence and luxury. They are comfortable with matters that perplex and frighten ignorant people. While their bodies are in contact with the world, their souls are attached to a greater scene (the Aakhirah). Such people are Allaah's deputies in the lands and the true callers to his Deen. Ah! Ah! How I long to meet them! I seek Allaah's forgiveness for me and for you. You may now leave if you please." (1)

The Encouragement Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "Acquire (divine) knowledge because learning it is fear of Allaah, going out in search of it is Ibaadah, rehearsing it is Tasbeeh, discussing it is Jihaad, teaching it to those who do not know is Sadaqah and spending it on those worthy of receiving it promotes nearness to Allaah. This is so because knowledge highlights what is Halaal and what is Haraam, it is a beacon for people on the road to Jannah, it is a companion in loneliness, a friend in the wilderness, a partner to talk to in solitude and a guide in prosperity and in adversity. Knowledge is also a weapon against the enemy and makes one shine out when amongst friends. Allaah elevates nations by virtue of this knowledge, making them leaders in virtue so that people follow in their footsteps, emulate their actions and always adopt their opinions. In addition to this, the angels are eager to be with them and rub their wings against them. Everything on land and water seek forgiveness for them, even the fish and other creatures in the oceans and the wild and tame animals on land. This is all because (divine) knowledge brings life to hearts (that have died after suffering) from ignorance, it is a lantern of the eyes against darkness and by virtue of this knowledge, a person reaches the ranks of the chosen ones (of Allaah) and elevated stages in this world as well as in the Aakhirah. Thinking deeply about such knowledge equals fasting while learning and teaching it equals standing in salaah. It is because of this knowledge that family ties are maintained and the lawful is distinguished from the unlawful. This knowledge is the leader of deeds and all deeds follow from it. It is only the fortunate who are inspired with it,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.79). Ibn Ambaari has reported a similar narration in his Masaahif, as have Murhabi in his Ilm, Nasr in his Hujjah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). Ibn Abdul Birr has also reported part of the narration in his Jaami Bayaanil Ilm (Vol.2 Pg.112) where he states that the narration is so renowned amongst scholars that the chain of narrators need not be quoted.

while those deprived of it are most unfortunate." (1)

The Encouragement Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Haaroon bin Rabaab narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be something other than these two because anyone other than these is an ignorant person.** Verily, out of their happiness for what he is doing, the angels spread out their wings for a person who ventures out in the morning to seek knowledge." (2)

Hadhrat Zaid reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be one who knows nothing and follows blindly." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once addressed the people saying, "O people! Ensure that you acquire the knowledge of Deen before it is taken away from this world. The manner by which it will be taken away is the departure of its bearers. Ensure that you acquire the knowledge of Deen because none of you knows just when you will need it. **Ensure that you acquire the knowledge of Deen but beware of hair-splitting and excessiveness. You should also ensure that you follow traditions (that which the Sahabah رضي الله تعالى عنهم did) because there will soon appear people who will recite the Qur'aan but then cast it behind their backs.** (4)

Hadhrat Abul Ahwas narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"No person is born an Aalim. Knowledge is gained only through studies."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be something other than these two. **If you are unable to do this, then at least have love for the Ulema and never despise them."** (6)

The Encouragement Hadhrat Abu Dardaa رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Hasan narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Either be an Aalim, a student acquiring the knowledge of Deen, one who loves such people or one who follows them. However, never be the fifth person otherwise you will be destroyed." Hadhrat Humayd says that when he asked Hadhrat Hasan who the fifth person was, he replied, "He is the one who innovates acts of Bid'ah." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.239). Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.55) and it is also quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.58).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.29).
(3) Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.29).
(4) Tabraani. Haythami (Vol.1 Pg.126) has commented on the chain of narrators. Abdur Razzaaq has reported part of the narration, as quoted in the Jaami if Ibn Abdul Birr (Vol.1 Pg.78).
(5) Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.100)
(6) Tabraani. Haythami (Vol.1 Pg.122) has commented on the chain of narrators.
(7) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.28).

Hadhrat Dahhaak narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه once addressed the people saying, "O people of Damascus! You people are our brothers in Deen, our neighbours in nationality and our allies against the enemy. However, what prevents you from being friendly with me when it is others (and not you) who are paying my expenses. Why is it that I see your learned ones leaving while the ignorant ones fail to learn? Why do I see you people hankering after that (sustenance) which is being taken care of on your behalf while you neglect that which you have been commanded to do? Remember that there were people who constructed sturdy buildings, who amassed an abundance of wealth and who entertained distant hopes. However, their buildings became their graves, their hopes proved to be deceptive and all they amassed was destroyed. **Remember that you must learn and teach others because the reward of the student and the teacher is alike and had it not been for these two, there would be no good in the rest of people."** (1)

Hadhrat Hassaan reports that Hadhrat Abu Dardaa رضي الله تعالى عنه addressed the people of Damascus saying, "Are you people content to just filling yourselves with bread made of wheat flour year in and year out without speaking of Allaah in your gatherings? Why is it that your Ulema are leaving and your ignorant ones are not learning? If your Ulema had the desire, their numbers could increase and if your ignorant ones look for knowledge, they will certainly find it. Do what will benefit you rather than that which will harm you. I swear by the Being Who controls my life that every nation that was destroyed, was destroyed only because **they followed the dictates of their passions and regarded themselves as spiritually pure."** (2)

Hadhrat Qurra narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Acquire knowledge before it is taken away because its disappearance will be effected by the demise of the Ulema. There are only two categories of men; the Aalim and the student. There is no good in those who do not fall into these categories." (3)

Hadhrat Abdur Rahmaan bin Mas'ood Faraazi reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, **"Whenever anyone proceeds to the Masjid to learn or to teach anything virtuous, he receives the reward of a Mujaahid who returns with booty."** (4)

Hadhrat Ibn Abu Hudhayl narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "A person is lacking in intelligence and good judgement if he thinks that spending mornings and evenings in (learning and imparting) knowledge is not Jihaad." (5)

Hadhrat Rajaa bin Hayaat reports that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Knowledge is derived from studies." (6)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.213).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.32).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.31).
(6) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.100).

The Encouragement Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه both said, **"Learning even a single chapter of knowledge is more beloved to me than a thousand Rakaahs of Nafl salaah." They also narrate that Rasulullaah ﷺ said, "If death comes to someone studying the knowledge of Deen when he is still studying, he dies as a martyr."** (1)

Another narration states that they stated, "Learning even a single chapter of knowledge is more beloved to me than a thousand Rakaahs of Nafl salaah, regardless of whether the knowledge is practised upon or not." (2)

The Encouragement Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Ali Azdi reports that when he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Jihaad, the Sahabi رضي الله تعالى عنه replied by saying, "Should I not tell you about something that is better than Jihaad? It is that you go to the Masjid and teach the Qur'aan, Fiqh or the Sunnah." (3)

Hadhrat Ali Azdi reports that he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Jihaad. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied by saying, **"Should I not tell you about something that is better than Jihaad? It is that you build a Masjid and then teach the Qur'aan, the Sunnah of Rasulullaah ﷺ and Deeni Fiqh."** (4)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Everything seeks forgiveness for the one who teaches people what is good, even the fish in the oceans." (5)

The Encouragement Hadhrat Safwaan bin Assaal رضي الله تعالى عنه gave Towards Knowledge

Hadhrat Zirr bin Hubaysh reports that when he went to Hadhrat Safwaan bin Assaal رضي الله تعالى عنه one morning, Hadhrat Safwaan رضي الله تعالى عنه asked, "What brings you here this morning, O Zirr?" "I have come in search of knowledge," Hadhrat Zirr replied. Hadhrat Safwaan رضي الله تعالى عنه remarked, "Begin your mornings as either an Aalim or a student of Deen, but never as anyone else." (6)

Another narration states that Hadhrat Safwaan bin Assaal رضي الله تعالى عنه said, **"Whoever leaves home in search of knowledge should know that the angels spread out their wings for the student and the Aalim of Deen."** (7)

(1) Bazzaar and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.61).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.25).
(3) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.5 Pg.230).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.62).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.1 Pg.124).
(6) Tabraani in his Awsat. Haythami (Vol.1 Pg.122) has commented on the chain of narrators.
(7) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.123) has commented on the chain of narrators.

The Fervour that the Sahabah رضي الله تعالى عنهم had for Knowledge

The Statement Hadhrat Mu'aadh رضي الله تعالى عنه Made on his deathbed about his Fervour for Knowledge

When he was on his deathbed, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه asked the people to see whether dawn had broken. When they reported that it had not yet come, he again sent them to see. After this happened several times, they eventually reported to him that dawn had broken. To this, he said, "I seek Allaah's protection from the night followed by a morning that takes one to Jahannam. I welcome death with open arms. It is that long absent visitor and a friend in need. O Allaah! While I had always been afraid of You, today I long to meet You. O Allaah! You know well that I never loved this world or to live long here to dig canals or to plant trees. I loved it only for the thirst in the extreme afternoon heat (when fasting), for enduring times of hardship and to sit on my knees when associating with the Ulema in gatherings of knowledge." (1)

The Fervour that Hadhrat Abu Dardaa رضي الله تعالى عنه had for Knowledge

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Had it not been for three things, I would have loved to be no longer in this world. When asked what the three things were, Hadhrat Abu Dardaa رضي الله تعالى عنه said, " (The first is)Placing my head on the ground before my Creator in Sajdah during the hours of day and night so that it is sent ahead (as rewards) for my (true) life (in the Aakhirah). (The second is) Enduring thirst during hot afternoons (while fasting) and (the third is) sitting with people who choose their speech as carefully as you choose your fruit." The narration continues further.

The Fervour that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had for Acquiring Knowledge

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "When Rasulullaah ﷺ passed away, I said to an Ansaari friend of mine, 'The Sahabah رضي الله تعالى عنهم are plenty in number. Come. Let us learn from them.' 'I am astonished at you, O Ibn Abbaas!' he said, 'Do you think that people will need you (to learn from) when so many of Rasulullaah ﷺ's senior Sahabah رضي الله تعالى عنهم are amongst them?' I left that as it were and proceeded to learn from the companions of Rasulullaah ﷺ. When I heard that a Hadith was narrated by someone, I would go to his door and if he was having his siesta, I would roll up my shawl there and use it as a pillow. (As a I waited there) The wind would blow sand on me and when the man came out, he would ask, 'What brings you here, O cousin of Rasulullaah ﷺ? Why did you not send for me and I would have come to you?' I would then say to him, 'No. It

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.239). Ibn Abdul Birr has also reported the narration in his Jaami Bayaanil Ilm (Vol.1 Pg.51).

is I who should be coming to you.' I would then ask him about the Hadith. My Ansaari friend happened to live to the time when he saw people gathering around me to learn and would say, 'He has been a much smarter youngster than I.'"(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "When the various cities were being conquered (by the Muslims) and people started focussing their attention towards the things of this world, I started focussing my attention on Hadhrat Umar رضي الله تعالى عنه." It is because of this that most of the Ahadeeth narrated by Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه are from Hadhrat Umar رضي الله تعالى عنه.(2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه's Fervour for knowledge

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once said to me. 'Are you not going to ask me for a share of the booty as your companions are asking me?' I replied, 'All I ask of you is to teach me that which Allaah has taught you.' I then spread out the striped shawl I was wearing between us. In fact, I can even picture seeing the lice crawling on it. Rasulullaah ﷺ then narrated Ahadeeth to me and when I had heard everything, he told me to pick up the shawl and wear it (which I did). Thereafter, I have never forgotten even a single letter of what Rasulullaah ﷺ had narrated to me." (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "People say that Abu Hurayrah narrates plenty of Ahadeeth! It is with Allaah that we have an appointment (and He will judge). People ask why the Muhaajireen and Ansaar do not narrate as many Ahadeeth as Hadhrat Abu Hurayrah رضي الله تعالى عنه! While trade in the marketplaces occupied my Muhaajireen brothers and commitments to their properties occupied my Ansaar brothers, I was a poor man who stuck close to Rasulullaah ﷺ so that my belly could be filled. I would therefore be present (with Rasulullaah ﷺ) when they were not. I also remembered much when they had forgotten. **Rasulullaah ﷺ one day said, 'If any of you spreads out a cloth until I finish speaking and then holds it close to his chest, he will never forget anything that I say.' I therefore spread out my striped shawl because I had nothing else (to spread out).** After Rasulullaah ﷺ had finished speaking, I put it to my chest. I swear by the Being Who sent Rasulullaah ﷺ with the truth that from that day to this, I have never forgotten anything Rasulullaah ﷺ said. By Allaah! Had it not been for two verses of the Qur'aan, I would never have narrated anything to you people. (The verses are):

﴿إِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلْنَا مِنَ الْبَيِّنٰتِ وَالْهُدٰى مِنْۢ بَعْدِ مَا بَيَّنّٰهُ لِلنَّاسِ فِى الْكِتٰبِ ۙ اُولٰٓئِكَ يَلْعَنُهُمُ اللّٰهُ وَيَلْعَنُهُمُ اللّٰعِنُوْنَ ۝ اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَبَيَّنُوْا فَاُولٰٓئِكَ اَتُوْبُ عَلَيْهِمْ ۚ وَاَنَا التَّوَّابُ الرَّحِيْمُ ۝﴾ (سورة بقرة: آيت ١٥٩، ١٦٠)

(1) Haakim in his Mustadrak (Vol.1 Pg.106), reporting from reliable sources as confirmed by Dhahabi. Daarmi and Haarith in his Masaaneed have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.331). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.9 Pg.277). A similar narration has also been reported by Ibn Abdul Birr in his Jaami (Vol.1 Pg.85) and by Ibn Sa'd (Vol.4 Pg.182).

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.381).

> Certainly those who hide *(from people)* the clear things and guidance which We have revealed after We had explained it to them in the Book for the people; such people *(those who hide these things)* are cursed by Allaah and by all those who *(are commanded to)* curse *(such as the angels, humans, Jinn, animals). (This applies to all such people)* Except those who repent, correct *(the wrong they did)* and clarify *(what they hid)*. These are the ones whom I will forgive, for verily I am The Greatest Acceptor of repentance, The Most Merciful. {Surah Baqarah, verses 159,160}[1]

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "People complain that Abu Hurayrah narrates too many Ahadeeth. I was a person who stuck with Rasulullaah صلى الله عليه وسلم to have my belly filled because it was a time when I was unable to eat leavened bread, wear silk or have slaves in attendance. Because of extreme hunger, I would press my stomach against stones (so that the coolness of the stones would alleviate the burn of the hunger).I would ask a person to recite a verse of the Qur'aan for me although I knew it only so that (as we engaged in discussion) he may (offer to) take me home for meals. The person who treated the poor best was Ja'far bin Abi Taalib رضي الله تعالى عنه. He would take us home and feed us everything he had in his house. In fact, he would even take out for us a (honey or butter) container that was empty, wipe out whatever remained (stuck to the sides and bottom) and then give this to us to suck." [2]

The True Meaning of Knowledge and what the Word Knowledge Refers to when Used in a General Context

Narrations from Rasulullaah صلى الله عليه وسلم Concerning the True Meaning of Knowledge

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "The example of the guidance and knowledge that Allaah has sent me with is like a drenching rain that falls on a particular piece of ground. While a part of the ground is fertile and absorbs the water to grow grass and an abundance of vegetation, another portion of the ground is hard and holds the water. However, Allaah still allows it to benefit people because they drink from it, give their animals to drink from it and also irrigate their fields with it. The rain also falls on another portion of the ground that consists of a rocky terrain which neither holds the water nor grows any grass. Such is the example of a person who has a deep understanding of the Deen of Allaah. That which Allaah has sent me with benefits him, because of which he becomes knowledgeable and teaches others as well. It is also the example of the person who pays no heed to it and refuses to accept it." [3]

(1) Bukhaari (Vol.1 Pg.316).
(2) Bukhaari, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.175).
(3) Bukhaari and Muslim, as quoted in Mishkaatul Masaabeeh (Pg.20).

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Every Nabi عليه السلام that Allaah has sent before had close friends and companions who adopted his ways and obeyed his instructions. However, there came after them generations who did not practise what they preached and who did what they were not instructed to do. Whoever resists them physically is a Mu'min, whoever resists them verbally is also a Mu'min and whoever resists them by heart (by disapproving of what they do) is also a Mu'min. After these (three categories of people) there remains none with even a mustard seed of Imaan." (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Knowledge is of three types; explicit verses of the Qur'aan, concrete Ahadeeth (with authenticity that is beyond doubt) and injunctions of the same standing (*Ijmaa*(2) and *Qiyaas*(3) that is beyond doubt). Everything apart from this is extra (it is not compulsory to learn)." (4)

Hadhrat Amr bin Auf رضي الله تعالى عنه reports that Rasulullaah ﷺ said, **"I have left with you two factors that you will never go astray as long as you hold fast to them. They are the Book of Allaah and the Sunnah of your Nabi ﷺ."**(5)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ once entered the Masjid where he found the people gathered around a man. "What is happening?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم replied, "He is an Allaamah." "What is an Allaamah?" Rasulullaah ﷺ enquired. The Sahabah رضي الله تعالى عنهم said, "Someone who knows Arabic better than anyone else and also has the most knowledge of poetry and the differences between the Arabs." Rasulullaah ﷺ remarked, "That is knowledge that does not benefit a person and no harm will be done to remain ignorant of it." (6)

The Statements of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the real meaning of Knowledge

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, **"Knowledge is in three things; the talking book (the Qur'aan), the perpetual Sunnah and to say 'I do not know' (when one does not know something)."** (7)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Knowledge is really in the Book of Allaah and the Sunnah of Rasulullaah ﷺ. Based on personal opinion, if anyone says anything other than this, I cannot say whether he will find it included amongst his good deeds or amongst his sins." (8)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was once

(1) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.21).
(2) Consensus of authorities in Islaamic jurisprudence.
(3) The sound Sharee analytical deduction of accepted Muslim jurists.
(4) Abu Dawood and Ibn Maajah, as quoted in Mishkaatul Masaabeeh (Pg.27). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.23).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.23).
(6) Ibn Abdul Birr in his Jaam Bayaanil Ilm i (Vol.2 Pg.23)
(7) Ibn Abdul Birr in his Jaam Bayaanil Ilm i (Vol.2 Pg.24).
(8) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.26).

performing salaah while Ataa, Tawoos and Ikramah and I, all his students, were sitting together. A man arrived and asked, 'Is there a Mufti amongst you?' 'Ask your question,' I said. He said, 'Every time I urinate, a spurting liquid follows the urine out.' 'Is it the type of liquid from which a child is born?' we asked. When he replied in the affirmative, we ruled that he should take a bath (each time it happened). The man then turned away saying, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon'. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه hastened with his salaah and as soon as he made the Salaam, he said, 'Ikramah! Go bring that man back.' When Ikramah brought him back, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه turned to us saying, 'Tell me whether the verdict you gave this man was sourced from the Book of Allaah?' 'No,' we admitted. 'Then was it sourced from the Sunnah of Rasulullaah ﷺ?' he asked further. When we again conceded that it was not, he asked, 'Then was it from the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ?' Again we said no. 'Then from who did you learn it?' he asked. 'We derived it from our own judgement,' we replied. To this, he remarked, 'It is for this reason that Rasulullaah ﷺ said, 'A single jurist is more difficult for Shaytaan to contend with than a thousand (ignorant) worshippers.' He then turned to the man and asked, 'Tell me. Do you feel any lust in your heart when this happens to you?' 'No, I do not,' the man replied. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked further, 'Then do you feel any weakness in your body (after it emerges)?' When the man again replied negatively, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, 'This happens because of coldness (in the body), so wudhu would suffice for you (there is no need to bath).'"[1]

Reprimanding those who Occupy Themselves with Learning Things that are Contrary to that Which Rasulullaah ﷺ Taught

Rasulullaah ﷺ Reprimands People who did this

Hadhrat Amr bin Yahya bin Ja'dah رضي الله تعالى عنه narrates that when someone brought to Rasulullaah ﷺ a scripture written on the shoulder blade of an animal, Rasulullaah ﷺ remarked, "It is enough for a person to have himself classified as a fool or a person gone astray just to turn his attention away from what his Nabi عليه السلام has brought and to focus it on what another Nabi عليه السلام had brought, or to turn his attention to a scripture other than his own." It was then that Allaah تبارك وتعالى revealed the verse:

﴿اَوَلَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ؕ﴾ (سورة عنكبوت: آيت ٥١)

Is it not sufficient for them that we have revealed a Book *(the Qur'aan)* to you *(O Rasulullaah ﷺ)*, which is recited to them? {Surah Ankaboot, verse 51}[2]

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.118).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.40).

Hadhrat Umar رضي الله تعالى عنه Rebukes a man who Wrote the Scripture of Hadhrat Daaniyaal عليه السلام and His Incident with Rasulullaah صلى الله عليه وسلم

Hadhrat Khaalid bin Urfuta narrates that he was with Hadhrat Umar رضي الله تعالى عنه when a man from the Abdul Qais tribe was brought. The man lived in a place called Soos (where Hadhrat Daaniyaal عليه السلام is believed to be buried). When Hadhrat Umar رضي الله تعالى عنه asked him whether he was a particular person from the Abd tribe, the man replied that he was. Hadhrat Umar رضي الله تعالى عنه then struck him with a staff that he had with him. "O Ameerul Mu'mineen!" the man cried, "What have I done?" Hadhrat Umar رضي الله تعالى عنه told him to sit down and when he did, Hadhrat Umar رضي الله تعالى عنه recited the following:

﴿الٓرٰ قف تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝ نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝﴾ (سورة يوسف: آيت ١، ٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Raa. These are the verses of the clear Book *(the Qur'aan)*. Undoubtedly We have revealed it *(the Qur'aan)* as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary. {Surah Yusuf, verses 1-3}

Hadhrat Umar رضي الله تعالى عنه recited the verses thrice and hit the man thrice. Again the man asked, "What have I done, O Ameerul Mu'mineen?" Hadhrat Umar رضي الله تعالى عنه said, "You are the person who wrote the scriptures of Daaniyaal عليه السلام." "I am prepared to do whatever you instruct me," the man said. Hadhrat Umar رضي الله تعالى عنه then said to him, "Go and erase it with (pouring) hot water (over it) and (the wiping with) white wool. I neither want you to read it or to give it to anyone else to read. If the news reaches me that you had read it or had given it to someone else to read, I shall punish you very severely."

Hadhrat Umar رضي الله تعالى عنه then told the man to sit down, and when he sat in front of Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen narrated, "I once copied a scripture from the Ahlul Kitaab on a piece of leather. When Rasulullaah صلى الله عليه وسلم asked me what it was I had in my hand, I said, 'O Rasulullaah صلى الله عليه وسلم! It is a scripture that I copied to supplement the knowledge we have.' Rasulullaah صلى الله عليه وسلم then became so angry that his cheeks flamed red. (By the instruction of Rasulullaah صلى الله عليه وسلم) The announcement 'As Salaatu Jaami'ah' was made (to gather the people), to which the Ansaar said, 'Take your weapons! Take your weapons! Your Nabi صلى الله عليه وسلم has been angered.' The people then amassed around Rasulullaah صلى الله عليه وسلم's pulpit. Rasulullaah صلى الله عليه وسلم said, **'O people! I have been granted speech that is comprehensive, conclusive, yet very concise. I have also brought to you a creed that it exceptionally pure. Therefore, you need never be confused and**

never allow yourselves to be deceived by the confused ones (the Ahlul Kitaab).'"

Hadhrat Umar رضي الله تعالى عنه continues, "I then stood up and said, 'I am satisfied with Allaah as my Rabb, with Islaam as my religion and with you as my Nabi.' Rasulullaah ﷺ then descended from the pulpit." (1)

Hadhrat Jaabir رضي الله تعالى عنه narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once brought to Rasulullaah ﷺ a scripture that he got from some people of the Ahlul Kitaab. "O Rasulullaah ﷺ!" he said, "I just got an excellent scripture from some people of the Ahlul Kitaab." Rasulullaah ﷺ became angry and said, "Are you people in doubt, O son of Khattaab? I swear by the Being Who controls my life! What I have brought to you is clear and pure. You therefore have no need to ask them. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe. I swear by the Being Who controls my life that even if Moosa عليه السلام was alive, he would have no option but to follow me."(2)

Hadhrat Abdullaah bin Thaabit رضي الله تعالى عنه narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "I was passing by a friend from the (Jewish) Banu Qurayzah tribe, so he wrote down for me some quotations from the Torah. Should I read them to you." When Rasulullaah ﷺ's face started reddening (with anger), Hadhrat Abdullaah bin Thaabit رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, "Can you not see Rasulullaah ﷺ's face?" Hadhrat Umar رضي الله تعالى عنه immediately exclaimed, "I am satisfied with Allaah as my Rabb, with Islaam as my religion and with Muhammad ﷺ as my Nabi." Rasulullaah ﷺ's anger then subsided and he said, "I swear by the Being Who controls the life of Muhammad! If Moosa عليه السلام had to be amongst you and you leave me to follow him, you would certainly go astray. You are meant to be my Ummah and I am meant to be your Nabi."(3)

Hadhrat Umar رضي الله تعالى عنه Rebukes a man who told him That he Found a Scripture with wonderful Content

Hadhrat Maymoon bin Mahraan narrates that a man came to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! When we conquered Madaa'in, I found a scripture with wonderful content." "Is the content consistent with the Book of Allaah?" Hadhrat Umar رضي الله تعالى عنه asked. When the man said that it was not, Hadhrat Umar رضي الله تعالى عنه sent for his whip, lashed the man and recited the verse:

﴿الٓرٰ ۚ قف تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝﴾

(1) Abu Ya'la. Haythami (Vol.1 Pg.182) has commented on the chain of narrators. Ibnul Mundhir, Ibn Abi Haatim, Uqayli, Nasr Maqdasi, Sa'eed bin Mansoor and Abdur Razzaaq have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.94).

(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42). Ahmad, Abu Ya'la and Bazzaar have reported a similar narration but Haythami (Vol.1 Pg.174) has commented on the chain of narrators.

(3) Ahmad and Tabraani. Haythami (Vol.1 Pg.174) has commented on the chain of narrators.

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۚ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝ (سورة يوسف: آيت ١، ٣)

In the name of Allaah, the Most Compassionate, the Most Merciful. Alif Laam Raa. These are the verses of the clear Book *(the Qur'aan)*. Undoubtedly We have revealed it *(the Qur'aan)* as an Arabic Qur'aan so that you may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary. {Surah Yusuf, verses 1-3}

He then said, **"Those before you (the Jews and Christians) were destroyed only because they forsook the Torah and Injeel and turned to the books of their scholars and priests. These two scriptures then eventually disappeared along with the knowledge they contained."** (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Condemn Questioning The Ahlul Kitaab

Hadhrat Hurayth bin Zuhayr reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Never question the Ahlul Kitaab about anything because since they are misguided, they cannot guide you. (The danger is that) They might tell you some truth that you may reject or tell you some false that you may believe." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "If you have to ask them (the Ahlul Kitaab), then consider what they say. If it coincides with the teachings of Allaah's Book, you may accept it, but you must reject it if it does not." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "How can you people ask the Ahlul Kitaab about anything when you have with you the Book that Allaah has revealed to His Nabi صلى الله عليه وسلم, which happens to be the latest scripture from your Rabb? It is new and has not been interpolated. Has Allaah not informed you in His Book that they (the Ahlul Kitaab) had altered Allaah's scriptures (the Torah and Injeel) with their own hands and said that it was from Allaah? This was done only to earn some meagre worldly profits. Does the knowledge that has come to you not prevent you from asking them? By Allaah! I have never seen any of them asking you about what Allaah has revealed!" (4)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "You ask the Ahlul Kitaab about their scriptures when you have Allaah's Book which is the latest of Allaah's scriptures? It is new, has not been interpolated and you are even able to read it." (5)

(1) Nasr Maqdasi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.95).
(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.40). Abdur Razzaaq has reported a similar narration.
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.1 Pg.192).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.42).
(5) Ibn Abi Shaybah, as quoted in the Jaami of Ibn Abdul Birr.

Being affected by the Knowledge of Allaah and His Rasool ﷺ

Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه are Affected by a Hadith of Rasulullaah ﷺ

Hadhrat Shufay Asbahi narrates, "Upon entering Madinah one day, I saw many people gathered around a particular man. When I asked who the man was, I was informed that he was Hadhrat Abu Hurayrah رضي الله تعالى عنه. I then went close and sat down in front of him as he narrated Ahadeeth. After he had completed and was alone, I asked, 'I ask you in the name of the rights (I have upon you in that I am a Muslim, a traveller and a student) to narrate to me a Hadith that you heard from Rasulullaah ﷺ and that you understood well.' He said, 'By all means. I shall narrate to you a Hadith that Rasulullaah ﷺ narrated to me and which I understand well.' He then sighed so deeply that he was close to falling unconscious. We waited a while until he regained his composure and said, 'I shall relate to you a Hadith that Rasulullaah ﷺ narrated to me in this very house when there was none here besides him and I. Hadhrat Abu Hurayrah رضي الله تعالى عنه then again sighed so deeply that he was close to falling unconscious.

When he regained his composure, he wiped his face and said, 'I shall relate to you a Hadith that Rasulullaah ﷺ narrated to me in this very house when there was none here besides him and I. Hadhrat Abu Hurayrah رضي الله تعالى عنه then again sighed so deeply that he actually fell on his face. I held him up for a long while and when he regained consciousness, he said, 'Rasulullaah ﷺ narrated to me that on the Day of Qiyaamah, every nation will be on its knees when Allaah will descend to pass judgement between the people. The first to be summoned (for reckoning) will be the person who memorised the Qur'aan, the person who was martyred in the path of Allaah and the man with plenty of wealth. Addressing the Qaari, Allaah will say, 'Did I not teach you that which I revealed to my messenger?' 'Indeed you did, O my Rabb!' he will respond. Allaah will ask him further, 'And what did you do with that which I taught you?' He will reply, 'I recited it day and night.' 'You are lying,' Allaah will declare. The angels will reiterate saying, 'You are lying.' Allaah will then add, 'Your only motive was that people should call you a Qaari, which they have already done.'

Next, the wealthy man will be summoned. Allaah will ask him, 'Did I not grant you plenty so that you never depended on anyone else?' 'Indeed you have, my Rabb!' he will admit. 'Then what did you do with that which I gave you?' Allaah will ask. He man will say, 'I used to maintain family ties and give charity.' 'You are lying,' Allaah will declare. 'You are lying,' the angels will reiterate. Allaah will then say, 'Your only motive was that people should call you a generous person, which they have already done.'

Next to be summoned will be the one who was martyred in the path of Allaah. Allaah will ask him, 'For what objective were you killed?' His reply will be, 'because we were commanded to fight in Jihaad, I fought until I was killed.' 'You are lying,' Allaah will declare. 'You are lying,' the angels will reiterate. Allaah will then say, 'Your only motive was that people should call you a brave person, which they have already done.' Rasulullaah ﷺ then hit his hands on my knees and said, 'O Abu Hurayrah! These three will be the first of Allaah's creation with whom the fire of Jahannam will be fuelled on the Day of Qiyaamah.'"

(After hearing this Hadith from Hadhrat Abu Hurayrah رضي الله تعالى عنه) Hadhrat Shufay then went to Hadhrat Mu'aawiya رضي الله تعالى عنه and narrated the Hadith to him. **Hadhrat Alaa bin Hakeem says that Hadhrat Shufay was the person who tended to Hadhrat Mu'aawiya رضي الله تعالى عنه's swords.** He reports, "When this Hadith from Hadhrat Abu Hurayrah رضي الله تعالى عنه was narrated to Hadhrat Mu'aawiya رضي الله تعالى عنه, Hadhrat Mu'aawiya رضي الله تعالى عنه remarked, 'If this is what will happen to these three, what about the rest of mankind?' He then wept so much that we thought he would expire. We said, 'This man has certainly brought a calamity upon us (by upsetting the Khalifah in this manner)!' When Hadhrat Mu'aawiya رضي الله تعالى عنه regained his composure, he wiped his face and said, 'Allaah and His Rasool ﷺ have certainly spoken the truth when they say:

﴿مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ ۝ اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَحَبِطَ مَاصَنَعُوْا فِيْهَا وَبٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ۝﴾ (سورة هود: آيت ١٥، ١٦)

Whoever desires the life of this world and its splendour *(without a concern for the Aakhirah)*, We shall grant them the full rewards for their *(good)* deeds in this very world and they will not be wronged *(they will not be given less than they deserve)*. They are the ones who shall have only the Fire for themselves in the Aakhirah. Whatever *(good actions)* they did in the world will be lost to them *(in the Aakhirah)* and all their *(good)* deeds will be in vain *(because they will see no rewards for these in the Aakhirah where they will require them most. This is because they acted only for worldly objectives)*. {Surah Hood, verses 15-16}(1)

Hadhrat Abu Salamah bin Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه met at Marwa, they started discussing Ahadeeth. When Hadhrat Abdullaah bin Amr رضي الله تعالى عنه left, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remained there weeping. "What makes you weep so much, O Abu Abdur Rahmaan?" someone asked. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "That man Abdullaah bin Amr رضي الله تعالى عنه says that he heard Rasulullaah ﷺ say, **'Allaah will throw a person headlong into the fire of Jahannam if he has pride equal to**

(1) Tirmidhi (Vol.2 Pg.61). *Targheeb wat Tarheeb* (Vol.1 Pg.28) states that Ibn Khuzaymah and Ibn Hibbaan have both reported similar narrations.

even a mustard seed in his heart.'"[1]

Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Hassaan رضي الله تعالى عنه Weep when Allaah Revealed the Verse: "Only deviant people follow the poets"

Hadhrat Abul Hasan the freed slave of the Banu Naufal tribe reports that Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه and Hadhrat Hassaan bin Thaabit رضي الله تعالى عنه (both acclaimed poets) came weeping to Rasulullaah ﷺ when Allaah revealed Surah TaaSeenMeem Shu'araa. Rasulullaah ﷺ recited to them the verses:

﴿وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ۝ اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ۝ وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ۝ اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ﴾ (سورة شعراء: آیت ۲۲٤ تا ۲۲۷)

Only deviant people follow the poets *(by repeating those poems of theirs that contain rambling speech and useless talk).* Do you not see that they *(poets)* wander lost *(distracted)* in every valley *(have no direction and tend to sway to the extremes)*? And *(do you not see)* that they say things which they never do? *(Such is the condition of all poets)* Except those who have Imaan, who do good acts, who remember Allaah abundantly and who avenge themselves after being oppressed *(by counteracting the satirical poetry that the Kuffaar direct at Islaam and at Rasulullaah ﷺ with poetry of their own).* {Surah Shu'araa, verses 224-227}

When Rasulullaah ﷺ recited the verse **"Except those who have Imaan, who do good acts "**, he said, "That refers to you." Thereafter, when he recited **"who remember Allaah abundantly"**, he again said, "That refers to you". Again, when reciting the verse **"and (those) who avenge themselves after being oppressed"**, he said, "That refers to you." [2]

The People of Yemen Weep when they Hear the Qur'aan During the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Abu Saalih narrates that when some people from Yemen came to Madinah during the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه and heard the Qur'aan, they started weeping excessively. To this, Hadhrat Abu Bakr رضي الله تعالى عنه remarked (in humility), "That is how we used to be, but then hearts started to harden." Hadhrat Abu Nu'aym explains that the phrase "hearts started to harden" means that their hearts strengthened and became content with the recognition of Allaah. [3]

(1) *Targheeb wat Tarheeb* (Vol.4 Pg.345).
(2) Haakim (Vol.3 Pg.488).
(3) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

A Warning to the Aalim who does not Teach others and to Ignorant Person who does not Learn

Hadhrat Abzah Abu Abdur Rahmaan رضي الله تعالى عنه reports that Rasulullaah ﷺ once praised certain groups of the Muslims in his sermon. Thereafter, Rasulullaah ﷺ said, "What is the matter with certain tribes who neither make their neighbouring tribes understand Deen, nor do they teach it to them, explain it to them, enjoin them (to do good) or forbid them (from evil)? What also is the matter with other tribes who neither learn from their neighbours nor make an attempt to understand the Deen or to be conversant with it? Take note that people will have to teach Deen to their neighbours, explain it to them, enjoin them (to do good) and forbid them (from evil). At the same time, others will have to learn Deen from their neighbours and make an attempt to understand it, otherwise they will all be punished very soon in this very world." Rasulullaah ﷺ then descended from the pulpit and entered his room.

"Who do you think Rasulullaah ﷺ was referring to?" some people asked. "We think that he must have been referring to the Ash'ar tribe who have a good understanding of Deen while their neighbours are uncultured Bedouins living at an oasis. When the news reached the people of the Ash'ar tribe, they came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Why is it that when you praised some people, you criticised us? What have we done?" Rasulullaah ﷺ replied, " that people will have to teach Deen to their neighbours, explain it to them, enjoin them (to do good) and forbid them (from evil). At the same time, others will have to learn Deen from their neighbours and make an attempt to understand it, otherwise they will all be punished very soon in this very world." "O Rasulullaah ﷺ!" they pleaded, "Will we be held responsible for the wrongs of others?" When Rasulullaah ﷺ repeated his words, they again asked, "O Rasulullaah ﷺ! Will we be held responsible for the wrongs of others?" This time again, Rasulullaah ﷺ repeated what he had said. **They then requested Rasulullaah ﷺ for a year's grace to educate their neighbours and to give them a sound understanding of Deen. Rasulullaah ﷺ granted them the grace. Rasulullaah ﷺ then recited the verse:**

﴿لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْ اِسْرَآئِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ۝ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ۝﴾ (سورة مائده: آيت ٧٨، ٧٩)

Those of the Bani Israa'eel who committed kufr were cursed on the tongues of Dawood عليه السلام and Isa عليه السلام the son of Maryam. That was because they were disobedient and they overstepped the limits *(of their religion). (Among the reasons for which they were cursed was that)* They would never prevent each other from the evil that they used to carry out. Evil indeed was that which they did *(not preventing each other*

from sinful acts). {Surah Maa'idah, verses 78-79}[1]

Allaah will Grant Whoever Strives to Gain Knowledge and Imaan

The Words of Hadhrat Mu'aadh رضي الله تعالى عنه to a Man who Was Weeping by his Bedside before his Death

Hadhrat Abdullaah bin Salamah narrates that a man came to (the bedside of) Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and started to weep. "What makes you weep?" Hadhrat Mu'aadh رضي الله تعالى عنه asked. The man replied, "By Allaah! I am neither crying because of the ties of kinship we have nor because of the material gains I used to get from you. What makes me weep is the fear that the knowledge I used to glean from you will soon come to an end." Hadhrat Mu'aadh رضي الله تعالى عنه consoled him saying, **"Do not cry because whoever strives to acquire knowledge and Imaan, Allaah will grant them to him just as He granted Hadhrat Ibraheem عليه السلام during times when there was no knowledge and Imaan."** [2]

Hadhrat Haarith bin Umayrah reports that when Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was about to pass away, the people around him started to cry. "What makes you people cry?" he asked. They replied, "We are crying because of the knowledge that will stop coming to us when you pass away." Hadhrat Mu'aadh رضي الله تعالى عنه said, "Verily knowledge and Imaan shall remain as they are until the Day of Qiyaamah. Whoever searches for them shall find them in the Qur'aan and the Sunnah. While you ought to judge every piece of information by the standards of the Qur'aan, never judge the Qur'aan by the standards of any piece of information. Seek knowledge from Umar رضي الله تعالى عنه, Uthmaan رضي الله تعالى عنه and Ali رضي الله تعالى عنه and if you do not meet them, seek knowledge from four men; from Uwaymir رضي الله تعالى عنه (Abu Dardaa رضي الله تعالى عنه), Abdullaah bin Mas'ood رضي الله تعالى عنه, Salmaan رضي الله تعالى عنه and from Abdullaah bin Salaam رضي الله تعالى عنه, who had been a Jew before becoming a Muslim. In fact, I heard Rasulullaah صلى الله عليه وسلم say that he (Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه) will be the tenth of ten people to enter Jannah (without reckoning). You must however ensure that you beware of the mistakes of an Aalim. **You should accept the truth from whoever brings it to you and reject falsehood from whoever brings it to you, regardless of who the person may be."** [3]

Hadhrat Yazeed bin Umayrah narrates, "During the illness that claimed his life, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه would often fall unconscious and then regain consciousness. When he once fell unconscious for a long time, we feared that he had passed away. When he regained consciousness, I was standing in front of him crying. 'What makes you cry?' he asked. I replied by saying, 'By Allaah! It is not because of the worldly benefits I received from you that I am weeping and

(1) Ibn Raahway, Bukhaari in his Wahdaan, Ibnus Sakan, Ibn Mandah, Tabraani, Abu Nu'aym, Ibn Asaakir, Baawardi and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).

(3) Ibn Asaakir and Sayf, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

also not because of our kinship. What makes me weep is the departure of the knowledge (of Deen) and knowledge of Islaamic law that I had been acquiring from you.' His response was, 'Do not weep because knowledge and Imaan shall remain as they are and whoever seeks them shall surely find them. Seek them as Ibraheem عليه السلام sought them. When he had not acquired them fully, he asked Allaah saying:

﴿قَالَ اِنِّیْ ذَاهِبٌ اِلٰی رَبِّیْ سَیَهْدِیْنِ ۝﴾ (سورة صافات: آیت ۹۹)

'I am going to *(a place where)* my Rabb *(has commanded me to go), (it is only Allaah)* Who will soon guide me.' {Surah Saaffaat, verse 99}

After I die, seek knowledge from four persons. If you cannot find what you seek with any one of them, then ask the people for the best amongst them. **The four men are Abdullaah bin Mas'ood رضي الله تعالى عنه, Abdullaah bin Salaam رضي الله تعالى عنه, Salmaan رضي الله تعالى عنه and Uwaymir Abu Dardaa رضي الله تعالى عنه. You should also beware of the blunders of the wise and the verdict of a hypocrite.'**

'How will I identify the blunder of a wise man?' I asked. He explained, 'It is misguided speech that Shaytaan casts on the tongue of a man which he utters without thinking. However, it sometimes also occurs that a hypocrite speaks what is true. You should therefore absorb sound knowledge from wherever it comes to you because there is light in the truth. Matters that are dubious should however be avoided.'"[1]

Hadhrat Amr bin Maymoon narrates, "We were in Yemen when Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه came there and addressed us saying, 'O people of Yemen! Accept Islaam and live in peace. I am the envoy of Rasulullaah صلى الله عليه وسلم to you.' Since then, I took a liking to him and never parted from him until he passed away. When he was leaving the world and I started to weep, he asked, 'What makes you cry?' I replied, 'I am weeping because of the knowledge that will be leaving with you.' He consoled me saying, **'Verily knowledge and Imaan shall remain until the Day of Qiyaamah..." The rest of the narration is similar to the ones above.** [2]

Learning Imaan, knowledge and Practise All at the Same Time

The Statements of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Jundub bin Abdullaah رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "During the greater portion of my life I have seen that a man (from the Sahabah رضي الله تعالى عنهم) learns Imaan before the Qur'aan. Whenever a Surah was revealed to Muhammad صلى الله عليه وسلم, the man would learn what was proclaimed lawful and unlawful and where it was appropriate to stop just as you people learn the (words of the) Qur'aan itself. However, I now

(1) Haakim (Vol.4 Pg.466).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

see people learning the Qur'aan before Imaan and while they have read from Surah Faatiha up to the end of the Qur'aan, they have no idea about what the Qur'aan instructs and what it prohibits. They also do not know where it is appropriate to stop and scatter the verses about like unwanted dates." (1)

Hadhrat Jundub bin Abdullaah رضي الله تعالى عنه said, "We were youngsters almost coming of age when we learnt Imaan before the Qur'aan with Rasulullaah ﷺ. When we then learnt the Qur'aan, our Imaan grew even stronger." (2)

Hadhrat Ali رضي الله تعالى عنه once said, "Whenever a Surah, a verse or a few verses were revealed during the time of Rasulullaah ﷺ, it would serve to strengthen the Imaan and submission of the Mu'mineen and if it contained a prohibition, they would immediately abstain." (3)

How the Sahabah رضي الله تعالى عنهم would not Learn another Verse of the Qur'aan until they had Learnt how to practise on the Previous verse

Hadhrat Abu Abdur Rahmaan Sulami says, "The Sahabi رضي الله تعالى عنهم who taught us mentioned that when they learnt ten verses from Rasulullaah ﷺ, they would not proceed to another ten verses until they had learnt everything about the previous ten verses and how to practise on them. He would also say, **'Our knowledge consisted of both theory and practice.'"**(4)

Another narration adds that the Sahabi رضي الله تعالى عنهم also said, "We used to learn the Qur'aan as well as how to practise on it. There shall however come people who will inherit the Qur'aan after us who will drink up the Qur'aan like water without it passing by their collarbones. In fact, it will not even pass here." He then placed his hand on his throat. (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Whenever we learnt ten verses of the Qur'aan from Rasulullaah ﷺ, we would not proceed to learn the next ten verses until we had learnt whatever was in them." When someone asked a narrator named Hadhrat Shareek whether this referred to practising the ten verses first, he replied in the affirmative. (6)

Acquiring That Much of Deeni knowledge that One Needs

The Words of Hadhrat Salmaan رضي الله تعالى عنه to a man from the Banu Abs Tribe in this Regard

Hadhrat Hafs bin Umar Sa'di narrates from his uncle that Hadhrat Salmaan رضي الله تعالى عنه once said to Hadhrat Hudhayfah رضي الله تعالى عنه, "O member of the Banu Abs! While knowledge is abundant, life is short. You should therefore acquire only that much of Deeni knowledge that you need and leave out that which does not

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.165).
(2) Ibn Maajah (Pg.11).
(3) Askari and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).
(4) Ahmad (Vol.5 Pg.410). Haythami (Vol.1 Pg.232) has commented on the chain of narrators.
(5) Ibn Sa'd (Vol.6 Pg.172).
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).

concern you." (1)

Hadhrat Abul Bakhtari reports that a man from the Banu Abs tribe was once in the company of Hadhrat Salmaan رضي الله تعالى عنه when he took a sip of water from the Tigris River. "Drink again," Hadhrat Salmaan رضي الله تعالى عنه bade the man. When the man declared that he was sated, Hadhrat Salmaan رضي الله تعالى عنه asked, "Do you think that your sip decreased much from the river?" The man said, "How can the sip I took decrease anything from it?" Hadhrat Salmaan رضي الله تعالى عنه then remarked, "In the same manner, knowledge never decreases. You should therefore glean as much knowledge as would benefit you." (2)

The Words of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه to a man who Wrote to ask him about Knowledge

Hadhrat Abu Qayla reports that when a man wrote to ask Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about knowledge, the Sahabi رضي الله تعالى عنه wrote back saying, "You have written to me asking about knowledge. Knowledge is however something much greater than I can write back to you about. However, (the advice I will offer is) if it is possible for you to accomplish, you must make an effort to meet Allaah in a manner that you have held your tongue from dishonouring a Muslim, you do not have the burden of any Muslim's blood on your back, your belly is empty of the wealth of the Muslims and you have remained united with them." (3)

Teaching Deen, Islaam and the Faraa'idh

Rasulullaah صلى الله عليه وسلم Teaches the Deen to Hadhrat Abu Rifaa'ah رضي الله تعالى عنه

Hadhrat Abu Rifaa'ah رضي الله تعالى عنه narrates, "I came to Rasulullaah صلى الله عليه وسلم at a time when he was busy delivering a sermon. 'O Rasulullaah صلى الله عليه وسلم!' I said, 'A stranger has come to enquire about his Deen because he knows not what his Deen is.' Leaving the sermon aside, Rasulullaah صلى الله عليه وسلم turned to me and came to me. His chair, the legs of which I think were of iron, was then brought. Rasulullaah صلى الله عليه وسلم sat on it and started teaching me that which Allaah had taught him. Thereafter, he returned to his sermon and completed what remained of it." (4)

Rasulullaah صلى الله عليه وسلم Teaches Deen to a Bedouin, to Hadhrat Farwah bin Musayk رضي الله تعالى عنه and to a delegation from Bahraa

Hadhrat Jareer رضي الله تعالى عنه reports that a Bedouin once came to Rasulullaah صلى الله عليه وسلم saying, "Teach me Islaam." Rasulullaah صلى الله عليه وسلم explained, "(Islaam is) That you testify that there is none worthy of worship but Allaah and that Muhammad صلى الله عليه وسلم

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.189).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.188).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.230).
(4) Muslim (Vol.1 Pg.287). Bukhaari has reported a similar narration in his Adab (Pg.171), as have Nasa'ee in his Zeenah, Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242).

is the servant and Rasul (messenger) of Allaah, that you establish salaah, pay zakaah, fast during Ramadhaan, perform Hajj of the Kabah, love for people what you love for yourself and dislike for people what you dislike for yourself." (1)

Hadhrat Muhammad bin Umaarah bin Khuzaymah bin Thaabit says, "Hadhrat Farwah bin Musayk Muraadi رضي الله تعالى عنه forsook the royalty of Kindah and arrived with a delegation to follow Rasulullaah ﷺ. He stayed with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه where he learnt the Qur'aan, the Faraa'idh of Islaam and the Shari'ah." The narration continues further. (2)

Hadhrat Dubaa'ah bint Zubayr bin Abdul Muttalib رضي الله تعالى عنها reports that a delegation from Bahraa in Yemen once came to Madinah. They were thirteen men and when they arrived, they led their animals to the door of Hadhrat Miqdaad bin Amr رضي الله تعالى عنه in the district of the Banu Jadeelah tribe. Hadhrat Miqdaad رضي الله تعالى عنه met them, extended a warm welcome to them and hosted them in a room of his house. When they came before Rasulullaah ﷺ, they all accepted Islaam. Thereafter, they stayed several days and learnt about the Faraa'idh of Islaam. When they later returned to Rasulullaah ﷺ to bid him farewell, Rasulullaah ﷺ had gifts given to them, after which they left for their homes. (3)

Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Teach Deen

Hadhrat Ibn Seereen reports that when teaching Islaam to the people, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه would say, "Worship Allaah without ascribing any partners to Him. Establish on time the salaah that Allaah has made obligatory for you because any deficiency in this spells certain destruction. Pay zakaah with a cheerful heart, fast during Ramadhaan and listen to and obey your leaders." (4)

Hadhrat Hasan narrates that a Bedouin once came to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! Teach me the Deen." Hadhrat Umar رضي الله تعالى عنه said, "(The Deen of Islaam is) To testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is the Rasul (messenger) of Allaah, to establish salaah, to pay zakaah, to perform Hajj of the Kabah and to fast during Ramadhaan. **You should also look only at the apparent actions of people and beware not to probe their private lives. Furthermore, beware not to do anything that will be a cause of embarrassment (if people found out) and when you meet Allaah, tell Him that Umar instructed you to do these things.**" (5)

Another narration states that Hadhrat Umar رضي الله تعالى عنه added, "O servant of Allaah! Hold fast to this and when you meet Allaah, then tell Him whatever comes to mind." (6)

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).
(2) Ibn Sa'd (Vol.1 Pg.327).
(3) Ibn Sa'd (Vol.1 Pg.331).
(4) Abdur Razzaaq, Ibn Abi Shaybah, Ibn Jareer and Rustah in his Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.69).
(5) Bayhaqi and Isfahaani in his Hujjah.
(6) Ibn Adi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70).

Hadhrat Hasan narrates that a man approached Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! I am a man from the countryside and have many duties to tend to. Do advise me to do something that I can trust in to convey me (to Jannah)." Hadhrat Umar رضي الله تعالى عنه said to him, "Give me your hand and understand me well." When the man gave him his hand, Hadhrat Umar رضي الله تعالى عنه said, "You should worship Allaah without ascribing partners to him, establish salaah, pay the obligatory zakaah, perform Hajj, perform Umrah and obey (your leaders). You should also look only at the apparent actions of people and beware not to probe their private lives. Do every such deed that will not embarrass you when the news of it spreads amongst people and stay away from every such act that will be a cause of embarrassment and disgrace when the news reaches others."

"O Ameerul Mu'mineen!" the man said, "I shall practise on this advice and when I meet my Rabb, I shall say, 'It was Umar bin Khattaab who told me to do this.'" To this, Hadhrat Umar رضي الله تعالى عنه remarked, "Hold fast to this and when you meet your Rabb, you may tell Him whatever you like." (1)

Teaching Salaah

Rasulullaah صلى الله عليه وسلم Teaches the Sahabah رضي الله تعالى عنهم How to Perform Salaah

Hadhrat Abu Maalik Ashja'ee reports from his father رضي الله تعالى عنه that salaah was the first thing Rasulullaah صلى الله عليه وسلم taught anyone who accepted Islaam. (2)

Hadhrat Hakam bin Umayr رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم taught them thus: "When you stand up for salaah, say 'Allaahu Akbar' and raise your hands without passing your ears. Then recite:

"سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ"

'You are Pure, O Allaah and we praise You, Blessed is Your name, Lofty is Your honour and there is none worthy of worship but You.'" (3)

Rasulullaah صلى الله عليه وسلم, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teach the Tashahhud

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, **"Hadhrat Abu Bakr رضي الله تعالى عنه used to teach us the Tashahhud from the pulpit just as little children are taught at school."** (4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says(5), "Hadhrat Umar bin Khattaab رضي الله تعالى عنه once took hold of my hand and taught me the Tashahhud, informing me that Rasulullaah صلى الله عليه وسلم has also taken him by the hand and taught him the Tashahhud, which is:

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(2) Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.293).
(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.203).
(4) Musaddad and Tahaawi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).
(5) Daar Qutni, as quoted in *Kanzul Ummaal* (Vol.4 Pg.217).

"اَلتَّحِيَّاتُ لِلّٰهِ، الصَّلَوَاتُ، الطَّيِّبَاتُ اَلْمُبَارَكَاتُ لِلّٰهِ"

Hadhrat Abdur Rahmaan bin Abd Qaari narrates that he heard Hadhrat Umar bin Khattaab رضي الله تعالى عنه teaching the Tashahhud to the people from the pulpit. He was telling the people to recite.... (اَلتَّحِيَّاتُ لِلّٰهِ) The narration still continues further. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, **"Rasulullaah ﷺ used to teach us the Tashahhud just as he taught us a Surah of the Qur'aan."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Rasulullaah ﷺ taught me the Tashahhud with my hand in his just as he would teach me a Surah of the Qur'aan." The narration then proceeds to cite the words of the Tashahhud. (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also mentioned, "Rasulullaah ﷺ used to teach us the beginnings of the Surahs and the Qur'aan, as well as the Khutbahs for salaah and for other occasions (such as the Khutbah for marriage)." The narration then continues to discuss the Tashahhud. (4)

Hadhrat Aswad reports, "Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to teach us the Tashahhud just as he would teach us a Surah of the Qur'aan. In fact, he would even correct the simple errors we made in the *Alif* (ا) and Waaw (و)." (5)

Hadhrat Hudhayfah رضي الله تعالى عنه Teaches Salaah to a man who Could not Perform Salaah Well

Hadhrat Zaid bin Wahab reports that when Hadhrat Hudhayfah رضي الله تعالى عنه once entered the Masjid, he noticed a man who was performing salaah without carrying out the Ruku and Sajdah properly. When the man had completed, Hadhrat Hudhayfah رضي الله تعالى عنه said to him, "For how long have you been performing salaah like this?" When the man informed him that he had been performing salaah in that manner for the past forty years, Hadhrat Hudhayfah رضي الله تعالى عنه remarked, "You have performed no salaah for the last forty years. Had you died while performing salaah in this manner, you would not have died on the creed in which Allaah created Muhammad ﷺ." **As Hadhrat Hudhayfah رضي الله تعالى عنه then proceeded to teach the man how to perform salaah properly, he said, "Even though a man makes his salaah brief, he must carry out the Ruku and Sajdah properly."** (6)

Teaching Adhkaar and Du'aas

Rasulullaah ﷺ Teaches Adhkaar and Du'aas to Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to him, "Should I give you five thousand goats or teach you five phrases that

(1) Maalik, Shaafi'ee, Tahaawi, Abdur Razzaaq and others.
(2) Ibn Abi Shaybah. Another similar report has been narrated from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه.
(3) Ibn Abi Shaybah.
(4) Askari in his Amthaal.
(5) Ibn Najjaar. The above narrations have been quoted in *Kanzul Ummaal* (Vol.4 Pg.218-219).
(6) Abdur Razzaaq, Ibn Abi Shaybah, Bukhaari and Nasa'ee, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

contain the welfare of your Deen and your worldly life?" "O Rasulullaah ﷺ!" Hadhrat Ali رضي الله تعالى عنه replied, "While five thousand goats are plenty, I prefer that you teach me the five phrases." Rasulullaah ﷺ then told Hadhrat Ali رضي الله تعالى عنه to recite the following:

"اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ وَوَسِّعْ لِيْ خُلُقِيْ وَطَيِّبْ لِيْ كَسْبِيْ وَقَنِّعْنِيْ بِمَا رَزَقْتَنِي وَلَا تُذْهِبْ قَلْبِيْ اِلٰى شَيْءٍ صَرَفْتَهٗ عَنِّيْ"

"O Allaah! Forgive my sins, make my character accommodating, make my earnings lawful, make me content with what You provide for me and never allow my heart to hanker after something that You have not decreed for me." (1)

Hadhrat Ali رضي الله تعالى عنه Teaches Adhkaar and Du'aas to Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه used to teach his daughters certain words (of du'aa) and instructed them to always recite them. He mentioned that it was Hadhrat Ali رضي الله تعالى عنه who taught these to him and informed him that Rasulullaah ﷺ used to recite them whenever he faced a difficulty or was worried about something. The words were:

"لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَهُ تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِيْنَ وَرَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"There is none worthy of worship but Allaah The Most Tolerant and Magnanimous. Pure is He the Most Blessed Allaah Who is the Rabb of the universe and the Rabb of the Glorious Throne. All praise belongs to Allaah the Rabb of the universe." (2)

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه says, "Ali رضي الله تعالى عنه once said to me, 'Dear nephew! I shall teach you some words that I heard from Rasulullaah ﷺ. **Whoever recites them at the time of his death shall certainly enter Jannah.** (They are) To recite three times:

"لَا اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ"

'There is none worthy of worship but Allaah The Most Tolerant and Magnanimous'

To recite three times:

"اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

'All praise belongs to Allaah the Rabb of the universe'

To recite three times:

"تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

'Blessed is the Being in whose hand is all kingdom, who gives life and

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).
(2) Nasa'ee and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).

death and Who has power over all things'[1]

Rasulullaah ﷺ Teaches Adhkaar and Du'aas to Some Sahabah رضي الله تعالى عنهم

Hadhrat Sa'd bin Junaadah رضي الله تعالى عنه says, "I was one of the first persons from the people of Taa'if to meet Rasulullaah ﷺ (to accept Islaam). I left early in the morning from Saraat in the upper reaches of Taa'if and reached Mina at the time of Asr. I then climbed a mountain and descended (to Makkah where I accepted Islaam). Rasulullaah ﷺ then taught me the words:

"سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ"

Rasulullaah ﷺ then said, "These words are the Baaqiyaatus Saalihaat (everlasting good deeds) [2]."[3]

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that Rasulullaah ﷺ taught them to recite the following du'aa every morning:

"اَصْبَحْنَا عَلٰى فِطْرَةِ الْاِسْلَامِ وَكَلِمَةِ الْاِخْلَاصِ وَسُنَّةِ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَمِلَّةِ اِبْرَاهِيْمَ حَنِيْفًا وَّمَا كَانَ مِنَ الْمُشْرِكِيْنَ"

"We begin the morning on the natural way of Islaam, the Kalimah of sincerity, the Sunnah of our Nabi Muhammad ﷺ and on the creed of Hadhrat Ibraheem عليه السلام who was never a Mushrik."

Rasulullaah ﷺ also taught them to recite the same du'aa in the evenings." [4]

Hadhrat Sa'd رضي الله تعالى عنه reports that Rasulullaah ﷺ taught them the following du'aa just as a teacher would teach children to write:

"اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْبُخْلِ وَاَعُوْذُبِكَ مِنَ الْجُبْنِ وَاَعُوْذُبِكَ مِنْ اَنْ اُرَدَّ اِلٰى اَرْذَلِ الْعُمُرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ"

"O Allaah! I beseech You to protect me from miserliness, from cowardice, from being returned to an age of infirmity (senility), from the tribulations of this world and from punishment in the grave." [5]

Hadhrat Naufal رضي الله تعالى عنه narrates, "Rasulullaah ﷺ taught us the following du'aa to be recited when a person passes away:

"اَللّٰهُمَّ اغْفِرْ لِاَخْوَانِنَا وَاَخَوَاتِنَا وَاَصْلِحْ ذَاتَ بَيْنِنَا وَاَلِّفْ بَيْنَ قُلُوْبِنَا اَللّٰهُمَّ هٰذَا عَبْدُكَ فُلَانُ ابْنُ فُلَانٍ وَلَا نَعْلَمُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ مِنَّا فَاغْفِرْلَنَا وَلَهُ"

'O Allaah! Forgive our brothers, unite us and create love between us. O Allaah! We know only good of this servant of Yours (take his name) but You know him better than us. Do forgive us and him.'

I was the youngest of the Sahabah رضي الله تعالى عنهم at the time and I asked, 'And what if I

(1) Kharaa'iti in his Makaarimul Akhlaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.111).
(2) As referred to in verse 46 of Surah Kahaf and verse 76 of Surah Maryam.
(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.86).
(4) Abdullaah bin Ahmad in his Zawaa'id, as quoted in *Kanzul Ummaal* (Vol.1 Pg.294).
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.307).

do not know anything good about him?' Rasulullaah ﷺ replied, **'Say only that which you are certain of."** (1)

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه narrates that when Ramadhaan arrived, Rasulullaah ﷺ would teach them the following du'aa:

"اَللّٰهُمَّ سَلِّمْنِيْ لِرَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيْ وَسَلِّمْهُ لِيْ مُتَقَبَّلاً"

"O Allaah! Keep me safe and well for Ramadhaan, keep Ramadhaan safe and well for me and accept it (my fasting and Ibaadah in Ramadhaan) from me." (2)

Hadhrat Ali رضي الله تعالى عنه Teaches People how to Send Salutations to Rasulullaah ﷺ

Hadhrat Salaamah Kindi narrates that Hadhrat Ali رضي الله تعالى عنه taught the people to send salutations to Rasulullaah ﷺ with the following words:

"اَللّٰهُمَّ دَاحِيَ الْمَدْحُوَّاتِ وَبَارِئَ الْمَسْمُوْكَاتِ وَجَبَّارَ الْقُلُوْبِ عَلٰى فِطْرَتِهَا شَقِيِّهَا وَسَعِيْدِهَا اِجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَنَوَامِيَ بَرَكَاتِكَ وَرَأْفَةَ تَحَنُّنِكَ عَلٰى مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اُغْلِقَ وَالْمُعِيْنِ عَلَى الْحَقِّ بِالْحَقِّ وَالدَّامِغِ لِجَيْشَاتِ الْاَبَاطِيْلِ كَمَا حُمِّلَ فَاضْطَلَعَ بِاَمْرِكَ بِطَاعَتِكَ مُسْتَوْفِزًا فِيْ مَرْضَاتِكَ غَيْرَ نَكِلٍ عَنْ قَدَمٍ وَلَا وَهْنٍ فِيْ عَزْمٍ وَاعِيًا لِوَحْيِكَ، حَافِظًا لِعَهْدِكَ مَاضِيًا عَلٰى نَفَاذِ اَمْرِكَ حَتّٰى اَوْرٰى قَبَسًا لِّقَابِسٍ، بِهٖ هُدِيَتِ الْقُلُوْبُ بَعْدَ خَوْضَاتِ الْفِتَنِ وَالْاِثْمِ وَاَبْهَجَ مُوْضَحَاتِ الْاَعْلَامِ وَمُنِيْرَاتِ الْاِسْلَامِ وَنَائِرَاتِ الْاَحْكَامِ فَهُوَ اَمِيْنُكَ الْمَامُوْنُ وَخَازِنُ عِلْمِكَ الْمَخْزُوْنِ وَشَهِيْدُكَ يَوْمَ الدِّيْنِ وَبَعِيْثُكَ نِعْمَةً وَرَسُوْلُكَ بِالْحَقِّ رَحْمَةً. اَللّٰهُمَّ افْسَحْ لَهٗ مَفْسَحًا فِيْ عَدْنِكَ وَاجْزِهٖ مُضَاعَفَاتِ الْخَيْرِ مِنْ فَضْلِكَ مُهَنَّاتٍ غَيْرَ مُكَدَّرَاتٍ مِنْ فَوْزِ ثَوَابِكَ الْمَعْلُوْلِ وَجَزِيْلِ عَطَائِكَ الْمَخْزُوْنِ اَللّٰهُمَّ اَعْلِ عَلٰى بِنَاءِ النَّاسِ بِنَائَهٗ وَاَكْرِمْ مَثْوَاهُ لَدَيْكَ وَنُزُلَهٗ وَ اَتْمِمْ لَهٗ نُوْرَهٗ وَاَجْزِهٖ مِنْ اِبْتِعَائِكَ لَهٗ مَقْبُوْلَ الشَّهَادَةِ وَمَرْضِيَّ الْمَقَالَةِ ذَا مَنْطِقٍ عَدْلٍ وَكَلَامٍ فَصْلٍ وَحُجَّةٍ وَبُرْهَانٍ عَظِيْمٍ"

"O Allaah The One Who has spread out the earth and created the heavens. O The One Who has authority over the nature of hearts, be they good or evil. Bestow Your most selected mercies, Your every increasing blessings and the kindest of Your compassion on Muhammad ﷺ who is Your servant and Rasul (messenger), who is the seal of the Ambiyaa (prophets) before him, the key to the locked (treasures of wisdom and Your graces), the one who used the truth to make the truth evident and who repelled the armies of falsehood. As

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.114).
(2) Tabraani in his Du'aa and Daylami, as quoted in *Kanzul Ummaal* (Vol.4 Pg.232).

was entrusted to him, he fulfilled Your commands with the valour of his obedience to You and was always prepared to please you without shuffling his feet about and without weakness in his resolve. He called towards Your revelation, fulfilled his pledge to You and constantly strove to enact Your commands until the fire (of Islaam) had been stoked for anyone wishing to take a spark from it. It is by him that hearts were guided after being immersed in evil and vice. It was him who made manifest the clear signs and distinct features of Islaam and its unmistakable injunctions. He is the one whom You trust and with whom You have placed Your trust. He is the treasurer to Your knowledge and the one in whom You have vested Your knowledge. He shall be Your witness on the Day of Qiyaamah and it is he whom You have sent with Your bounties. He is after all, Your true Rasul (prophet). O Allaah! Expand Your eternal Jannah for him and from Your ever-increasing grace, do reward him with the purest of rewards that are given time and time again and grant him from Your abundant bounties that are safely treasured. O Allaah! Raise his house above all others, grant him the best hospitality with You and grant him the most complete light. When You raise him (on the Day of Qiyaamah), do also grant him the privilege of having his testimony accepted by Yourself and let his words be pleasing to You, just, decisive and a clear and triumphant proof (against the Kuffaar)." (1)

Teaching Guests and Those who Came to Madinah

Rasulullaah ﷺ Instructs the Sahabah رضي الله تعالى عنهم to Teach the Delegation from the Abdul Qais Tribe

Hadhrat Shihaab bin Abbaad reports that he heard a Sahabi رضي الله تعالى عنه who had been part of the Abdul Qais delegation say, "When we came to Rasulullaah ﷺ, the Muslims were extremely happy with our arrival and they made ample way for us to sit when we reached their gathering. Rasulullaah ﷺ welcomed us and as he looked at us, he asked who our leader was. When we all indicated that he was Mundhir bin Aa'idh, Rasulullaah ﷺ remarked, 'Is he the Ashaj (the one with the scar on his face)?' This was the first time that this name was used for him on account of an injury to his face caused by the hoof of a donkey. 'That is him, O Rasulullaah ﷺ!' we confirmed.

Mundhir رضي الله تعالى عنه had stayed behind the rest of the delegation (when they went before Rasulullaah ﷺ) to tie their animals and secure their belongings. He then took out his bag, removed his travelling clothes and wore his best clothes. When he made his way to Rasulullaah ﷺ, Rasulullaah ﷺ was reclining with

(1) Tabraani in his Awsat and Abu Nu'aym in the Awaali of Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214). In his *Tafseer* (Vol.3 Pg.509) Haafidh Ibn Katheer has commented on the narration.

his legs stretched out. As he approached the gathering, the people made way for him, saying, 'Sit here, O Ashaj.' Rasulullaah ﷺ was now sitting up, holding his legs up. Rasulullaah ﷺ said, 'Sit here, O Ashaj.' He sat on Rasulullaah ﷺ's right hand side and, sitting up straight, Rasulullaah ﷺ welcomed him and treated him warmly. Rasulullaah ﷺ then asked him about his land, taking the names of various places in the territory of Hajar, such as Safa and Mushaqar. 'May my parents be sacrificed for you, O Rasulullaah ﷺ!' Mundhir رضي الله تعالى عنه said in astonishment, 'You know the names of our towns better than us.' Rasulullaah ﷺ said, 'I have travelled extensively through your land.'

Rasulullaah ﷺ then turned to the Ansaar saying, 'O assembly of Ansaar! Treat your brothers well because together with being Muslims like you, they also resemble you most closely in hair and complexion. (Like you) They have accepted Islaam willingly and have neither been forced to accept nor was there any need to attack and fight them for refusing to accept.' (The Ansaar then hosted the delegation).

Some time later, Rasulullaah ﷺ asked the delegation, **'How did you find the hospitality that your brothers gave you?' They replied, 'They are the best of brothers. They gave us soft beds to sleep in, superb food to eat and they spent their days and nights teaching us the Book of our Rabb and the Sunnah of our Nabi ﷺ.' This impressed Rasulullaah ﷺ and made him very happy.** Rasulullaah ﷺ then turned to each one of us to assess what we had learnt and what we had been taught. While some of us had learnt the Tashahhud, some had learnt Surah Faatiha, others had learnt a Surah, others two Surahs and there were also others who had learnt one or two Sunnah practices." The narration still continues further in great detail. (1)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports, "We were sitting with Rasulullaah ﷺ when he said, 'A delegation from the Abdul Qais have come.' We could see no one, but after a short while, we saw that they had arrived. After they had greeted Rasulullaah ﷺ, he said to them, 'Have you any dates or any provisions left over?' When they said that they had, Rasulullaah ﷺ had a leather spread laid out. They then poured out the dates they had left over and Rasulullaah ﷺ gathered the Sahabah رضي الله تعالى عنهم around. Rasulullaah ﷺ then said to them, 'This date is called Barni.' He then proceeded to name all the different varieties of dates and the delegation confirmed all the names as correct.

Thereafter, Rasulullaah ﷺ gave instructions for every man of the delegation to be hosted by one of the Muslims, who would teach him the Qur'aan and salaah. **They stayed a week**, after which Rasulullaah ﷺ summoned them and assessed that they had not yet learnt well enough and had not yet developed a keen understanding (of Islaam). Rasulullaah ﷺ then handed them over to another group of Muslims, with whom they stayed **for another week**. When Rasulullaah ﷺ again summoned them (and assessed them), he discovered that they had learnt well and developed a sound understanding. 'O Rasulullaah ﷺ!' they submitted, 'Allaah has taught us tremendous good and granted us

(1) Ahmad (Vol.4 Pg.206), reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.178) and by Mundhiri in his *Targheeb wat Tarheeb* (Vol.4 Pg.152).

understanding. However, we are now yearning for home.' Rasuluilaah ﷺ then permitted them to return home. They then said, 'Why don't we ask Rasulullaah ﷺ about the drinks that we consume in our land?' ... The Hadith then proceeds to cite the prohibition of consuming drinks fermented in pumpkin shells, hollowed wood and dyed containers. (1)

Acquiring knowledge While Travelling

Rasulullaah ﷺ Teaches the Injunctions of Deen While Travelling for the Farewell Hajj

Hadhrat Jaabir رضي الله تعالى عنه narrates that after living in Madinah for nine years, Rasulullaah ﷺ did not perform Hajj until the announcement was made one day that Rasulullaah ﷺ would be performing Hajj that year. A great multitude of people then arrived in Madinah with the intention of following Rasulullaah ﷺ and doing what he did. There were still five days left of Dhul Qa'dah when Rasulullaah ﷺ left (Madinah) with the Sahabah رضي الله تعالى عنهم. It was when they reached Dhul Hulayfah that Hadhrat Muhammad bin Abu Bakr رضي الله تعالى عنه was born to Hadhrat Asmaa bint Umays رضي الله تعالى عنها. She sent a message to ask Rasulullaah ﷺ what she was to do, Rasulullaah ﷺ replied saying, **"Take a bath, use a cloth to hold the blood and enter into Ihraam."**

Rasulullaah ﷺ then proceeded further and it was when his camel took him to *Baydaa* that he called out the *Talbiya* of Towheed saying:

"لَبَّيْكَ اَللّٰهُمَّ لَبَّيْك لَبَّيْكَ لَاشَرِيْكَ لَكَ لَبَّيْكَ اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَاشَرِيْكَ لَكَ"

The Sahabah رضي الله تعالى عنهم also recited the Talbiya and although Rasulullaah ﷺ heard some of them add phrases like " " ("Dhal Ma'aarij"), he did not rebuke them. Hadhrat Jaabir رضي الله تعالى عنه says, "The people in front of Rasulullaah ﷺ reached as far as I could see. They were on foot and on animals. Behind Rasulullaah ﷺ were just as many people, and there were also that many on his right and his left. Rasulullaah ﷺ was in our midst and he was well aware of the meanings of the Qur'aanic verses that came to him. We therefore did exactly what we saw Rasulullaah ﷺ doing." (2)

The aspects of Deen that Rasulullaah ﷺ taught the Sahabah رضي الله تعالى عنهم on this journey and in the sermons he delivered during the Hajj will be quoted in the chapter discussing Hajj. Some of it has however passed in the chapter discussing learning while out in Jihaad.

The Incident of How Hadhrat Jaabir Ghaadiri رضي الله تعالى عنه Acquired Knowledge during Rasulullaah ﷺ's Journey

Hadhrat Jaabir bin Azraq Ghaadiri رضي الله تعالى عنه says, "I was riding my animal and

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.113).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.146).

carrying my provisions when I came to Rasulullaah ﷺ. I rode with him until we reached a waypoint. Rasulullaah ﷺ dismounted and entered a leather tent, the door of which was guarded by more than thirty men armed with whips. As I drew closer, one of them started pushing me away. I said, 'If you push me, I shall push you and if you hit me, I shall hit you.' 'You must be the worst of all men!' he remarked. 'By Allaah!' I retorted, 'You are worse than me.' 'How is that?' he asked. 'I have come form the far ends of Yemen to listen to Rasulullaah ﷺ so that I may report back to my people at home, yet you are pushing me away.' 'You are right,' the man submitted, 'I swear by Allaah that I am worse than you.'

Rasulullaah ﷺ then rode on and it was from the Jamarah Aqabah in Mina that people started crowding around him in great numbers to ask him questions. However, because of their large numbers, none of them could get close to him. A man who had trimmed (and not shaven off) his hair came to Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Do pray that Allaah showers His mercy on me.' Rasulullaah ﷺ said, 'May Allaah shower His mercy on those who shave off their hair.' Again the man pleaded saying, 'Do pray that Allaah showers His mercy on me.' Rasulullaah ﷺ repeated, 'May Allaah shower His mercy on those who shave off their hair.' When the man again appealed, **'Do pray that Allaah showers His mercy on me', Rasulullaah ﷺ again said, 'May Allaah shower His mercy on those who shave off their hair.' After Rasulullaah ﷺ repeated this three times, the man went to have his hair shaved off. Thereafter, I only saw men with shaved heads."** (1)

Allaama Ibn Jareer's Interpretation of the verse "It is *not for the Mu'mineen to proceed (in Jihaad) all together"*

Allaama Ibn Jareer has cited numerous interpretations of the verse:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝﴾ (سورة توبه: آيت ۱۲۲)

It is not for the Mu'mineen to proceed *(in Jihaad)* all together *(simultaneously when it is not Fardh for all to participate)*. Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people when they return to them so that they may beware *(of sin)?* {Surah Taubah, verse 122}

After citing them, he states: "With regard to the phrase **"to attain a deep understanding of Deen so that they may warn their people when they return to them so that they may beware"** the most correct interpretation is that of those scholars who say that the deep understanding of Deen is attained by the group proceeding out (in Jihaad) because they witness first-hand the help that Allaah renders to the people of the Deen and to the companions of Rasulullaah ﷺ against the enemies and Kuffaar. It is by this first-hand observation that they can

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.3 Pg.49). Ibn Mandah has also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.211).

make unwary people understand the truth of Islaam and that it will prevail over all other religions. At the same time, when they return home, they may warn their own people against doing anything that will attract Allaah's punishment as they had witnessed it afflict the Mushrikeen whom they had conquered. In this way, their people will also beware (not to transgress Allaah's commands). The verse therefore tells us that when these people warn their people about what they have seen, their people would take heed and their Imaan in Allaah and His Rasool ﷺ would increase out of fear that they should not be afflicted by the punishment that afflicted the people they have been informed about." (1)

Combining Jihaad and Acquiring Knowledge

The Statement of Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه about how the Sahabah رضي الله تعالى عنهم Combined Fighting Battles with Acquiring Knowledge

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "When we marched to battles, we would leave behind one or two men to listen to Ahadeeth from Rasulullaah ﷺ and when we returned from the battle, they would narrate to us all that Rasulullaah ﷺ said. Therefore, when we narrate these Ahadeeth, we can say that Rasulullaah ﷺ said it." (2)

Combining Earning and Acquiring Knowledge

The Narration of Hadhrat Anas رضي الله تعالى عنه about how the Sahabah رضي الله تعالى عنهم Combined Earning with Acquiring Knowledge

Hadhrat Thaabit Bunaani reports that Hadhrat Anas bin Maalik رضي الله تعالى عنه mentioned **seventy men from the Ansaar** who would go to a specific place in Madinah as soon as night fell. They would then spend the night **there learning and teaching the Qur'aan.** When morning arrived, whoever amongst them still had some strength would gather firewood and fetch drinking water. Those who had some money would then slaughter a goat, prepare the meat and hang it at Rasulullaah ﷺ's rooms.

Hadhrat Anas رضي الله تعالى عنه continues, "When Khubayb رضي الله تعالى عنه was martyred (in Makkah), Rasulullaah ﷺ dispatched these seventy Sahabah رضي الله تعالى عنهم on an expedition. Amongst the group was my uncle Haraam bin Milhaan رضي الله تعالى عنه. When they approached a clan belonging to the Banu Sulaym tribe (who seemed antagonistic), Haraam رضي الله تعالى عنه addressed the leader of the clan saying, 'May I inform your people that we have no intention of attacking them so that they may leave us alone.' The leader agreed but it was when Haraam رضي الله تعالى عنه was

(1) Ibn Jareer (Vol.11 Pg.51).

(2) Ibn Abi Khaythama and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

addressing the people that someone thrust a spear at him that penetrated right through his body. When Haraam رضي الله تعالى عنه felt the spear strike his belly, he exclaimed, 'Allaahu Akbar! I swear by the Rabb of the Kabah that I am successful!' The people of the clan then attacked the other Sahabah رضي الله تعالى عنهم and did not spare anyone to tell the tale. I have never seen Rasulullaah ﷺ so pained about any expedition than he was at this. **In fact, every time Rasulullaah ﷺ performed the Fajr salaah, I would see him raise his hands to curse the people of the clan."** (1)

Hadhrat Thaabit narrates that Hadhrat Anas رضي الله تعالى عنه said, "A group of people once approached Rasulullaah ﷺ with the request, 'Send some people with us to teach us the Qur'aan and the Sunnah.' Rasulullaah ﷺ sent a group of Ansaar with them who were referred to as the Qurra. Amongst the Qurra was my uncle Haraam رضي الله تعالى عنه. These were a group of Sahabah رضي الله تعالى عنهم who were proficient in the Qur'aan and who spent the nights learning and teaching the Qur'aan. During the day they would fetch water to place in the Masjid and also gather firewood to sell. The profits of their sales were then employed to purchase food for the men of Suffa and other poor people. Nevertheless, when Rasulullaah ﷺ sent them, they were attacked and martyred before they could even reach their destination. Their final du'aa was, 'O Allaah! Convey the message to Your Nabi ﷺ on our behalf that we have already met with You, that we are pleased with You and that You are pleased with us.' It was from the back that a man thrust a spear right through the body of my uncle Haraam رضي الله تعالى عنه. When this happened, Haraam رضي الله تعالى عنه exclaimed, 'I swear by the Rabb of the Kabah that I am successful!' Rasulullaah ﷺ (in Madinah) then informed the Sahabah رضي الله تعالى عنهم about the situation saying, 'Your brothers have been martyred and have prayed, 'O Allaah! Convey the message to Your Nabi ﷺ on our behalf that we have already met with You, that we are pleased with You and that You are pleased with us.'"(2)

Hadhrat Umar رضي الله تعالى عنه and his Ansaari Neighbour Take turns to Learn

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه said, "I had an Ansaari neighbour from the upper reaches of Madinah who belonged to the Banu Umayyah bin Zaid tribe. He took turns with me in attending Rasulullaah ﷺ's gatherings. **He would go one day and I the next so that he brought me the news of revelation and other matters the day he went and I brought it to him the day I went.** It was on the day when it was his turn that he came knocking hard on my door, calling, 'Is Umar here!' I was alarmed and came out immediately. 'Something serious has taken place,' he said ... When I went to see Hafsah, she was in tears. 'Has Rasulullaah ﷺ divorced you?' I queried. 'I do not know,' she replied. I then went to Rasulullaah ﷺ and was still standing when I asked, 'Have you divorced your wives?'. When Rasulullaah ﷺ declared that he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.123).
(2) Ibn Sa'd (Vol.3 Pg.514).

had not, I cried out 'Allaahu Akbar!'"[1]

Hadhrat Baraa رضي الله تعالى عنه says that all of them could not Hear Ahadeeth from Rasulullaah صلى الله عليه وسلم

Hadhrat Baraa رضي الله تعالى عنه says, "All of us (Sahabah رضي الله تعالى عنهم) were unable to (exclusively devote all our time to) listen to Ahadeeth from Rasulullaah صلى الله عليه وسلم because we had properties and occupations (that kept us busy). **However, during those days, no one spoke lies and those who were with Rasulullaah صلى الله عليه وسلم would convey the Ahadeeth to those who were absent.**" [2]

Hadhrat Baraa رضي الله تعالى عنه also said, "We did not hear every Hadith directly from Rasulullaah صلى الله عليه وسلم but our companions would narrate them to us when we were (unable to be with Rasulullaah صلى الله عليه وسلم because we were) grazing the camels." [3]

Hadhrat Talha رضي الله تعالى عنه says that it was During the Ends of the day that they went to Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Anas Maalik bin Abu Aamir Asbahi says that he was with Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه when a man came to him saying, "O Abu Muhammad! By Allaah! We do not know whether that Yamaani **(Hadhrat Abu Hurayrah رضي الله تعالى عنه)** knows more about Rasulullaah صلى الله عليه وسلم than the rest of you (Sahabah رضي الله تعالى عنهم)! He seems to be making stories about Rasulullaah صلى الله عليه وسلم that you others do not mention." Hadhrat Talha رضي الله تعالى عنه replied, "By Allaah! We have no doubts about the fact that he has heard from Rasulullaah صلى الله عليه وسلم what we have not heard and knows what we do not know. Because we were independent people with houses and families, we would go to Rasulullaah صلى الله عليه وسلم at the two ends of the day, after which we would return home. On the other hand, Abu Hurayrah رضي الله تعالى عنه was a poor man with neither wealth, family or children. He was always with Rasulullaah صلى الله عليه وسلم **and went wherever Rasulullaah صلى الله عليه وسلم went. We therefore have no doubts about the fact that he knows what we do not know and has heard from Rasulullaah صلى الله عليه وسلم what we have not heard. None of us (Sahabah رضي الله تعالى عنهم) have ever accused him of attributing to Rasulullaah صلى الله عليه وسلم statements that he never made.**" [4]

Learning the Deen before Earning a Living

Hadhrat Umar رضي الله تعالى عنه said, **"None may trade in our marketplace unless he had developed an understanding of Deen (enabling him to trade in a manner that complies with the Shari'ah).**" [5]

(1) Bukhaari (Vol.1 Pg.19).
(2) Haakim (Vol.1 Pg.127), reporting from reliable sources as confirmed by Dhahabi.
(3) Haakim in his Ma'rifa Uloomil Hadith (Pg.14) and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.154). Abu Nu'aym has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.238).
(4) Haakim (Vol.3 Pg.512).
(5) Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.218).

Educating one's Family

Hadhrat Ali رضي الله تعالى عنه's Interpretation of the verse: "Save yourselves and your families from the Fire"

Allaah says in the Qur'aan:

﴿قُوْا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا﴾ (سورة تحريم: آيت٦)

"... Save yourselves and your families from the Fire ..." {Surah Tahreem, verse 6}

In his commentary of the above verse, Hadhrat Ali رضي الله تعالى عنه said, "Educate yourselves and your families in all that is good." (1)

Another narration quotes Hadhrat Ali رضي الله تعالى عنه's interpretation as, "Teach them (your families) and educate them in good etiquette (manners)." (2)

Rasulullaah صلى الله عليه وسلم Instructs People to Teach and Educate their Families

Hadhrat Maalik bin Huwayrith رضي الله تعالى عنه reports, "We were a few youngsters of similar ages when we came to Rasulullaah صلى الله عليه وسلم and stayed with him for twenty days. When Rasulullaah صلى الله عليه وسلم sensed that we were yearning for home, he asked us about our families and we told him about them. Rasulullaah صلى الله عليه وسلم was extremely compassionate and merciful so he said to us, 'You may return home. You should however teach your families (the Deen you have learnt), instruct them (to fulfil the requisites of Deen) and perform your salaah as you have seen me performing salaah. When the time for salaah arrives, one of you should call out the Adhaan and the eldest amongst you should lead the salaah"(3)

Learning the Language of the Enemy and of Others for Sake of Deen

Rasulullaah صلى الله عليه وسلم Instructs Hadhrat Zaid رضي الله تعالى عنه to Learn the Jewish Language

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه says, "When Rasulullaah صلى الله عليه وسلم just arrived in Madinah and I was brought before him, the people said, 'O Rasulullaah صلى الله عليه وسلم! This boy from the Banu Najjaar tribe has already learnt seventeen of the Surahs that have been revealed to you.' When I then recited to Rasulullaah صلى الله عليه وسلم, he was very impressed and said, 'O Zaid! Would you learn how to write the Jewish language because I swear by Allaah, I do not trust them to write for me.' **I started learning the language and it was barely half a month later that I had mastered it.** I was therefore Rasulullaah صلى الله عليه وسلم's scribe when he wrote to the Jews and I would read to him the letters they wrote to him." (4)

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.85).
(2) Tabari in his *Tafseer* (Vol.28 Pg.107).
(3) Bukhaari in his Adab (Pg.33).
(4) Abu Ya'la and Ibn Asaakir.

In another narration, Hadhrat Zaid رضي الله تعالى عنه says, "Rasulullaah ﷺ once asked me, 'Do you know the Syriac language well because letters written in that language come to me?' When I declared that I did not, Rasulullaah ﷺ requested me to learn it. I then learnt the language **in seventeen days.**" (1)

Yet another narration states that Rasulullaah ﷺ once said to Hadhrat Zaid رضي الله تعالى عنه, "Certain letters come to me that I would not like just anyone to read for me. Would it be possible for you to learn to write in the Hebrew or Syriac language?" Hadhrat Zaid رضي الله تعالى عنه complied and learnt it in seventeen days. (2)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه understands the Language of his Slaves

Hadhrat Umar bin Qais says, "Although Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه had a hundred slaves, all of whom spoke a different language, he was capable of speaking to each of them in his own language. Whenever I saw him engaged in any worldly affair, I would say, 'Here is a man who does not think of Allaah for the blinking of an eye.' Then when I would see him engaged in any matter of the Aakhirah, I would say, 'Here is a man who does not think of this world for the blinking of an eye.'" (3)

Hadhrat Umar رضي الله تعالى عنه Instructs the Study of Astronomy and Genealogy

Hadhrat Umar رضي الله تعالى عنه said, "Study as much astronomy as will assist you to navigate over land and sea during the darkness. Thereafter you should stop." (4)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, **"Study as much astronomy as will assist you in navigation and study as much genealogy as will assist you in maintaining good family ties."** (5)

Hadhrat Ali رضي الله تعالى عنه Instructs Hadhrat Abul Aswad Duwali to Write the Fatha, Dhamma and Kasra into the Qur'aanic Text

Hadhrat Sa'sa'a bin Sowhaan narrates that a Bedouin once came to Hadhrat Ali رضي الله تعالى عنه and asked, "O Ameerul Mu'mineen! How do you recite the verse: لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ('Only those who take steps shall eat it (the filth of Jahannam)')? By Allaah! Every one of us takes steps!" Hadhrat Ali رضي الله تعالى عنه smiled and recited the verse thus:

﴿لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ﴾ (سورة الحاقه: آيت ٣٧)

"Only the sinners shall eat it *(in Jahannam)*." {Surah Haaqqa, verse 37}

The Bedouin then said, "You have spoken the truth, O Ameerul Mu'mineen. It is

(1) Abu Ya'la, Ibn Asaakir and Ibn Abi Dawood.
(2) Ibn Abi Dawood and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.185). Ibn Sa'd (Vol.4 Pg.174) has reported a similar narration.
(3) Haakim (Vol.3 Pg.549) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.334).
(4) Ibn Abdul Birr in his Ilm.
(5) Hannaad, as quoted in *Kanzul Ummaal* (Vol.5 Pg.234).

not like Allaah to just leave His servant (in Jahannam)." Hadhrat Ali رضي الله تعالى عنه then turned to Hadhrat Abul Aswad Duwali and said, "All types of non-Arabs are entering into the fold of Islaam, so include something (in the Qur'aanic script) by which they may receive guidance to recite properly." It was then that the Fatha, Dhamma and Kasra[1] were written. [2]

For A Leader to Appoint someone to Teach the People

Hadhrat Urwa رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم left for Hunayn, he appointed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه over the people of Makkah with instructions to teach the Qur'aan to the people and to create an understanding of Deen amongst them. Thereafter, when Rasulullaah صلى الله عليه وسلم left for Madinah, he again appointed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه over the people of Makkah.[3]
Hadhrat Mujaahid narrates that Rasulullaah صلى الله عليه وسلم appointed Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه over the people of Makkah when he left for Hunayn so that he should create an understanding of Deen amongst them and teach them the Qur'aan.[4]

Can a Leader Prevent Someone from Proceeding in the path of Allaah for the sake of Knowledge?

Hadhrat Umar رضي الله تعالى عنه Confines Hadhrat Zaid bin Thaabit رضي الله تعالى عنه in Madinah to Teach the People

Hadhrat Qaasim narrates that whenever Hadhrat Umar رضي الله تعالى عنه left on a journey, he would leave Hadhrat Zaid bin Thaabit رضي الله تعالى عنه as his deputy in Madinah. Whereas Hadhrat Umar رضي الله تعالى عنه used to dispatch men to various cities (for teaching), he would send Hadhrat Zaid bin Thaabit رضي الله تعالى عنه only for the most vital tasks (but would otherwise keep him in Madinah). When requests were made (by the people of the various Islaamic territories) to send specific people and Hadhrat Zaid رضي الله تعالى عنه was asked for by name, Hadhrat Umar رضي الله تعالى عنه would say, "Zaid's status in my estimation has not fallen at all. I keep him back only because the people of Madinah need Zaid in the matters they encounter and cannot get from anyone else what they get from him."[5]
Hadhrat Saalim bin Abdullaah says, "We were with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه the day Hadhrat Zaid bin Thaabit رضي الله تعالى عنه passed away. 'A great Aalim has passed away today,' I remarked. 'May Allaah shower His mercy on him today,' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه commented, 'He was certainly a great Aalim and academic during the Khilaafah of Umar رضي الله تعالى عنه. While Umar رضي الله تعالى عنه dispatched

(1) These are the diacritical marks found above and beneath Arabic letters indicating which vowel sound is to be read.
(2) Bayhaqi, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.237).
(3) Haakim (Vol.3 Pg.270).
(4) Ibn Sa'd (Vol.4 Pg.164).
(5) Ibn Sa'd (Vol.4 Pg.174).

many people to the various cities an forbade them from passing verdicts by their own judgment, Zaid رضي الله تعالى عنه used to sit in Madinah and pass verdicts for the people of Madinah and those coming from outside.'"[1]

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه Teaches People During the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه and the Statement of Hadhrat Umar رضي الله تعالى عنه Concerning Hadhrat Mu'aadh رضي الله تعالى عنه's Leaving for Shaam

Hadhrat Abu Abdur Rahmaan Sulami reports that he used to recite the Qur'aan to Hadhrat Uthmaan رضي الله تعالى عنه. However, Hadhrat Uthmaan رضي الله تعالى عنه once told him, "If you continue to do this, you will be distracting me from tending to public matters. You had rather go to Zaid bin Thaabit رضي الله تعالى عنه because he has more time for this. Recite to him because his and my recitation is the same, without any differences whatsoever." [2]

The narration has already passed[3] in which Hadhrat Ka'b bin Maalik رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "The departure of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh رضي الله تعالى عنه issued. I had spoken to Hadhrat Abu Bakr رضي الله تعالى عنه about keeping Hadhrat Muaa'dh رضي الله تعالى عنه behind (in Madinah) because the people needed him but Hadhrat Abu Bakr رضي الله تعالى عنه refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, **'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'"**

Dispatching the Sahabah رضي الله تعالى عنهم to Various Lands for Teaching

Rasulullaah صلى الله عليه وسلم Dispatches a Group of Sahabah رضي الله تعالى عنهم to Educate the Udhal and Qaara Tribes

Hadhrat Aasim bin Umar bin Qataadah narrates that delegates from the Udhal and Qaara tribes, both branches of the Jadeelah clan, came to Rasulullaah صلى الله عليه وسلم after the Battle of Uhud. They requested Rasulullaah صلى الله عليه وسلم saying, **"Islaam has come to our land, so please send some of your companions with us to teach us the Qur'aan and assist us in understanding Islaam."** Rasulullaah صلى الله عليه وسلم then sent six Sahabah رضي الله تعالى عنهم, the Ameer of whom was Hadhrat Marthad bin Abu

(1) Ibn Sa'd (Vol.4 Pg.176).

(2) Ibn Ambaari, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.184).

(3) Under the heading "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to March in Jihaad for the Pleasure of Allaah" and the subheading "The Incident of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه Concerning the Departure of Hadhrat Mu'aadh رضي الله تعالى عنه"

Marthad رضي الله تعالى عنه, who was a close friend of Hadhrat Hamzah bin Abdul Muttalib رضي الله تعالى عنه. The Hadith then continues to speak about the Battle of Rajee. (1)

Rasulullaah ﷺ Sends Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه to Yemen

Hadhrat Ali رضي الله تعالى عنه narrates, "Some people from Yemen once came to Rasulullaah ﷺ saying, 'Please send to us someone who will help us develop an understanding of the Deen, who will teach us the Sunnah and judge between us by the Book of Allaah.' Rasulullaah ﷺ said, 'O Ali! Go to the people of Yemen, develop an understanding of Deen amongst them, teach them the Sunnah and judge between them by the Book of Allaah.' I responded by saying, 'But the people of Yemen are a foolish bunch who will bring me cases about which I will have no knowledge.' **Rasulullaah ﷺ placed his hand on my chest and reassured me saying, 'Go. Allaah shall guide your heart and make your tongue unwavering.'** (By the blessings of this du'aa) Until this day, I have never doubted any judgement I have passed between two persons." (2)

Hadhrat Anas رضي الله تعالى عنه narrates that some people from Yemen once approached Rasulullaah ﷺ with the request, "Do send with us someone who will teach us the Qur'aan." Rasulullaah ﷺ took hold of the hand of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and sent him with them saying, "This is the most trustworthy person of this Ummah." (3) Another narration states that the people of Yemen requested Rasulullaah ﷺ for someone who would teach them the Sunnah and Islaam.(4)

Rasulullaah ﷺ Sends Hadhrat Amr bin Hazam رضي الله تعالى عنه, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam said, "Here with us is the letter (of appointment) that Rasulullaah ﷺ had written for Hadhrat Amr bin Hazam رضي الله تعالى عنه when Rasulullaah ﷺ sent him to Yemen to educate the people (in Islaam), to teach them the Sunnah and to collect their zakaah. The letter was an undertaking from Hadhrat Amr bin Hazam رضي الله تعالى عنه and a briefing. The letter stated:

"In the name of Allaah, the Most Kind, the Most Merciful
This is a letter from Allaah and His Rasool ﷺ.

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۭ﴾ (سورة مائده:آيت ١)

O you who have Imaan, fulfil the undertakings you make. {Surah Maa'idah, verse 1}

(1) Haakim (Vol.3 Pg.222).
(2) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.37).
(3) Haakim (Vol.3 Pg.267).
(4) Ibn Sa'd (Vol.3 Pg.299).

This is an undertaking that Muhammad Rasulullaah ﷺ is making with Amr bin Hazam when dispatching him to Yemen. His instructions are to have Taqwa in all matters because verily Allaah loves those who have Taqwa and those who do good." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reports that Rasulullaah ﷺ send him and Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen with instructions to teach the Qur'aan to the people. (2)

Rasulullaah ﷺ Sends Hadhrat Ammaar رضي الله تعالى عنه to a Clan belonging to the Qais Tribe

Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه relates, "Rasulullaah ﷺ once sent me to a clan belonging to the Qais tribe to teach them the Shari'ah of Islaam. However, I found them to be like wild camels, with their gazes always aspiring for more and with no other interests besides their goats and camels. I therefore returned to Rasulullaah ﷺ, who asked, 'O Ammaar! What happened?' When I related to Rasulullaah ﷺ what the people were like and how indifferent they were, Rasulullaah ﷺ said, 'O Ammaar! Should I not inform you of people even stranger than these? They are people who know what these people are ignorant of and are still indifferent towards it as these people are.'" (3)

Hadhrat Umar رضي الله تعالى عنه Dispatches Hadhrat Ammaar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to Kufa and sends Hadhrat Imraan رضي الله تعالى عنه to Basrah

Hadhrat Haaritha bin Mudarrib narrates that he read the letter Hadhrat Umar رضي الله تعالى عنه wrote to the people of Kufa. The letter read:

"I have sent Ammaar رضي الله تعالى عنه as your governor and Abdullaah bin Mas'ood رضي الله تعالى عنه as your teacher and advisor. These two are from amongst the choicest companions of Rasulullaah ﷺ, so listen to them and follow them. Take note that I have given precedence to you people over myself by sending Abdullaah bin Mas'ood رضي الله تعالى عنه to you (because I require him here in Madinah)." (4)

Hadhrat Abul Aswad Duwali says, "When I arrived in Basrah, Hadhrat Imraan bin Husayn Abu Nujayd رضي الله تعالى عنه was there. Hadhrat Umar bin Khattaab رضي الله تعالى عنه had sent him there to create an understanding of Deen amongst the people." (5)

Hadhrat Umar رضي الله تعالى عنه Dispatches Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه to Shaam

Hadhrat Muhammad bin Ka'b Qurazi رضي الله تعالى عنه reports that only five persons (from

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.3).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.256).
(3) Bazzaar and Tabraani in his *Kabeer*, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.91).
(4) Ibn Sa'd (Vol.6 Pg.7).
(5) Ibn Sa'd (Vol.7 Pg.10).

amongst the Ansaar) had memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. These were Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه,Hadhrat Abu Ayyoob رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه. It was during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه that Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه wrote to Hadhrat Umar رضي الله تعالى عنه with the request, "The population of Shaam is great. The cities are overflowing with people who have accepted Islaam and are in dire need of people to teach them the Qur'aan and to create an understanding of Deen amongst them. O Ameerul Mu'mineen! Do assist me by sending men who will teach them." Hadhrat Umar رضي الله تعالى عنه then sent for the five Ansaar mentioned and said to them, "Your brothers in Shaam have pleaded to me to send to them people who will be able to teach them the Qur'aan and create and understanding of Deen amongst the people. Please assist me with three of you. May Allaah shower His Mercy on you! You may draw lots if you please, or if there are any volunteers amongst you, they may leave immediately." "There is no need to draw lots," they submitted, "While this man Abu Ayyoob رضي الله تعالى عنه is too old, this man Ubay bin Ka'b رضي الله تعالى عنه is ill." It was therefore Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه who went.

Hadhrat Umar رضي الله تعالى عنه's instructions to them was, "Start with Hims because there is a variety of people there and there you will find such people who learn very quickly. When you identify such people, direct the others towards them (to learn). When you are eventually satisfied with the people there, one of you may remain behind while the second proceeds to Damascus and the third to Palestine."

The three Sahabah رضي الله تعالى عنهم therefore proceeded to Hims, where they stayed until they were satisfied with the (learning of the) people. Hadhrat Ubaadah رضي الله تعالى عنه stayed on there while Hadhrat Abu Dardaa رضي الله تعالى عنه proceeded to Damascus and Hadhrat Mu'aadh رضي الله تعالى عنه to Palestine. **Hadhrat Mu'aadh رضي الله تعالى عنه stayed on in Palestine until he passed away there in the plague of Amwaas. Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه then left for Palestine and also passed away there. As for Hadhrat Abu Dardaa رضي الله تعالى عنه, he lived in Damascus until his death.** (1)

Undertaking Journeys in Search of knowledge

Hadhrat Jaabir رضي الله تعالى عنه Travels to Shaam and to Egypt to Hear Two Ahadeeth of Rasulullaah ﷺ

Hadhrat Abdullaah bin Muhammad bin Aqeel reports that he once heard Hadhrat Jaabir رضي الله تعالى عنه say, "The news once reached me that there was a man who had heard a particular Hadith from Rasulullaah ﷺ. I purchased a camel, tied a carriage to it and rode for a month until I reached Shaam. When I discovered that the man was Abdullaah bin Unays رضي الله تعالى عنه, I (went to his house and) said to his

(1) Ibn Sa'd (Vol.4 Pg.172) and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.281). Bukhaari has reported a similar narration in his Taareekh Sagheer (Pg.22).

usher, 'Tell him that Jaabir is at the door.' 'The son of Abdullaah?' he enquired. When I replied in the affirmative, Abdullaah bin Unays رضي الله تعالى عنه rushed out, tripping over his clothes (in the rush). He hugged me and I hugged him, after which I asked, 'A Hadith narrated by you has reached me concerning retribution. (I have come to you because) I feared that either you or me would die before I had the opportunity of hearing it (directly from you)."

Abdullaah bin Unays رضي الله تعالى عنه said, "I heard Rasulullaah ﷺ say, "On the Day of Qiyaamah Allaah shall resurrect people naked, uncircumcised and empty-handed.' When someone asked one of the narrators what was meant by empty-handed,. he replied that people will have nothing of their worldly possessions with them. Then in a voice that those far off can hear just as well as those nearby, Allaah will make an announcement stating, 'I am the One Who pays back in full and I am the Master! It is not proper for any person destined for Jahannam to enter Jahannam while a person in Jannah owes him some right that I have not claimed for him. Similarly, it is not proper for any person destined for Jannah to enter Jannah while a person in Jahannam owes him some right that I have not claimed for him, even though it may be retribution for a single slap.' We asked, 'How will this retribution be done when people will be naked, uncircumcised and empty-handed?' Rasulullaah ﷺ replied, 'It will be done with good and bad deeds (people will pay for their injustices by giving their good deeds to the wronged party and when their good deeds are exhausted, they will be burdened with the sins of the wronged party).'"[1]

Hadhrat Jaabir رضي الله تعالى عنه says, "I used to hear a Hadith from Rasulullaah ﷺ concerning retribution which was being narrated by someone in Egypt. I therefore purchased a camel and travelled until I reached Egypt. I then headed for the door of the man..." The Hadith is then similar to the one above. [2]

Hadhrat Maslamah bin Mukhallad رضي الله تعالى عنه narrates, "It was during the period that I was governor of Egypt that my usher once came to me saying, 'There is a Bedouin at the door riding a camel who is requesting to see you.' 'Who are you?' I asked. 'I am Jaabir bin Abdullaah of the Ansaar,' he replied. Looking at him (from the upper storey), I said, 'I can come down to you or, if you prefer, you may come up here.' He said, 'Neither should you come down, nor shall I be coming up. I have heard that you narrate a particular Hadith from Rasulullaah ﷺ about concealing the faults of a Mu'min. I have come to listen to it.' I said, **'I have heard Rasulullaah ﷺ say that the person who conceals a fault of a Mu'min is like one who has given life to a girl who has been buried alive.' He then whipped his camel to lead it back home."** [3]

Hadhrat Muneeb narrates from his uncle that the news once reached a particular Sahabi رضي الله تعالى عنه that another Sahabi رضي الله تعالى عنه was narrating a Hadith stating that when a Muslim conceals the faults of his fellow Muslim brother in this world,

(1) Ahmad and Tabraani. Haythami (Vol.1 Pg.133) has commented on the chain of narrators. Bukhaari in his Adab and Abu Ya'la have reported a similar narration, as quoted in Fat'hul Baari (Vol.1 Pg.127), as have Ibn Abdul Birr in his Jaami (Vol.1 Pg.93) and Haakim (Vol.4 Pg.574).

(2) Tabraani in Masnadush Shaami'een and Tammaam in his Fawaa'id, as quoted in Fat'hul Baari.

(3) Tabraani in his Awsat. Haythami has commented on the chain of narrators.

Allaah shall conceal his faults on the Day of Qiyaamah. He therefore travelled all the way to Egypt to ask the Sahabi رضي الله تعالى عنه about the Hadith. The other Sahabi رضي الله تعالى عنه confirmed saying, "Yes, I have heard Rasulullaah ﷺ say that when a Muslim conceals the faults of his fellow Muslim brother in this world, Allaah shall conceal his faults on the Day of Qiyaamah." The first Sahabi رضي الله تعالى عنه then said, "I too have heard this Hadith from Rasulullaah ﷺ."(1)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه Travels to Egypt to Hear a Hadith from Hadhrat Uqba bin Aamir رضي الله تعالى عنه

Hadhrat Ibn Jurayj narrates that Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه travelled all the way to Egypt to see Hadhrat Uqba bin Aamir رضي الله تعالى عنه. When he arrived there, he said, "I wish to ask you about a Hadith that besides you and I, no other companion of Rasulullaah ﷺ survives who had heard it. What did you hear Rasulullaah ﷺ say about concealing the faults of a Muslim?" Hadhrat Uqba رضي الله تعالى عنه replied, **"I have heard Rasulullaah ﷺ say, 'Whoever conceals the fault of a Mu'min in this world, Allaah shall conceal his faults on the Day of Qiyaamah.'"** Hadhrat Abu Ayyoob رضي الله تعالى عنه then returned to Madinah and had already narrated the Hadith to others before even alighting from his conveyance.(2)

Hadhrat Uqba bin Aamir رضي الله تعالى عنه Travels to see Hadhrat Maslama bin Mukhallad رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه Travels to see Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه

Hadhrat Makhool narrates that when Hadhrat Uqba bin Aamir رضي الله تعالى عنه went to see Hadhrat Maslama bin Mukhallad رضي الله تعالى عنه, an argument ensued between the usher and Hadhrat Uqba رضي الله تعالى عنه. Hearing the voice of Hadhrat Uqba رضي الله تعالى عنه, Hadhrat Maslama رضي الله تعالى عنه permitted him entry. (When he entered) Hadhrat Uqba رضي الله تعالى عنه said, "I have not come merely to visit you, but have come for an urgent need. Do you remember the day when Rasulullaah ﷺ said, 'If a person conceals a sin that he knows his brother committed,, Allaah will conceal his sins on the Day of Qiyaamah'?" When Hadhrat Maslama رضي الله تعالى عنه confirmed that he did remember, Hadhrat Uqba رضي الله تعالى عنه said, **"That is why I have come."** (3)

Hadhrat Abdullaah bin Buraydah narrates that a Sahabi رضي الله تعالى عنه once travelled all the way to Egypt to see Hadhrat Fudhala bin Ubayd رضي الله تعالى عنه about a Hadith. (4)

Another similar narration adds the Sahabi رضي الله تعالى عنه came to Hadhrat Fudhala رضي الله تعالى عنه at a time when he was feeding his camel. When Hadhrat Fudhala رضي الله تعالى عنه welcomed the Sahabi رضي الله تعالى عنه, he said, "I have not come on a mere visit. Both you

(1) Ahmad. Haythami (Vol.1 Pg.134) has commented on the chain of narrators.
(2) Ahmad. A similar narration has been reported by Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.93).
(3) Tabraani in his *Kabeer* and Awsat, as quoted by Haythami (Vol.1 Pg.134).
(4) Abu Dawood, as quoted in Fat'hul Baari (Vol.1 Pg.128).

and I have heard a particular Hadith from Rasulullaah ﷺ and I (have come in the) hope that you still remember it." "What is the Hadith?" Hadhrat Fudhala رضي الله تعالى عنه asked. The narration continues further. (1)

Hadhrat Ubaydullaah bin Adi رضي الله تعالى عنه Travels to see Hadhrat Ali رضي الله تعالى عنه and the Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Travelling in Search of Knowledge

Hadhrat Ubaydullaah bin Adi رضي الله تعالى عنه says, "When I heard that Hadhrat Ali رضي الله تعالى عنه knew a particular Hadith, I feared that if he passed away, I would be unable to hear it from anyone else. I therefore embarked on my journey until I reached him in Iraq." (2) Another narration adds that Hadhrat Ubaydullaah bin Adi رضي الله تعالى عنه said, "When I asked Hadhrat Ali رضي الله تعالى عنه about the Hadith, he narrated it to me but then made me promise that I would never report it to anyone else. I wish that he had not done that so that I could have narrated it to you people." (3)

The statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه shall shortly be related in which he said, **"If I knew of anyone who has more knowledge of Allaah's Book than I, I would definitely travel to him."** (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad ﷺ than I have, I shall certainly go to him to increase the knowledge I have." (5)

Learning from Worthy and Reliable People and what Happens when Knowledge Lies with People Unworthy of it

Rasulullaah ﷺ Sends Hadhrat Abu Tha'laba رضي الله تعالى عنه to Learn from Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه and Praises him

Hadhrat Abu Tha'laba رضي الله تعالى عنه says, "I once went to Rasulullaah ﷺ with the request to refer me to someone who could teach well. Rasulullaah ﷺ then referred to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, saying, 'I am referring you to someone who will give you excellent education and teach you exceptional manners." (6)

Another narration states that Hadhrat Abu Tha'laba رضي الله تعالى عنه added, "When I came to Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه, he was busy talking with Hadhrat

(1) Daarmi (Pg.55).
(2) Khateeb, as quoted in Fat'hul Baari (Vol.1 Pg.128). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(3) Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(4) Bukhaari.
(5) Ibn Asaakir.
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95).

Basheer bin Sa'd Abu Nu'maan رضي الله تعالى عنه. Seeing me approach, they fell silent. 'O Abu Ubaydah!' I said, 'By Allaah! This is not how Rasulullaah ﷺ addressed me (he did not fall silent when I came).' He said, 'Sit down so that we may narrate a Hadith to you. Rasulullaah ﷺ said, 'While you now have a Nabi in your midst, there shall soon come Khilaafah on the pattern of Nabuwaat, to be followed by monarchy and tyranny." (1)

Rasulullaah ﷺ Makes it Clear that Seeking Knowledge from Unworthy People is Amongst the Signs of Qiyaamah

Hadhrat Anas رضي الله تعالى عنه narrates, "I once asked Rasulullaah ﷺ when the time will come when people will stop enjoining good and forbidding evil. Rasulullaah ﷺ replied, **'When that appears amongst you as appeared amongst the Bani Israa'eel before you.' 'O Rasulullaah ﷺ!' we submitted, 'And what was that?' Rasulullaah ﷺ replied, 'When the best amongst you start to compromise (principles), when the sinners amongst you start being shameless, when kingship falls to the lot of your youngsters and when the knowledge of Deen is carried by the wretches amongst you."** (2)

Hadhrat Abu Umayyah Jumhi رضي الله تعالى عنه reports that when they once asked Rasulullaah ﷺ about the signs of Qiyaamah, Rasulullaah ﷺ said, **"Amongst the signs of Qiyaamah is that knowledge will be sought from juniors."** (3)

Statements of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Acquiring Knowledge from Seniors

Hadhrat Abdullaah bin Ukaym narrates that Hadhrat Umar رضي الله تعالى عنه used to say, "Remember that the most truthful words are those of Allaah, the best way of life is that of Muhammad ﷺ and the worst of matters are those that have been fabricated (matters that have been made part of Deen when they are not). Take note of the fact that people will always remain in good stead **as long as their knowledge comes to them from their seniors."** (4)

Hadhrat Bilaal bin Yahya reports that Hadhrat Umar رضي الله تعالى عنه said, "I know exactly when people will remain righteous and when they will start to degenerate. When the knowledge of Deen will stem from juniors, the seniors will disregard them (and degeneration will start). However, when knowledge will stem from the seniors and the juniors will follow them, both groups will be rightly guided." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "People will always remain

(1) Tabraani. Haythami (Vol.5 Pg.189) has commented on the chain of narrators.
(2) Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.139). Ibn Abdul Birr has also reported the narration in his Jaami (Vol.1 Pg.157)
(3) Ibn Abdul Birr in his Jaami. Tabraani has also reported the narration but Haythami (Vol.1 Pg.135) has commented on the chain of narrators.
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.158).
(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.158).

righteous and steadfast as long as their knowledge of Deen comes to **them from the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ and from their seniors.** However, as soon as it starts coming from their juniors, they will all be destroyed." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "People will always remain in good stead as long as they acquire their knowledge of Deen from their seniors. However, as soon they start acquiring it from their juniors and sinners, they will all be destroyed." (2)

Another narration quotes Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه as saying, "You people will remain in good stead as long as the knowledge of Deen remains in the custody of your seniors. However, as soon as it is entrusted to the juniors, **they will start to regard the seniors as fools.**" (3)

Hadhrat Mu'aawiya رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Both Warn Against Acquiring Knowledge from people who are not Worthy of it

Hadhrat Mu'aawiya رضي الله تعالى عنه said, "Verily the most effective tool for leading people astray is a man who recites the Qur'aan without understanding it and then proceeds to teach it to children, **slaves and women who in turn use it to argue with the scholars.**" (4)

Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "I do not fear for this Ummah a Mu'min whose Imaan restrains him nor a sinner whose sinful life is manifest. However, what I do fear for them is a man who learns the Qur'aan until his tongue is fluent with it **but then interprets the Qur'aan in a manner it should not be interpreted.**" (5)

Hadhrat Uqba bin Aamir رضي الله تعالى عنه Emphasises to his Children to Accept Ahadeeth Only from Reliable Sources

When Hadhrat Uqba bin Aamir رضي الله تعالى عنه was on his deathbed, he advised his sons saying, "Dear sons! I forbid you from three things, so take note of what they are. Never accept a Hadith of Rasulullaah ﷺ except from a reliable person, never ask for loans even though you may have to wear coarse clothing and never take to writing poetry because it will distract your hearts from the Qur'aan." (6)

The Sermon Hadhrat Umar رضي الله تعالى عنه Delivered at Jaabiyah About Acquiring Knowledge from the Scholars of the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that it was at Jaabiya that Hadhrat

(1) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.135). Ibn Abdul Birr has also reported the narration in his Jaami (Vol.1 Pg.159).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.159).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.159).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194).
(6) Tabraani. Haythami (Vol.1 Pg.140) has commented on the chain of narrators.

Umar رضي الله تعالى عنه delivered a sermon to the people saying, "Whoever has any queries about **the Qur'aan** should go to **Ubay bin Ka'b** رضي الله تعالى عنه, whoever has any queries about **inheritance** should go to **Zaid bin Thaabit** رضي الله تعالى عنه, whoever has any queries about **Fiqh** should go to **Mu'aadh bin Jabal** رضي الله تعالى عنه and whoever requires **money** should come to me because Allaah has given me authority over it and entrusted me with its distribution." (1)

Salutations and Glad Tidings for the Student

Rasulullaah ﷺ Welcomes Hadhrat Safwaan bin Assaal رضي الله تعالى عنه

The narration has passed at the beginning of the chapter(2) in which Hadhrat Safwaan bin Assaal Muraadi رضي الله تعالى عنه says, "I once came to Rasulullaah ﷺ in the Masjid as he was reclining on his red shawl. 'O Rasulullaah ﷺ!' I said, 'I have come to seek knowledge.' Rasulullaah ﷺ exclaimed, **'Welcome to the seeker of knowledge! Verily out of the love for what the person seeking knowledge is out to seek, the angels encircle him with their wings and then mount each other until they reach the sky above the earth.'"**

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه Welcomes Some Students

Hadhrat Abu Haaroon narrates that whenever they went to Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, he would say, "Welcome to the people about whom **Rasulullaah** ﷺ gave us emphatic instructions! Rasulullaah ﷺ said, 'People are your followers and men will come from far-off places to acquire an understanding of Deen from you. **When they come to you, it is my emphatic instruction to you to treat them well."** (3)

Another narration states that Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه quoted Rasulullaah ﷺ as saying, "People will come from the East to learn from you. It is my emphatic instruction that when they come to you, you must treat them well." Hadhrat Abu Haaroon narrates that whenever Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه saw them, he would say, "Welcome to the people about whom Rasulullaah ﷺ gave us emphatic instructions!" (4)

Another narration(5) adds that part of Rasulullaah ﷺ's instruction was, **"Teach them that which Allaah has taught you."** Yet another narration states that Rasulullaah ﷺ said, "Soon people will come to you from the ends of the earth to ask you about your Deen. When they arrive, **accommodate them and teach them and it is my emphatic instruction that you must treat them well."**

(1) Tabraani in his Awsat. Haythami (Vol.1 Pg.135) has commented on the chain of narrators.

(2) Under the heading "The Encouragement Rasulullaah ﷺ Gave towards Knowledge" and the subheading "Rasulullaah ﷺ Welcomes Hadhrat Safwaan bin Assaal رضي الله تعالى عنه who had come to Seek Knowledge".

(3) Tirmidhi.

(4) Tirmidhi and Ibn Maajah (Pg.37). Haakim (Vol.1 Pg.88) has reported a similar narration from reliable sources as confirmed by Dhahabi.

(5) Ibn Jareer and Ibn Asaakir.

Yet another narration states that Rasulullaah ﷺ added, "Teach them and say to them, 'Welcome! Welcome! Come closer!'"(1)

Whenever the young students came to Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, he would say, "Welcome to the people about whom Rasulullaah ﷺ gave us emphatic instructions! Rasulullaah ﷺ gave us instructions to accommodate them in our gatherings and to make them understand the Ahadeeth because you people are our successors and are the ones who will narrate Ahadeeth after us." Amongst the things Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه used to say to the new students was, "If there is anything you do not understand, do ask me to explain it to you because I prefer you leaving here after understanding rather than leaving without understanding." (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Welcomes Students

Hadhrat Ismaa'eel reports that so many of them once went to visit Hadhrat Hasan that they filled his house. Pulling his legs together, he said, "So many of us once went to visit Hadhrat Abu Hurayrah رضي الله تعالى عنه that we filled his house. Pulling his legs together, he said, 'So many of us once went to visit Rasulullaah ﷺ that we filled his house. Rasulullaah ﷺ was lying down on his side, but when he saw us, he pulled his legs together and said, 'After my demise, people of various nationalities shall soon come to you in search of knowledge. You should welcome them, greet them and teach them.' By Allaah! We have also met such people (after the Sahabah رضي الله تعالى عنهم) who neither welcomed us, greeted us nor taught us anything. All they did when we went to them was to act harshly with us." (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه Smiles when Narrating Ahadeeth

Hadhrat Ummu Dardaa رضي الله تعالى عنها says, "Whenever Hadhrat Abu Dardaa رضي الله تعالى عنه narrated Ahadeeth to people, he would always smile. I once said to him, 'I fear that people would regard you to be a fool.' He explained, 'Rasulullaah ﷺ also smiled whenever he narrated Ahadeeth.'"(4)

Gatherings of Knowledge and Being in the Company of Ulema

Rasulullaah ﷺ Encourages the Gatherings of Knowledge and the Sahabah رضي الله تعالى عنهم Sit in Groups Around him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(3) Ibn Maaja'h (Pg.37).
(4) Ahmad and Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.131) has commented on the chain of narrators.

asked, "O Rasulullaah ﷺ! Which of our companions are best?" Rasulullaah ﷺ replied, **"The person who reminds you of Allaah when you look at him, whose speech increases your knowledge and whose deeds remind you of the Aakhirah."** (1)

Hadhrat Qurra رضي الله تعالى عنه reports that when Rasulullaah ﷺ sat in a gathering, **the Sahabah رضي الله تعالى عنهم would sit in groups around him (to learn and teach, asking Rasulullaah ﷺ when they needed to).**" (2)

The Gatherings of the Sahabah رضي الله تعالى عنهم after the Fajr Salaah

Hadhrat Yazeed Raqaashi says that after narrating Ahadeeth to them, Hadhrat Anas رضي الله تعالى عنه would say, "By Allaah! This Hadith has not been learnt as you people learn when people gather around a person who lectures to them. **What used to happen is that the Sahabah رضي الله تعالى عنهم used to sit in groups after the Fajr salaah to recite the Qur'aan and learn the compulsory and optional aspects of Deen.**"(3)

Rasulullaah ﷺ Sits with a Gathering of the Sahabah رضي الله تعالى عنهم that Included many Poor People

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه relates, "I was sitting with a group of Muhaajireen amongst whom were people who (because of poverty) had so little clothing that they were hiding behind each other. A Qaari of ours was busy reciting the Qur'aan and we were all busy listening to Allaah's Book. Rasulullaah ﷺ (arrived there and) said, 'All praise is for Allaah who has created in my Ummah people with whom I have been instructed to remain with.' The group turned and faced Rasulullaah ﷺ, who recognised none of them besides myself. Rasulullaah ﷺ then said, 'O impoverished Muhaajireen, listen to the good news that you will have perfect light on the Day of Qiyaamah. You will enter Jannah half a day before the rich, which is equal to five hundred years.'"(4)

Rasulullaah ﷺ Prefers the Gathering of Knowledge to the Gathering of Dhikr

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by two gatherings in his Masjid. **While the people in one gathering were making du'aa to Allaah and concentrating on this, the other was learning and teaching Fiqh.** Rasulullaah ﷺ remarked, "While both gatherings are doing excellent work, the one is superior than the other. As for the one, they are making du'aa to Allaah and concentrating on this. If Allaah wills, He shall grant them (what they ask) and if He wills, He may refuse them. **As for the others, they are learning and teaching the ignorant and I have been sent as a teacher.**" Rasulullaah ﷺ

(1) Abu Ya'la. Mundhiri (Vol.1 Pg.76) has commented on the chain of narrators.
(2) Bazzaar.
(3) *Majma'uz Zawaa'id* (Vol.1 Pg.132).
(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.57). Abu Nu'aym has reported the narration at greater length in his *Hilya* (Vol.1 Pg.342).

therefore sat with this second group. (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Sit One Night in a Gathering of Knowledge

Hadhrat Abu Bakr bin Abu Moosa narrates that Hadhrat Abu Moosa رضي الله تعالى عنه once went to Hadhrat Umar رضي الله تعالى عنه after Isha. "What brings you here?" Hadhrat Umar رضي الله تعالى عنه asked. "I have come to speak with you," Hadhrat Abu Moosa رضي الله تعالى عنه replied. "At this hour?" Hadhrat Umar رضي الله تعالى عنه remarked. When Hadhrat Abu Moosa رضي الله تعالى عنه informed Hadhrat Umar رضي الله تعالى عنه that it was an important matter of Fiqh that he needed to discuss, Hadhrat Umar رضي الله تعالى عنه sat up and the two men discussed for a long while. Thereafter, Hadhrat Abu Moosa رضي الله تعالى عنه said, "What about the (Tahajjud) salaah, O Ameerul Mu'mineen?" Hadhrat Umar رضي الله تعالى عنه replied, "It was in salaah that I had been engaged (when you arrived)." (2)

The Incident of Hadhrat Jundub Bajali with Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Concerning Seeking Knowledge

Hadhrat Jundub bin Abdullaah Bajali says, "When I arrived in Madinah to seek knowledge, I entered the Masjid of Rasulullaah ﷺ where I saw people engaged in discussions in various groups. Passing by the groups, I eventually arrived at a group in which there sat a pale man wearing two pieces of cloth and who appeared to have just arrived from a journey. I heard him say, 'I swear by the Rabb of the Kabah that the people in authority have been destroyed and I am not sorry for them!' This he repeated several times. I then sat down with him and he continued to narrate Ahadeeth for some time. When he got up to leave, I asked the people who he was. They said, 'He is the leader of the Muslims! He is Hadhrat Ubay bin Ka'b رضي الله تعالى عنه.'

I then followed him to his house, which I discovered was in a dilapidated state. I also discovered that he was very ascetic, had severed all ties with this world and was a man of habit. When I greeted him, he replied to my greeting and asked me where I came from. When I informed him that I was from Iraq, he remarked, 'They (Iraqis) are people who ask even more questions than I do.' This remark made me very angry and I immediately fell to my knees, raised my hands like this before my face and faced the Qibla saying, 'O Allaah! It is to You that I complain. We have spent our wealth, tired our bodies and rode our conveyances in search of knowledge. However, when we meet them, they are inhospitable and make remarks about us!' Hadhrat Ubay رضي الله تعالى عنه started to weep and tried to pacify me saying, 'Oh dear! I did not mean to offend you. I really did not mean to offend you.' He then said, 'O Allaah! I make a promise with You that if you keep me alive until Friday, I shall definitely state what I heard Rasulullaah ﷺ say without

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.50). Daarmi has reported a similar narration.
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).

fearing reproach from anyone.'

After he said that, I left him and waited for Friday. When I left my room that Thursday for something, I found the streets jammed with people. I could see hordes of people on very street I took. 'What is the matter with the people?' I asked. 'You must be a stranger here?' the people asked. When I confirmed that I was, they said, 'The leader of the Muslims Ubay bin Ka'b رضي الله تعالى عنه has passed away.' When I later met Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه in Iraq and related to him the incident of Hadhrat Ubay رضي الله تعالى عنه, he sighed, 'How tragic! If only he had lived so that you could have reported his words to us!'"[1]

Hadhrat Imraan bin Husayn رضي الله تعالى عنه Narrates Ahadeeth in the Masjid of Basrah

Hadhrat Hilaal bin Yasaaf says, "When I arrived in Basrah and entered the Masjid, I saw an old man with white hair and a white beard leaning against a pillar and narrating Ahadeeth to a group of people. When I enquired about the man, I was informed that he was Hadhrat Imraan bin Husayn رضي الله تعالى عنه."[2]

People Flock to the Door of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, who Taught them all Aspects of Deeni Knowledge

Hadhrat Abu Saalih says, "I have seen such a large gathering around Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه that if the entire tribe of the Quraysh boasted about such numbers, they would be the envy of all. I have seen so many people flock to him that the street could not even contain them and none was able to move forward or backward. When I went in and informed him about all the people at his door, he instructed me to fetch some water for him to perform wudhu. He then performed wudhu and sat down saying, 'Go outside and announce that whoever wishes to **ask about the Qur'aan and its words and meaning should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said.

When they had left, he instructed, 'Go outside and announce that whoever wishes to **ask about the Tafseer of the Qur'aan and its interpretation should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said. When they had left, he again instructed, 'Go outside and announce that whoever wishes to ask about **what is Halaal and Haraam and about Fiqh** should come in.' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to

(1) Ibn Sa'd (Vol.3 Pg.501).
(2) Ibn Sa'd (Vol.4 Pg.291).

informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said.

When these people had left, he instructed me again saying, 'Go outside and announce that whoever wishes to ask **about inheritance and the likes thereof should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. 'Now allow your brothers the opportunity,' he said. When they had left, he instructed, 'Go outside and announce that whoever wishes to ask **about Arabic, poetry and rare words should come in.**' When I went out and made the announcement, the people who entered filled the room as well as the entire house. In addition to informing them about everything they asked, he also told them much more. If the entire tribe of the Quraysh boasted about such numbers, they would really be the envy of all because I have never seen such a large gathering around any person." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Praises the Gatherings of Knowledge

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "The best of all gatherings is the one in which matters of wisdom are discussed." (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The best of all gatherings is the one in which matters of wisdom are disseminated and in which Allaah's mercy is anticipated." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "People with Taqwa are the chiefs, the jurists are the leaders and attending their gatherings is a means of increasing (one's Imaan and knowledge)." (4)

The Statements of Hadhrat Abu Juhayfah رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه in this Regard

Hadhrat Abu Juhayfah رضي الله تعالى عنه always used to say, "Sit in the company of the seniors, associate with the Ulema and mingle with the wise." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "It is the deep understanding a person has that will make him accompany and stay in contact with men of knowledge." (6) In another narration, Hadhrat Abu Dardaa رضي الله تعالى عنه added sitting in their gatherings.(7)

Respecting the Gatherings of Knowledge

Hadhrat Sahl bin Sa'd Saa'idi رضي الله تعالى عنه Gets Angry with People who Fooled Around in his Gathering

Hadhrat Abu Haazim says, "Hadhrat Sahl bin Sa'd Saa'idi رضي الله تعالى عنه was narrating

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.320). Haakim (Vol.3 Pg.538) has reported a similar narration.
(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.167).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.50).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.126).
(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.126).
(6) Ibn Abdul Birr in his Jaami (Vol.1 Pg.127).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).

the Ahadeeth of Rasulullaah ﷺ to a group of his people when some of them started turning to each other and talking. This made Hadhrat Sahl رضي الله تعالى عنه angry and he said, 'Look at them! Some of them are turning to talk to each other when I am narrating to them what my eyes have seen and my ears have heard. I swear by Allaah that I shall leave them and never return to them ever again!' 'Where will you go?' I asked. 'I shall go to wage Jihaad in the path of Allaah,' came the reply. 'But how will you fight in Jihaad,' I submitted, 'when (because of your old age) you are unable to ride a horse, strike a blow with a sword or even use a spear?' 'O Abu Haazim,' he said, 'I shall stand amongst the ranks of the soldiers to be struck by a stray arrow or rock by which Allaah shall bless me with martyrdom.'"(1)

The Conduct Of Ulema and Students

Rasulullaah ﷺ's Kind Address to a Youngster who Requested Permission to Fornicate

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that a youngster from the Quraysh once approached Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Do permit me to fornicate." The Sahabah رضي الله تعالى عنهم turned to him and started rebuking him saying, "Don't say that! Don't say that!" 'Bring him closer," Rasulullaah ﷺ said. When the youngster went close to Rasulullaah ﷺ, Rasulullaah ﷺ asked, "Would you like someone to fornicate with your mother?" "By Allaah!" the youngster exclaimed, "I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then," Rasulullaah ﷺ explained, "other people will also not want anyone to fornicate with their mothers."

Rasulullaah ﷺ continued, "Would you then like someone to fornicate with your daughter?" "By Allaah!" the youngster exclaimed again, "I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then," Rasulullaah ﷺ said, "other people will also not want anyone to fornicate with their daughters." Rasulullaah ﷺ asked further, "Would you like someone to fornicate with your sister?" Again the youngster exclaimed "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then other people will also not want others to fornicate with their sisters," Rasulullaah ﷺ said.

Again Rasulullaah ﷺ asked, "Would you like someone to fornicate with your paternal aunt?" Again the youngster exclaimed "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" "Then other people will also not want anyone to fornicate with their paternal aunts. Would you like someone to fornicate with your maternal aunt?" "By Allaah! I would never tolerate it! May Allaah sacrifice me for you, O Rasulullaah ﷺ!" the youngster exclaimed. "Then other people will also not want people to fornicate with their maternal aunts," Rasulullaah ﷺ said.

Rasulullaah ﷺ then placed his hand on the youngster's chest and prayed, "O Allaah! Forgive his sins, purify his heart and keep him chaste." Thereafter, the

(1) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.155) has commented on the chain of narrators.

youngster's attention never again swayed in that direction. (1)

Rasulullaah ﷺ Repeats Himself Thrice to Make himself Understood

Hadhrat Abu Umaamah رضي الله تعالى عنه says, "When Rasulullaah ﷺ spoke (something of importance), he would repeat himself thrice so that he would be understood." (2)

Hadhrat Aa'isha رضي الله تعالى عنها Instructs Hadhrat Ibn Abi Saa'ib to hold fast to Three Factors when Teaching

Hadhrat Sha'bi narrates that Hadhrat Aa'isha رضي الله تعالى عنها once said to the lecturer of Madinah Hadhrat Ibn Abi Saa'ib, "You must obey me in three factors, otherwise I shall oppose you most vehemently." Hadhrat Ibn Abi Saa'ib said, "I shall most definitely obey you, O Ummul Mu'mineen! What are they?" Hadhrat Aa'isha رضي الله تعالى عنها said, "(Firstly) Refrain from going out of your way to rhyme your du'aas because Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم never did this. (Secondly) You should deliver a lecture once every week. If you do not want to do so only once, you may do so twice or otherwise thrice at the most because you should never allow people to become tired of the Qur'aan. (Thirdly) I never want to find you going to people who are engaged in some discussion and then you cut short their talk (by starting your lecture). Rather leave them to talk and you start your lecture only when they approach you and ask you to talk." (3)

The Conduct of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when Teaching

Hadhrat Shaqeeq bin Salamah narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once came to them and said, "I know well that you people are sitting here but the only thing that prevents me from coming out to you every time is the fear of you getting tired. It was the practice of Rasulullaah ﷺ to consider us when delivering lectures for fear of ever tiring us out." (4)

Hadhrat A'mash narrates that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once passed by a man delivering a lecture, he said, "O lecturer! Do not make the people despondent (of Allaah's mercy)." (5)

Hadhrat Ali رضي الله تعالى عنه Describes a True Scholar

Hadhrat Ali رضي الله تعالى عنه once said, "Should I not inform you who a true scholar is. He is one who neither makes people despondent of Allaah's mercy nor grants them the licence to disobey Allaah. At the same time, he does not allow them to feel that they are immune from Allaah's punishment. He is one who does not turn his

(1) Tabraani and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).
(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.191). Abu Ya'la has reported a similar narration.
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.105)
(5) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.191) has commented on the chain of narrators.

attention to something else, thereby neglecting the Qur'aan. There is no good in the Ibaadah that is devoid of (the relevant) knowledge, no good in the knowledge that is devoid of understanding and piety and no good in the recitation of the Qur'aan that is devoid of contemplation." (1)

Rasulullaah ﷺ's Words to Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when Dispatching them to Yemen

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to Yemen, he addressed them saying, **"Assist each other, work together, teil the people good things and do not make them averse (to the Deen)."** When Hadhrat Mu'aadh رضي الله تعالى عنه delivered a lecture to the people, he encouraged them towards Islaam, developing a deep understanding of Deen and the Qur'aan. He also said, "I can inform you about those destined for Jannah and those destined for Jahannam. A person is destined for Jannah when people speak good of him and destined for Jahannam when they have no good to speak of him." (2)

The Statement of Hadhrat Abu Sa'eed رضي الله تعالى عنه Concerning the Gatherings of the Sahabah رضي الله تعالى عنهم and the Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning the True Aalim

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه said, "When the Sahabah رضي الله تعالى عنهم of Nabi ﷺ sat together, their discussion always concerned Deen unless one of them was reciting a Surah or having someone else recite a Surah." (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "A man can never occupy a respectable position as a scholar unless he is not jealous of those above him, does not look down on those beneath him **and does not seek a price for his knowledge."** (4)

The Statement of Hadhrat Umar رضي الله تعالى عنه Concerning the Conduct of an Aalim

Hadhrat Umar رضي الله تعالى عنه said, "Acquire knowledge and teach the people. Learn also the respectability and composure that goes with it. Humble yourself before those you learn from as well as before those you teach, and never be arrogant Ulema. In this manner, your ignorance will be unable to stand up to your knowledge." (5)

(1) Ibn Dharees, Abu Nu'aym in his *Hilya* (Vol.1 Pg.77), Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). In his *Isti'aab* (Vol.2 Pg.44), Ibn Abdul Birr has reported the words from Rasulullaah ﷺ.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.166).

(3) Haakim (Vol.1 Pg.94), reporting from reliable sources as confirmed by Dhahabi.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.135). Ahmad in his *Zuhd*, Bayhaqi, Ibn Abi Shaybah and others have reported a similar narration.

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Conduct of Students

Hadhrat Ali رضي الله تعالى عنه said, "Amongst the rights of an Aalim is that you should not pose too many questions to him, you should not press him to give answers and should not pressurise him if he chooses to ignore something. Also amongst his rights is that you should not hold his clothing (and compel him to teach) when he is tired, you should never point your finger at him, never hint at him with your eyes and never question his gatherings. You should also never wait for him to slip up and if he does, you should wait for him to correct himself and accept his excuse for the slip-up. Never tell him that someone else opposes his opinion, never disclose his secrets, never gossip to him about anyone and always maintain his honour in his presence and his absence. While you may greet people collectively, greet him specially and sit in front of him. If he has any need, beat others in serving him and never tire him by sitting too long with him. He is like a date palm by which you ought to wait for some benefit to fall to you at any time. **The Aalim occupies the status of a person who is fasting while fighting in Jihaad in the path of Allaah and when he passes** away, a void is created in Islaam that can never be filled until the Day of Qiyaamah. (Also take note that) Seventy thousand high-ranking angels of the heavens escort the student of Deen." (1)

The Conduct of Hadhrat Thaabit Bunaani with his Teacher Hadhrat Anas رضي الله تعالى عنه

Hadhrat Jameela the slave woman of Hadhrat Anas رضي الله تعالى عنه who mothered some of his children says, "Whenever Thaabit came to Hadhrat Anas رضي الله تعالى عنه, Hadhrat Anas رضي الله تعالى عنه would instruct me to bring him some perfume to apply to his hands saying, 'Ibn Ummu Thaabit (Hadhrat Thaabit) will not be satisfied until he kisses my hands.'"(2)

The Conduct of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه with Hadhrat Umar رضي الله تعالى عنه and his Awe for him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "For many years I had wanted to ask Hadhrat Umar bin Khattaab رضي الله تعالى عنه about an incident but it was my awe for him that prevented me from doing so. The opportunity eventually came when he lagged behind the rest of the people on a journey for Hajj or Umrah because he needed to attend to the call of nature. It was in a place called Araak in Marruz Zahraan and I was alone with him when he had completed. 'O Ameerul Mu'mineen!' I said, 'For many years I had wanted to ask you about an incident

(1) Murhibi and Ibn Abdul Birr in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.242), *Muntakhab Kanzul Ummaal* (Vol.4 Pg.73) and Khateeb in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(2) Abu Ya'la. Haythami (Vol.1 Pg.130) has commented on the chain of narrators.

but my awe for you prevented me from doing so.' 'Do not do that,' he said, 'Whenever you need to know anything, feel free to ask me. If I know anything, I shall inform you and if I do not, I shall tell you that I know nothing about it and you may ask someone who does.' I then asked, 'Who are the two women that Allaah speaks about who acted together against Rasulullaah ﷺ?' 'They were Aa'isha رضي الله تعالى عنها and Hafsah رضي الله تعالى عنها,' Hadhrat Umar رضي الله تعالى عنه replied. The narration continues to relate the incident at length. (1)

The Awe Hadhrat Sa'eed bin Musayyib had for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه

Hadhrat Sa'eed bin Musayyib says, "I once said to Hadhrat Sa'd bin Maalik (Abi Waqqaas) رضي الله تعالى عنه, 'I wish to pose certain questions to you, but I stand in too much awe of you.' 'Dear son of my brother,' he said, 'do not stand in awe of me. If you feel that I know anything, feel free to ask me.' I then asked, 'What was it that Rasulullaah ﷺ said to Hadhrat Ali رضي الله تعالى عنه when he appointed him as his deputy during the expedition to Tabook?' Hadhrat Sa'd رضي الله تعالى عنه replied, 'Rasulullaah ﷺ said, 'O Ali! Does it not please you to know that your status with me is like that of Haaroon عليه السلام with Moosa عليه السلام.'"(2)

Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه Responds to a Question by saying, "I have no knowledge on the subject"

Hadhrat Uthmaan bin Abdullaah bin Mowhab narrates that Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه was passing through an oasis when the people questioned him about a matter of inheritance. Hadhrat Jubayr رضي الله تعالى عنه responded by saying, **"I have no knowledge on the subject.** You may however send someone with me and I will enquire about it on your behalf." The people sent someone with him and Hadhrat Jubayr رضي الله تعالى عنه posed the question to Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه remarked, "Whoever wishes to be an Aalim with keen understanding should do as Jubayr bin Mut'im رضي الله تعالى عنه has done. When asked about something he did not know, he said, **'Allaah knows best.'"**(3)

The Conduct of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in his Teaching

Hadhrat Mujaahid reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was once questioned about an aspect of children's inheritance, he replied, "I do not know." "What prevents you from replying?" someone asked. His reply was, "When Abdullaah bin Umar was asked about something he did not know, he replied by saying, 'I do not know.'"(4)

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.112).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.112). Ibn Sa'd (Vol.3 Pg.24) has also reported the narration with some additions.
(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(4) Ibn Abdul Birr in his *Isti'aab* (Vol.2 Pg.52).

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was questioned about something he had no knowledge of, he replied by saying, "I have no knowledge on the subject." As the man turned to leave, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said to himself, "When Abdullaah bin Umar was questioned about something he had no knowledge of, he replied by saying, 'I have no knowledge on the subject.'"(1)

Hadhrat Uqba bin Muslim says, "I stayed with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for thirty four months and on many occasions when he was questioned about something, he would reply by saying, 'I do not know.' He would then turn to me saying, 'Do you know what those people wanted (by asking me about something I had no knowledge of)? **They intended making our backs a bridge to Jahannam.**'"(2)

Hadhrat Naafi narrates that a man once posed a question to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه lowered his head and did not respond for such a long time that the man thought his question had not been heard. "May Allaah have mercy on you," the man said, "Did you not hear my question?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied by saying, "I certainly did hear it. However, it seems like you people feel that Allaah will not question us about the things you ask us about. May Allaah have mercy on you! **Leave us to think about your question.** If we have a reply, we will inform you, otherwise we shall tell you that we do not know." (3)

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about an Aalim Conceding that he does not know

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "O people! When a person is questioned about something he has knowledge about, he should give the reply and if he does not have the knowledge, he should say, 'Allaah knows best'. To say 'Allaah knows best' in reply to something one does not know is also and integral part of knowledge. Addressing His Nabi صلى الله عليه وسلم, Allaah says:

﴿قُلْ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ۝﴾ (سورة ص: آيت ٨٦)

(O Rasulullaah صلى الله عليه وسلم!) Say, "I do not ask you people for any payment for this *(propagation of the message)*, and I am not among those who pretend *(those who pretend to know something when they do not)*." {Surah Saad, verse 86}(4)

Hadhrat Abdullaah bin Basheer states that when Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه was once asked a question, he replied by saying, "I have no knowledge on the subject." He then said, "What a great source of comfort! I was questioned

(1) Ibn Sa'd (Vol.4 Pg.144).
(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.54)
(3) Ibn Sa'd (Vol.4 Pg.168).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.51).

about something I did know and I conceded that I did not know." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, **"When an Aalim forsakes the statement 'I do not know', then he has reached his point of destruction."** Another narration also states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When an Aalim omits using the statement 'I do not know', then he has reached his point of destruction." (2)

The Conduct of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه when Teaching

Hadhrat Makhool reports that when Hadhrat Umar رضي الله تعالى عنه noticed that the people were getting tired as he narrated Ahadeeth to them, he would occupy them with planting trees. (3)

Hadhrat Abdullaah bin Mus'ab narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Do not pay more than forty Awqiya as dowry, even though the bride may be the daughter of Dhul Udda Qais bin Husayn Haarithi. If anyone pays more, I shall deposit the surplus into the state treasury." **A tall woman with a flat nose then stood up from the women's row saying,** "You do not have the authority to do that." "Why not?" asked Hadhrat Umar رضي الله تعالى عنه. She replied, "Because Allaah declares:

﴿وَاٰتَيْتُمْ اِحْدٰهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْئًا﴾ (سورة النساء: آيت٢٠)

...when you have given one of them a fortune, then do not take anything from it ...'" {Surah Nisaa, verse 20}

To this, Hadhrat Umar رضي الله تعالى عنه remarked, "The lady is right and the man is wrong." (4)

Hadhrat Muhammad bin Ka'b Qurazi رضي الله تعالى عنه narrates that a man once posed a question to Hadhrat Ali رضي الله تعالى عنه, to which he gave a reply. "O Ameerul Mu'mineen!" the man said, "That is not the answer." He then proceeded to give the correct answer, to which Hadhrat Ali رضي الله تعالى عنه conceded, "You are right and I was wrong." He then recited the verse:

﴿وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ۝﴾ (سورة يوسف: آيت٧٦)

Above every knowledgeable person is one who is more knowledgeable. {Surah Yusuf, verse 76} (5)

Hadhrat Sa'eed bin Musayyib says, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه and Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه used to debate a question so vehemently that an onlooker would be convinced that they could never be reconciled.

(1) Sa'd bin Nasr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241). Daarmi has reported a similar narration in bried, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(2) Abu Dawood and Maalik as quoted in Jaami Bayaanil Ilm (Vol.2 Pg.54).
(3) Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.131).
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.131).
(5) Ibn Abdul Birr in his Jaami (Vol.1 Pg.131). Ibn Jareer has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

However, they always parted ways most amicably (as if nothing had transpired between them)." (1)

For a Person to Forsake Attending a gathering of Knowledge so that a Group of People may Acquire Knowledge

The Incident of Hadhrat Uqba bin Aamir رضي الله تعالى عنه and his Tribe when they Came to Rasulullaah صلى الله عليه وسلم

Hadhrat Uqba bin Aamir رضي الله تعالى عنه relates, "I arrived riding with twelve members of my tribe to see Rasulullaah صلى الله عليه وسلم. When we had tied our camels, Mustahab companions said, 'Who will tend to the camels so that the rest of us could go and receive enlightenment from Rasulullaah صلى الله عليه وسلم? When we return, we will then convey to him what we heard from Rasulullaah صلى الله عليه وسلم.' I assumed the responsibility for a few days until the thought occurred to me that I may be duping myself because my companions were hearing from Nabi صلى الله عليه وسلم what I was not hearing and they were learning from him what I was not learning.

I therefore presented myself one day (leaving the others to tend to the camels). There I heard someone say that Nabi صلى الله عليه وسلم said, **'The person who performs a complete wudhu shall be free of sins as he was on the day his mother gave birth to him.'** This impressed me tremendously. Hadhrat Umar bin Khattaab رضي الله تعالى عنه then said, 'If you think that is impressive, you will be even more impressed if you had heard what was said before that.' 'Repeat if for me,' I pleaded, 'May I be sacrificed for you!' He said, **'Rasulullaah صلى الله عليه وسلم said that if a person dies without ascribing partners to Allaah, Allaah shall open for him all eight gates of Jannah so that he may enter from whichever gate he pleases.'** Rasulullaah صلى الله عليه وسلم then came out to us and I sat in front of him. He however turned his face away from me several times. When he did it for the fourth time, I asked, 'O Nabi of Allaah صلى الله عليه وسلم! May my parents be sacrificed for you! Why do you turn your face away from me?' Rasulullaah صلى الله عليه وسلم then turned to me saying, 'Do you prefer one or twelve?' Understanding what he meant, I returned to my companions." (2)

The Incident of Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه and his Tribe when they Came to Nabi صلى الله عليه وسلم

Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه reports, "I arrived with the delegation of the Thaqeef tribe when they came to see Rasulullaah صلى الله عليه وسلم. We were changing our clothes at Rasulullaah صلى الله عليه وسلم's door when it was asked, 'Who will hold our animals for us?' Each one of us wanted to go to Rasulullaah صلى الله عليه وسلم and did not want to stay behind. Because I was the youngest of them all, I said, 'If it pleases you, I shall hold your camels for you on condition that you make a promise to Allaah that you will wait here for me when you come out.' They made the promise and then went in to see Rasulullaah صلى الله عليه وسلم.

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.77). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.9 Pg.307).

When they came out, they said, 'Come! Let us go.' 'Where to?' I asked. 'Home,' they replied. I protested saying, 'I have left my home to come right here to Rasulullaah ﷺ's door just to return without seeing him after you had made me the promise you well acknowledge?!' 'Then hurry,' they said, 'because we have already done all the questioning for you. There is nothing that we have not asked Rasulullaah ﷺ about.' I then went in and said, 'O Rasulullaah ﷺ! Pray to Allaah to grant me a deep understanding of the Deen and to teach me.' 'What was it you said?' Rasulullaah ﷺ asked. When I repeated my request, Rasulullaah ﷺ remarked, 'You have asked me for something that none of your companions have asked. Go! You are now their Ameer and the Ameer of all of your tribe's people who come to you.'" The Hadith still continues further. (1) In another narration, Hadhrat Uthmaan bin Abul Aas رضي الله تعالى عنه states that when he entered, Rasulullaah ﷺ had a copy of the Qur'aan with him. This Rasulullaah ﷺ gave to him when he asked to have it. (2)

Learning, Teaching and Rehearsing the Knowledge of Deen and Questions that are Appropriate and those that are Inappropriate

The Sahabah رضي الله تعالى عنهم Rehearse in Rasulullaah ﷺ's Gathering and Ask him Questions

Hadhrat Anas رضي الله تعالى عنه says, "When we used to sit with Rasulullaah ﷺ as he narrated Ahadeeth to us, we would sometimes number as many as sixty. Then when Rasulullaah ﷺ needed to leave for some need, we would rehearse amongst ourselves, repeating (what Rasulullaah ﷺ said) one after the other so that it was firmly rooted in to hearts by the time we left." (3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "After Rasulullaah ﷺ performed the Fajr salaah, we would turn towards him. Some of us would then ask him about the Qur'aan, others about inheritance and others about dreams." (4)

The Words of Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه to his Companions in this Regard

When his companions used to come to him, Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه would say to them, "Learn and teach each other, convey glad tidings and increase (your knowledge). May Allaah increase you in all good, love you and love all those who love you. Rehearse the lessons (you have learnt) because the reward for the last one is as great as that of the first. You should also add

(1) Tabraani. Haythami (Vol.9 Pg.371) has commented on the chain of narrators.
(2) Tabraani.
(3) Abu Ya'la. Haythami (Vol.1 Pg.161) has commented on the chain of narrators.
(4) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.159) has commented on the chain of narrators.

Istighfaar to your discussions." (1)

Statements of Hadhrat Abu Sa'eed رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning Rehearsing what was Learnt

Hadhrat Abu Nadhra says that when they once requested Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه to write down Ahadeeth for them, he said, "I shall never write it for you and never make it like the Qur'aan. You should learn the Ahadeeth from us as we had learnt from Rasulullaah ﷺ (by memory and not in writing)." Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه also used to say, "Rehearse the Ahadeeth amongst yourselves because this reinforces the memory." (2)

Another narration quotes Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه as saying, "Rehearse the Ahadeeth amongst yourselves because this rejuvenates the memory." (3)

Hadhrat Ali رضي الله تعالى عنه said, "Rehearse the Ahadeeth amongst yourselves because if you do not do this, you will forget them." (4) Another narration states that Hadhrat Ali رضي الله تعالى عنه also added, **"Keep visiting each other."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Rehearse the Ahadeeth amongst yourselves because this keeps it alive." (6) Another narration quotes Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه as saying, **"Rehearsing (Deeni knowledge and the Ahadeeth) reaps the reward of (Nafl) salaah."** (7)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, **"I prefer rehearsing the knowledge of Deen for a part of the night to engaging in Ibaadah throughout the night."**(8)

Hadhrat Umar رضي الله تعالى عنه asks Hadhrat Ali رضي الله تعالى عنه Three Question and is Overjoyed with the Replies

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Hadhrat Umar رضي الله تعالى عنه once addressed Hadhrat Ali رضي الله تعالى عنه saying, "O Abul Hasan! There were times when you were present with Rasulullaah ﷺ when we were not and there were times when we were present with Rasulullaah ﷺ when you were not. I have three questions to pose to you. Do you know anything about them?" "What are they?" Hadhrat Ali رضي الله تعالى عنه asked. Hadhrat Umar رضي الله تعالى عنه said, "(Is it possible that) A man likes another when he has seen no good in him or dislikes a man when he has seen no bad in him?" "That is certainly possible," Hadhrat Ali رضي الله تعالى عنه replied, "Rasulullaah ﷺ once said, 'All souls had been gathered together in metaphysical realm where they met and associated. Those that got to know each

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).
(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.161).
(3) Haakim (Vol.1 Pg.94) and Ibn Abdul Birr in his Jaami (Vol.1 Pg.111).
(4) Haakim (Vol.1 Pg.95).
(5) Ibn Abi Shaybah, as quoted by Ibn Abdul Birr in his Jaami (Vol.1 Pg.101).
(6) Haakim (Vol.1 Pg.95).
(7) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.22).
(8) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.24).

other there, bond in this world and those who were detached there remain detached here.'"

"That was one question (to which we have a reply)," Hadhrat Umar رضي الله تعالى عنه said, "(the second question is that) when speaking about something, a man sometimes remembers and sometimes forgets." Hadhrat Ali رضي الله تعالى عنه responded by saying, "Rasulullaah ﷺ said, 'Every heart has clouds passing over it just as clouds pass across the moon. While the moon is shining, a cloud passes across it, causing the light to vanish, but it again shines through once the cloud has passed. Similarly, when a man is busy speaking, one of the clouds passes across (his heart), causing him to forget. Then when it passes by, he is once again able to remember."

"That was two questions," Hadhrat Umar رضي الله تعالى عنه said, "Now what about a man who sees dreams, some of which are true and others false." Hadhrat Ali رضي الله تعالى عنه said, "I have a reply for that as well. I heard Rasulullaah ﷺ say, 'Whenever any male or female falls into a deep sleep, their soul rises up to the *Arsh* (Allaah's throne). Those that awaken after reaching the *Arsh* have true dreams and those that awaken before reaching the *Arsh* have false dreams." Hadhrat Umar رضي الله تعالى عنه remarked, "These were three answers that I had been in search of. I thank Allaah that I have found them before my death." (1)

Hadhrat Umar رضي الله تعالى عنه Questions Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about the Differences Amongst the Ummah

Hadhrat Ibraaheem Taymi narrates that Hadhrat Umar رضي الله تعالى عنه was alone one day when he started thinking to himself. He then sent for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and asked him, "How will this Ummah have differences between them when their Book is one, their Nabi ﷺ is one and their Qibla is one?" "O Ameerul Mu'mineen!" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When the Qur'aan was revealed to us, we recited it knowing exactly for what reason every verse was revealed. However, after us there shall come many nations who will recite the Qur'aan without knowing why the various verses were revealed. **Every nation will therefore have its own opinion about every verse. When this happens, they will naturally have differences between them and when differences crop up, they will start to fight each other."** (In his grief over this) Hadhrat Umar رضي الله تعالى عنه rebuked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, who then left. Hadhrat Umar رضي الله تعالى عنه however realised the truth of what Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said and again called for him. When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه arrived, Hadhrat Umar رضي الله تعالى عنه said to him, "Do repeat what you have said." (2)

(1) Tabraani in his Awsat. Haythami (Vol.1 Pg.162) has commented on the chain of narrators.
(2) Sa'eed bin Mansoor, Bayhaqi and Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

Hadhrat Umar رضي الله تعالى عنه Questions the Sahabah رضي الله تعالى عنهم about a Particular verse and is Impressed by the Reply that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه gave

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates, "Hadhrat Umar رضي الله تعالى عنه once said, 'I recited a verse last night that kept me awake. (The verse is):

﴿اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَاَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ ۪ فَاَصَابَهَآ اِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝﴾ (سورة بقره: آيت٢٦٦)

Would any of you like to own a garden *(an orchard)* containing all types of fruit for himself, with palm trees, vines and rivers flowing beneath? *(Later, however)* He then suffers old age while he *(still)* has weak *(young)* children *(who cannot assist him)* and a severe wind carrying fire strikes *(his orchard)*, burning it down *(leaving him in desperate want when he most needs wealth to care for his children)*. In this manner does Allaah make His Aayaat clear for you so that you may ponder. {Surah Baqarah, verse 266}

'What does it refer to?' Hadhrat Umar رضي الله تعالى عنه wanted to know. When some people responded by saying, 'Allaah knows best', Hadhrat Umar رضي الله تعالى عنه said, 'I know well that Allaah knows best, but I have asked because if any of you know anything about it or have heard anything about it, he should inform me about what he has heard.' Everyone was silent. Hadhrat Umar رضي الله تعالى عنه then noticed me whispering something and said, 'Dear son of my brother! Say your piece and do not undermine yourself.' 'It is actions that are being referred to,' I said. 'What makes you say that actions are being referred to?' I said, 'It was something that came to my heart which I stated.' Hadhrat Umar رضي الله تعالى عنه then left me and started explaining it himself. He said, 'You are right, dear son of my brother. It is actions that are being referred to. A man is most in need of his orchard when he is old and when he has many dependents. He is also most in need of his actions on the Day of Qiyaamah. You are definitely right, dear son of my brother.'"[1]

Hadhrat Umar رضي الله تعالى عنه Questions Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Some Difficulty he was Experiencing with Surah Nasr

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "Because Hadhrat Umar رضي الله تعالى عنه used to allow me in with the veterans of Badr, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه objected saying, 'Why do you allow this youngster in with us when we have children his age?' Hadhrat Umar رضي الله تعالى عنه replied, 'He is of a calibre that you will

(1) Abd bin Humayd and Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.234) reporting from reliable sources as confirmed by Haakim (Vol.3 Pg.542)

soon come to know.' Hadhrat Umar رضي الله تعالى عنه therefore summoned them one day and called for me as well. I believe that he called them that day only to show me off to them. He said, 'What comments do you have about the (following) words of Allaah:

﴿إِذَا جَآءَ نَصْرُاللّٰهِ وَالْفَتْحُ ۝ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۭ اِنَّهٗ كَانَ تَوَّابًا ۝﴾ (سورة نصر)

(O Rasulullaah صلى الله عليه وسلم!) When Allaah's help *(to the Muslims)* and victory come and you see people entering the Deen of Allaah in droves then glorify the praises of your Rabb *(in gratitude for this great favour)* and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance. {Surah Nasr}

Some said, "Allaah is commanding us to praise him and seek His forgiveness when His help arrives and when he grants us victory.' Others conceded that they were unable to comment and others remained silent. Hadhrat Umar رضي الله تعالى عنه then said to me, 'O son of Abbaas! Do you share that view?' When I declared that I did not, he asked, 'Then what have you to say?' I replied, **'The Surah speaks of the demise of Rasulullaah صلى الله عليه وسلم** that Allaah is informing him about. Allaah is saying to Rasulullaah صلى الله عليه وسلم: 'When Allaah's help and victory, namely the Conquest of Makkah, come and you see people (entering the Deen of Allaah in droves), then this is an indication that your demise is imminent. At this stage, you should glorify the praises of your Rabb and seek forgiveness from Him. Without doubt, He is the Greatest Acceptor of repentance.' Hadhrat Umar رضي الله تعالى عنه then remarked, 'That is exactly what I understood.'"[1]

Another narration quotes that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Because Hadhrat Umar رضي الله تعالى عنه used to consult with me together with the senior Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه objected saying, 'Why do you consult him with us ...' The rest of the narration is like the one above. [2]

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Discuss a Verse and an Incident with Hadhrat Ali رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that he once asked Hadhrat Umar رضي الله تعالى عنه about the verse:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔـلُوْا عَنْ اَشْيَاۗءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ﴾ (سورة مائده: آيت ١٠١)

O you who have Imaan! Do not ask questions concerning those things that you will dislike when they are made known to you *(because they are too difficult to carry out)*. {Surah Maa'idah, verse 101}

(1) Sa'eed bin Mansoor, Ibn Sa'd, Abu Ya'la, Ibn Jareer, Ibn Mundhir, Tabraani, Ibn Mardway, Abu Nu'aym and Bayhaqi both in their Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.1 Pg.276). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.317)

(2) Haakim (Vol.3 Pg.539), reporting from reliable sources as confirmed by Dhahabi.

Hadhrat Umar رضي الله تعالى عنه explained, "When some people from amongst the Muhaajireen had certain doubts about their lineage, they said, 'We wish that Allaah would reveal verses of the Qur'aan concerning our lineage.' It was then that Allaah revealed the verse you have just recited."

Hadhrat Umar رضي الله تعالى عنه then asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه saying, "I know that if that companion of yours assumes the post of Khilaafah, he will be abstinent. However, I fear that he should not be carried away by conceit." "What are you saying, O Ameerul Mu'mineen?" Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه exclaimed, "You are well aware of (the virtues of) our companion. By Allaah! He has never changed or spoiled (after the demise of Rasulullaah ﷺ) and has never offended Rasulullaah ﷺ as long as he stayed with Rasulullaah ﷺ." Hadhrat Umar رضي الله تعالى عنه asked, **"And what about Abu Jahal's daughter that he wanted to marry while Faatima رضي الله تعالى عنها was still his wife (did this not upset Rasulullaah ﷺ)?"** Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه replied by arguing, "Concerning the decisive error Hadhrat Aadam عليه السلام made, Allaah says:

﴿فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ۝﴾ (سورة طه: آية ١١٥)

...but he forgot and We did not find him to be determined *(to disobey Our command)*. **{Surah TaaHaa, verse 115}**

Similarly, our companion was not determined to offend Rasulullaah ﷺ. The idea was merely a thought that no person is capable of driving out of the mind. In addition to this, people with a deep understanding and profound knowledge of Allaah's Deen are also prone to err sometimes. However, they retract and repent as soon as they are alerted." Hadhrat Umar رضي الله تعالى عنه then said, "A person will be sorely mistaken if he thinks that he will ever be able to dive and reach the depths (of knowledge and wisdom) with people like you." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Asks Hadhrat Aa'isha رضي الله تعالى عنها About a Hadith that Hadhrat Abu Hurayrah رضي الله تعالى عنه Reported about Attending Funerals

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that he was once sitting with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when Hadhrat Khabbaab came there saying, "O Abdullaah bin Umar رضي الله تعالى عنه! Have you heard what Abu Hurayrah رضي الله تعالى عنه is saying? He claims to have heard Rasulullaah ﷺ say, 'When a person accompanies a funeral bier from the house, performs the Janaazah salaah and then follows it until it has been buried, he will receive the reward of two Qiraats, each Qiraat being equal to Mount Uhud in magnitude. As for the person who returns after performing the Janaazah salaah, he shall have a reward equal in magnitude to Mount Uhud'."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه sent Hadhrat Khabbaab to Hadhrat Aa'isha

(1) Zubayr bin Bakkaar in his Muwaffaqiyaat, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.229).

رضي الله تعالى عنها with instructions to verify the words of Hadhrat Abu Hurayrah رضي الله تعالى عنه and to then report what she said back to him. In the meantime, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه took a handful of pebbles from the ground and kept turning them over in his hand until Hadhrat Khabbaab returned. When Hadhrat Aa'isha رضي الله تعالى عنها confirmed what Hadhrat Abu Hurayrah رضي الله تعالى عنه said, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه threw the pebbles down saying, "We have lost a great number of Qiraats." (1)

Another narration adds that Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "We (the poor men of Suffa) had neither plantations nor trade in the marketplaces to distract us from being with Rasulullaah ﷺ. All I did was to seek a word from Rasulullaah ﷺ to teach me or a morsel to feed me (I therefore heard a lot that others did not hear)." To this, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه remarked, "O Abu Hurayrah رضي الله تعالى عنه! You stayed more with Rasulullaah ﷺ than we did and therefore know more Ahadeeth than us." (2)

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning how Few Questions the Sahabah رضي الله تعالى عنهم Posed to Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "I have never seen people better than the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ. Until he passed away, they **did not ask him more than thirteen** questions, all of which appear in the Qur'aan (Some of these are): **"They (the Sahabah رضي الله تعالى عنهم) ask you (O Rasulullaah ﷺ) about the sacred months", "They ask you about wine and gambling", "They ask you about orphans", "They ask you about menstruation", "They ask you about the spoils of war", "They ask you about what they should spend".** The Sahabah رضي الله تعالى عنهم questioned Rasulullaah ﷺ only about matters **that were of benefit to them."**

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه stated further, "The first beings to perform Tawaaf of the Kabah were the angels. **Between the Hajar (Aswad) and the Rukn Yamaani are the graves of several Ambiyaa.** When any of these Ambiyaa was harassed by his people, he left them to worship Allaah here until he passed away." (3)

The Women of the Ansaar ask Rasulullaah ﷺ Questions about Deen and Hadhrat Ummu Sulaym رضي الله تعالى عنها asks about Wet Dreams

Hadhrat Aa'isha رضي الله تعالى عنها said, "The women of the Ansaar were the best of women. Modesty did not prevent them from asking questions about Deen and attaining a deep understanding of Deen." (4)

Hadhrat Ummu Sulaym رضي الله تعالى عنها narrates that she was sitting next to Rasulullaah

(1) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.302).
(2) Haakim (Vol.3 Pg.510). Ibn Sa'd (Vol.4 Pg.332) has reported a similar narration.
(3) Tabraani. Haythami (Vol.1 Pg.158) has commented on the chain of narrators. Bazzaar has reported a similar narration, as quoted in Al Itqaan.
(4) Ibn Abdul Birr in his Jaami (Vol.1 Pg.88).

ﷺ's wife Hadhrat Ummu Salamah رضي الله تعالى عنها when she asked, "O Rasulullaah ﷺ! Should a woman have a bath if she dreams that her husband is having intercourse with her?" "Shame on you, O Ummu Sulaym!" Hadhrat Ummu Salamah رضي الله تعالى عنها cried out, "You have disgraced all women in front of Rasulullaah ﷺ!" Hadhrat Ummu Sulaym رضي الله تعالى عنها responded by saying, "Allaah does not shy away from the truth and rather than remaining in darkness about the matters we find difficulty with, we must ask Rasulullaah ﷺ." Rasulullaah ﷺ replied to the question by saying, "Bless you, O Ummu Sulaym! The woman should take a bath if she finds any semen." "O Rasulullaah ﷺ!" Hadhrat Ummu Salamah رضي الله تعالى عنها exclaimed, "Do women also have semen?" "Then how else do her children resemble her?" Rasulullaah ﷺ asked, "Women are but offshoots of men." (1)

The Consequences of Asking too many Questions and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه's Condemnation of the Same

Hadhrat Sa'd رضي الله تعالى عنه, "People used to question each other about certain matters that Rasulullaah ﷺ mentioned and would then question Rasulullaah ﷺ so much about it that **although it had been Halaal, it would eventually be declared Haraam.**" (2)

Hadhrat Jaabir رضي الله تعالى عنه says, "The verses of *Li'aan* were revealed only because of the many questions that were asked." (3)

When people were posing too many questions to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, he said to Hadhrat Haarith bin Qais, "O Haar bin Qais! What do you think they ask so many questions for?" Hadhrat Haarith replied, "They want to know the answers only to forget them afterwards (they have no intention of putting their knowledge into practice)." To this, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه remarked, "I swear by the Being besides Whom there is none worthy of worship that You are right!" (4)

The Sahabah رضي الله تعالى عنهم Condemn Asking about Things that have not Occurred

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said, "O people! Never ask about things that have not happened because Hadhrat Umar رضي الله تعالى عنه use to curse people who asked about things that have not happened." (5)

Hadhrat Umar رضي الله تعالى عنه said, "It is not permissible to ask about things that have not happened because Allaah has already decreed everything that is still to happen." (6)

Hadhrat Khaarijah bin Zaid bin Thaabit narrates that his father (Hadhrat Zaid bin

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.88).
(2) Bazzaar. Haythami (Vol.1 Pg.158) has commented on the chain of narrators.
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.158).
(4) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.158).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.143).
(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).

Thaabit رضي الله تعالى عنه) would never voice his opinion concerning anything he was asked about until he ascertained whether the matter problem had already occurred. If it did not yet occur he would not say anything and he would comment only if it had occurred. Therefore, whenever he was once asked something, he queried, "Has it already happened?" "O Abu Sa'eed," the reply would come, "it has not yet happened, but we are preparing for it." "Then leave it," he would reply. It was then only when the incident actually occurred that he would duly inform the people (about what to do). (1)

Hadhrat Masrooq relates, "When I once questioned Hadhrat Ubay bin Ka'b رضي الله تعالى عنه about something, he asked, 'Has this actually occurred?' When I informed him that it did not, he remarked, 'Then let us rest until it does.'" Another narration(2) adds that he said, "Then let us rest until it does happen. Then when it does happen, we shall be able to apply ourselves and to get a solution for you." (3)

Hadhrat Aamir narrates that when Hadhrat Ammaar رضي الله تعالى عنه was once questioned about something, he asked, "Has this actually occurred?" When informed that it did not, he remarked, "Then leave us until it does. Then when it happens, we shall be able to apply ourselves and to get a solution for you." (4)

Learning and Teaching the Qur'aan and Reciting it to People

Rasulullaah ﷺ Encourages a Person who Earned a Profit to Learn the Qur'aan

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ and explained how much profit he had earned by buying (and selling) the shares of a particular tribe. "Should I not inform you about something even more profitable?" Rasulullaah ﷺ asked. "Can there be anything more profitable?" the man asked. Rasulullaah ﷺ replied, "For a man to learn ten verses of the Qur'aan." The man then went to learn ten verses, which he reported to Rasulullaah ﷺ. (5)

Rasulullaah ﷺ Teaches Hadhrat Ubay bin Ka'b رضي الله تعالى عنه the Virtue of Surah Faatiha

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates, "Rasulullaah ﷺ once said to me, 'Should I not inform you of a Surah, the like of which has not been revealed in the Torah, the Zaboor, the Injeel or the Qur'aan?' 'Certainly,' I replied. Rasulullaah ﷺ said, 'I expect that you will know it before you leave through that door.' Rasulullaah ﷺ then stood up and I stood up with him, as he continued

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).
(2) Ibn Sa'd (Vol.3 Pg.500).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.142).
(4) Ibn Sa'd (Vol.3 Pg.256).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.165).

speaking to me with my hand in his. I then started to slow down fearing that Rasulullaah ﷺ would leave before informing me about the Surah. As we drew close to the door, I said, 'O Rasulullaah ﷺ! The Surah that you promised me?' Rasulullaah ﷺ asked, 'What do you recite when you stand up in salaah?' I then recited Surah Faatiha. Thereafter, Rasulullaah ﷺ said, 'That's it! That's it! Those are the seven often repeated verses that I have been granted and about which Allaah speaks when He says:

﴿وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ۝﴾ (سورة حجر: آيت ٨٧)

Verily We have granted you *(O Muhammad ﷺ)* seven verses that are often repeated *(especially in salaah)*, and the Glorious Qur'aan. {Surah Hijr, verse 87}(1)

Rasulullaah ﷺ Teaches the Men of Suffa

Hadhrat Anas رضي الله تعالى عنه says, "Abu Talha رضي الله تعالى عنه once arrived (at the Masjid) to find Rasulullaah ﷺ teaching the men of Suffa with a portion of a rock tied to his belly in order to keep his back straight because of extreme hunger." (2)

Rasulullaah ﷺ Overhears Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Reciting the Qur'aan to some People

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه was once sitting at home and when some people gathered there, he started reciting the Qur'aan to them. A man then went to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Should I not tell something remarkable of Abu Moosa رضي الله تعالى عنه? He was sitting at home when some people gathered there and he started reciting the Qur'aan to them." "Can you find me a place to sit from where none of them will be able to see me?" Rasulullaah ﷺ asked. "Certainly," the man said. Rasulullaah ﷺ then went with the man, who seated him in a place from where none of the people could see him. After listening to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reciting the Qur'aan, Rasulullaah ﷺ remarked, "He recites in one of the tunes of the family of Dawood عليه السلام."(3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Teaches the Qur'aan in the Jaami Masjid of Basrah

Hadhrat Anas رضي الله تعالى عنه relates, "Hadhrat (Abu Moosa) Ash'ari رضي الله تعالى عنه once sent me to Hadhrat Umar رضي الله تعالى عنه. Hadhrat Umar رضي الله تعالى عنه asked, 'How was Ash'ari when you left?' I replied, 'He was busy teaching Qur'aan to the people when I left.' Hadhrat Umar رضي الله تعالى عنه remarked, 'Take note that he is an extremely intelligent man. You should however never let this reach his ears. How were the Bedouins when you left?' 'The Ash'ari people?' I asked. 'No, the people of **Basrah**,' he replied. 'They will be extremely offended to hear that (you are referring to them

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.220).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.342).
(3) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.360). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.94).

as Bedouins),' I remarked. Hadhrat Umar رضي الله تعالى عنه said, 'Then you need not inform them. **They will all remain Bedouins except for the man amongst them whom Allaah blesses with the inspiration to wage Jihaad in the path of Allaah."** (1)

Hadhrat Abu Rajaa Utaaridi says, "Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه used to come around to us in this Masjid of Basrah and sit in each gathering. I can still picture him wearing two white sheets as he taught the Qur'aan. It was from him that I learnt the Surah اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (Surah Alaq). It was the first Surah revealed to Allaah's Rasool Muhammad صلى الله عليه وسلم."(2)

Hadhrat Ali رضي الله تعالى عنه Memorises the Qur'aan after the Demise of Rasulullaah صلى الله عليه وسلم

Hadhrat Ali رضي الله تعالى عنه says, "When Rasulullaah صلى الله عليه وسلم left this world, I vowed never to remove my shawl from my back (would not rest) until I had memorised what was contained between the two covers (of the Qur'aan). **I therefore did not remove the shawl until I had memorised the entire Qur'aan."** (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Learns Surah Baqarah in Four Years

Hadhrat Maymoon رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه learnt Surah Baqara in four years. (4)

Hadhrat Salmaan رضي الله تعالى عنه Recites Surah Yusuf to the People in the Masjid of Madaa'in

A man from the Ashja tribe narrates that when the people of Madaa'in heard that Hadhrat Salmaan رضي الله تعالى عنه was in the Masjid, they continued arriving there until almost a thousand people had gathered. Hadhrat Salmaan رضي الله تعالى عنه stood up and bade the people to sit down. When they were all seated, he started reciting Surah Yusuf. The people then started dispersing and leaving until there were only about a hundred people left. Hadhrat Salmaan رضي الله تعالى عنه became very angry and said, **"You want an enchanting lecture, but when I recite the Book of Allaah to you, you start to leave!?"** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teaches Qur'aan to the People and Encourages them to Learn

Whenever Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه taught a verse of the Qur'aan to someone, he would say, "This (verse) is better than everything upon which the sun rises and everything upon the surface of the earth. He would then say this for

(1) Ibn Sa'd (Vol.4 Pg.162).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.256).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.67).
(4) Ibn Sa'd (Vol.4 Pg.121).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.203).

every verse of the Qur'aan. Another narration states that when people arrived at his house every morning, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would bade them to sit down and then passing by each person learning the Qur'aan, he would ask them which verse they had reached. When they informed him, he would then teach them the next verse and say, "Learn it because it is better for you than everything between the heavens and the earth. In fact, for a person to even look at a verse of the Qur'aan written somewhere outside the Qur'aan is better than everything between the heavens and the earth." **He would then proceed to the next person and tell him the same thing, until he had said it to each one of them.** (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه used to say to the people, "Ensure that you stick to this Qur'aan because it is Allaah's tablecloth (laden with food). Whoever is capable of taking anything from Allaah's tablecloth should do so. **Knowledge is acquired only through studies."** (2)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Verily this Qur'aan is Allaah's tablecloth (laden with food). Whoever is capable of learning anything from it should do so because the house most deprived of any good is the one that has nothing of the Allaah's Book within it. Indeed, the house with nothing of Allaah's Book in it is like a deserted house with none to occupy it and Shaytaan leaves the house in which he hears Surah Baqarah." (3)

Hadhrat Umar رضي الله تعالى عنه Instructs a Man to Leave his Door to Study the Qur'aan

Hadhrat Hasan narrates that Hadhrat Umar رضي الله تعالى عنه once said to a man who very often came to his door, "Go and study the Book of Allaah." The man left and Hadhrat Umar رضي الله تعالى عنه actually started to miss him. When Hadhrat Umar رضي الله تعالى عنه met him again, Hadhrat Umar رضي الله تعالى عنه almost rebuked him. the man said, "I have found in the Book of Allaah such things that have made me independent of being at Umar رضي الله تعالى عنه's door." (4)

What Amount of the Qur'aan Should every Muslim Learn

Hadhrat Umar رضي الله تعالى عنه said, "It is necessary for every Muslim man to learn six Surahs, two Surahs for the Fajr salaah, two Surahs for the Maghrib salaah and two Surahs for the Isha salaah." (5)

Hadhrat Miswar bin Makhrama رضي الله تعالى عنه says that he heard Hadhrat Umar رضي الله تعالى عنه say, "Learn Surah Baqarah, Surah Nisaa, Surah Maa'idah, Surah Hajj and Surah Noor because they contain the Faraa'idh." (6)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.167).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.129).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(6) Haakim and Bayhaqi.

Hadhrat Haaritha bin Mudarrib narrates that Hadhrat Umar رضي الله تعالى عنه wrote to them with instructions to learn Surah Nisaa, Surah Ahzaab and Surah Noor. (1) Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Learn Surah Baraa'ah, teach Surah Noor to your women and give them silver jewellery to wear." (2)

What a Person Ought to do when it is Difficult for him to Learn the Qur'aan

Hadhrat Abu Rayhaana رضي الله تعالى عنه reports that he once complained to Rasulullaah صلى الله عليه وسلم that it was difficult for him to learn the Qur'aan and that what he learnt escaped his memory. Rasulullaah صلى الله عليه وسلم advised him saying, **"Do not take on more than you can manage** and perform Sajdah (Nafl salaah) in abundance." Hadhrat Umayrah reports, "Hadhrat Abu Rayhaana came to Asqalaan where he used to perform Sajdah in abundance." (3)

Specialising in the Qur'aan

Hadhrat Qaradha bin Ka'b رضي الله تعالى عنه reports that when they were leaving for Iraq, Hadhrat Umar رضي الله تعالى عنه accompanied them to a place called Siraar. There Hadhrat Umar رضي الله تعالى عنه performed wudhu and said, "Do you know why I have walked with you?" "Yes," they replied, "you have walked with us because we are the Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم." Hadhrat Umar رضي الله تعالى عنه said, "(I have come to tell you that) You are headed for a region where the people are humming with the recitation of the Qur'aan just as bees are constantly humming. Do not preoccupy them by narrating Ahadeeth before them. They should occupy themselves with the Qur'aan alone and narrate few Ahadeeth of Rasulullaah صلى الله عليه وسلم. Proceed and I shall be with you."

When Hadhrat Qaradha رضي الله تعالى عنه arrived at there (in Iraq) and the people asked him to narrate Ahadeeth to them, he said, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه has prohibited us." (4)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Do not preoccupy them with Ahadeeth for it will prevent them from mastering the Qur'aan." Yet another narration states that Hadhrat Umar رضي الله تعالى عنه asked the Sahabah رضي الله تعالى عنهم, "Do you know why I have walked with you?" They replied, "You have walked with us because you wish to see us off and to honour us." Hadhrat Umar رضي الله تعالى عنه said, "In addition to that, I have come for another purpose as well. (I have come to tell you that) You are headed for a region where..." The rest of the narration is like the one above. (5)

(1) Abu Ubayd.
(2) Sa'eed bin Mansoor, Abu Shaikh and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).
(3) Abdul Ghaafir bin Salaamah Himsi in his Taareekh, as quoted in *Isaabah* (Vol.2 Pg.156).
(4) Haakim (Vol.1 Pg.102), reporting from reliable sources as confirmed by Dhahabi.
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.120). Ibn Sa'd (Vol.6 Pg.7) has reported a similar narration with the words "it will prevent them from specialising in the Qur'aan" in place of the words "it will prevent them from mastering the Qur'aan".

Reproaching Those who Question the Mutashaabih[1] Verses of the Qur'aan

Hadhrat Umar رضي الله تعالى عنه Reproaches Sabeegh for Questioning the Mutashaabih Verses of the Qur'aan

A freed slave of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that an Iraqi called Sabeegh in the Muslim army was questioning certain (Mutashaabih) verses of the Qur'aan and continued doing so until he reached Egypt. From there, Hadhrat Amr bin Al Aas رضي الله تعالى عنه sent him to Hadhrat Umar bin Khattaab رضي الله تعالى عنه. A messenger brought the letter to Hadhrat Umar رضي الله تعالى عنه and after he had read it, he asked, "Where is the man?" "He is still on the carriage," replied the messenger. Hadhrat Umar رضي الله تعالى عنه instructed, "Go see if he is still there because I will punish you very severely if he has escaped."

When Sabeegh came, Hadhrat Umar رضي الله تعالى عنه said to him, "What are your questions?" When he stated his case, Hadhrat Umar رضي الله تعالى عنه asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for a branch of a date palm. He then beat the man until his back was scarred. Hadhrat Umar رضي الله تعالى عنه then left him until his wounds healed. Thereafter, he repeated the treatment and again left him to recover. When Hadhrat Umar رضي الله تعالى عنه called him back for more of the same, Sabeegh pleaded with him saying, "O Ameerul Mu'mineen! If you wish to kill me, do so in a nice manner and if you intend to cure me, then I swear by Allaah that I have already been cured."

Hadhrat Umar رضي الله تعالى عنه then permitted him to return to his land but sent a letter with him to Hadhrat Abu Moosa **Ash'ari رضي الله تعالى عنه stating that none of the Muslims should associate with him.** When this became unbearable for him, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه wrote back to Hadhrat Umar رضي الله تعالى عنه stating that Sabeegh had truly reformed. It was only then that Hadhrat Umar رضي الله تعالى عنه permitted the people to associate with him. [2]

Another narration from Hadhrat Sulaymaan bin Yasaar states that a man from the Banu Tameem called Sabeegh bin Isl once arrived in Madinah. He had many books and always questioned the Mutashaabih verses of the Qur'aan. When Hadhrat Umar رضي الله تعالى عنه heard about this, he sent for Sabeegh while keeping some branches of the date palm ready for him. When he arrived, Hadhrat Umar رضي الله تعالى عنه asked him who he was. "I am the servant of Allaah, Sabeegh," came the reply. "And I am the servant of Allaah, Umar!" Hadhrat Umar رضي الله تعالى عنه retorted. Hadhrat Umar رضي الله تعالى عنه then motioned him (to come forward) and started beating him with

(1) Mutashaabih (plural - Mutashaabihaat): These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, "None knows their interpretation except Allaah" [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the Mutashaabih verses will not affect a person's life.

(2) Daarmi, Ibn Abdil Hakam and Ibn Asaakir.

the branches until his head was injured and blood started to drip down his face. Sabeegh then cried out, "Enough, O Ameerul Mu'mineen! By Allaah! That which was in my head has now disappeared." (1)

Another narration adds that Hadhrat Abu Uthmaan said, "Hadhrat Umar رضي الله تعالى عنه then wrote to instruct us not to associate with Sabeegh. Therefore, if he ever arrived, we would all disperse, even if we were a hundred people." (2)

Yet another narration states that whereas Sabeegh was then despised amongst his people after he had once been their leader. (3)

The Incident Between Hadhrat Umar رضي الله تعالى عنه and Some People who Arrived from Egypt

Hadhrat Hasan narrates that when some people met Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in Egypt, they said, "We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out. We wish to meet the Ameerul Mu'mineen to ask him about this." Therefore, when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه arrived in Madinah, these people arrived with him. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then went to Hadhrat Umar رضي الله تعالى عنه saying, "O Ameerul Mu'mineen! Some people met me in Egypt and said, 'We have come across some matters in the Qur'aan that we have been instructed to carry out when they cannot be carried out.' They therefore wished to meet you in this regard."

Hadhrat Umar رضي الله تعالى عنه asked for them to be brought before him and when they were, he called the one closest to him. Hadhrat Umar رضي الله تعالى عنه asked him, "I ask you to tell me in the name of Allaah and by the right Islaam has upon you whether you have read the entire Qur'aan." When the man replied that he did, Hadhrat Umar رضي الله تعالى عنه further asked, "Have you then gathered it all in your heart?" When he replied in the negative, Hadhrat Umar رضي الله تعالى عنه continued, "Have you then gathered it all in your sight?" When he again admitted that he did not, Hadhrat Umar رضي الله تعالى عنه asked, "Have you then memorised it all? Have you put it all into practice?" Hadhrat Umar رضي الله تعالى عنه then questioned each one of them in a like manner and after he had finished with the last of them, he said, "Umar's mother should have rather lost him! Do you expect me to make every person steadfast on the Book of Allaah?! Your Rabb knows well that we slip up." He then recited the verse:

﴿إِنْ تَجْتَنِبُوْا كَبَآئِرَ مَاتُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلاً كَرِيْمًا ۞﴾ (سورة نساء: آيت٣١)

If you avoid the major sins you are forbidden from, We shall wipe out your evil actions *(minor sins) and enter you into a place of honour (Jannah).* {Surah Nisaa, verse 31}

Hadhrat Umar رضي الله تعالى عنه then asked them, "Do the people of Madinah know why

(1) Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

(2) Khateeb and Ibn Asaakir. Daar Qutni has reported a similar narration.

(3) Ibn Ambaari. Ismaa'eeli has reported a similar narration. The narrations above have been quoted in *Isaabah* (Vol.2 Pg.198).

you have come." "No," they replied. Hadhrat Umar رضي الله تعالى عنه then said, "Had they known, I would have taught them a lesson with you." (1)

Dislike for Accepting Remuneration for Teaching the Qur'aan

Rasulullaah ﷺ's Advice to Hadhrat Ubaadah رضي الله تعالى عنه and Hadhrat Ubay رضي الله تعالى عنه in this Regard

Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه says, "Because Rasulullaah ﷺ was very occupied, he would hand over to one of us any person who migrated so that we may teach him the Qur'aan. Rasulullaah ﷺ once placed in my care a person who stayed in my house, ate meals with me and whom I taught the Qur'aan. When he returned home, he felt that he owed me something and therefore gave me a bow as a gift. I had never seen a bow made of better wood nor more flexible. I however went to Rasulullaah ﷺ and asked him his opinion. Rasulullaah ﷺ said, "It is a burning ember that you are hanging between your shoulders." (2)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه once taught a Surah to a man who gave him a garment or a shawl as a gift. When he informed Rasulullaah ﷺ about this, Rasulullaah ﷺ remarked, "If you wear it, you will be wearing a garment of fire." (3) Another narration states that when Hadhrat Ubay رضي الله تعالى عنه taught the Qur'aan to a man, he gave him a bow as a gift. (4)

Hadhrat Tufayl bin Amr رضي الله تعالى عنه says, "When Hadhrat Ubay رضي الله تعالى عنه taught me the Qur'aan, I gave him a bow as a gift. When he went to Rasulullaah ﷺ the next morning with the bow hanging around his neck, Rasulullaah ﷺ asked, "Who gave you this bow, O Ubay?" Hadhrat Ubay رضي الله تعالى عنه replied, "It was Tufayl bin Amr Dowsi to whom I had taught the Qur'aan." Rasulullaah ﷺ remarked, "You are hanging it around your neck when it is a spark from Jahannam?!" "O Rasulullaah ﷺ!" Hadhrat Ubay رضي الله تعالى عنه said, "But we even eat from their food." Rasulullaah ﷺ said, "There is no harm in eating the food that was prepared for others and which you ate by being there. However, if the food is prepared specially for you and you eat from it, you will be eating from your share (of the Aakhirah, because of which you will have less there)." (5)

Rasulullaah ﷺ's Words to Hadhrat Awf bin Maalik رضي الله تعالى عنه and Another Sahabi رضي الله تعالى عنه in this Regard

Hadhrat Awf bin Maalik رضي الله تعالى عنه reports that there was a man with him to whom

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.228).

(2) Tabraani and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Haakim (Vol.3 Pg.356) has also reported the narration from reliable sources as confirmed by Dhahabi.

(3) Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Ibn Maajah, Rooyaani and Bayhaqi have reported a similar narration.

(4) Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.1 Pg.230).

(5) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.231). Tabraani has reported a similar narration but Haythami (Vol.4 Pg.95) has commented on the chain of narrators.

he had taught the Qur'aan. When the man gave him a bow as a gift, he mentioned it to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, "O Awf! Do you want to meet Allaah while carrying an ember of Jahannam on your back?" (1)

Hadhrat Muthanna bin Waa'il says, "When I went to Hadhrat Abdullaah bin Busr رضي الله تعالى عنه one day, he passed his hand over my head and I held him by the forearm. Just then someone asked him about remuneration for a teacher and he replied, 'A man once came to Rasulullaah ﷺ, carrying a bow over his shoulder. Rasulullaah ﷺ was very impressed by the bow and remarked, 'What an excellent bow! Did you buy it?' 'No,' the man replied, 'Someone gave it to me as a gift because I had taught his child the Qur'aan.' To this, Rasulullaah ﷺ said, 'Do you want Allaah to hang a bow of fire around your neck?' 'Not at all!' the man replied. 'Then return it,' Rasulullaah ﷺ instructed." (2)

Hadhrat Umar رضي الله تعالى عنه Disapproves of Accepting Remuneration for Teaching the Qur'aan

Hadhrat Usayr bin Amr narrates that the news once reached Hadhrat Umar bin Khattaab رضي الله تعالى عنه that Hadhrat Sa'd رضي الله تعالى عنه said, "I shall include those who teach the Qur'aan amongst the people who receive an allowance of two thousand." To this Hadhrat Umar رضي الله تعالى عنه remarked, "Oh dear! Oh dear! Are people being paid for (teaching) the Book of Allaah?!"

Hadhrat Sa'eed bin Ibraaheem narrates that Hadhrat Umar رضي الله تعالى عنه wrote to one of his governors saying, "Give people an allowance for teaching the Qur'aan." The governor wrote back saying, "You have written to say that people should be given an allowance for teaching the Qur'aan, but then such people will start to teach the Qur'aan whose only inclination would be to be enlisted (and thereby receive a state allowance like the soldiers of the national army)." Hadhrat Umar رضي الله تعالى عنه then wrote back saying, "Rather give people an allowance by merit of them being family and companions of Rasulullaah ﷺ."(3)

Hadhrat Mujaahid narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه addressed the people saying, "O men of knowledge and men of the Qur'aan! Do not accept remuneration for imparting your knowledge and for teaching the Qur'aan because then even adulterers will beat you to Jannah." (4)

(NOTE: Since there are also Ahadeeth permitting the acceptance of remuneration for teaching the Qur'aan, a person may do so if he has no other option. While it is best not to accept remuneration, if a person does accept remuneration, he should accept it as remuneration for his time and not for his teaching.)

(1) Tabraani in his *Kabeer*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232). Haythami (Vol.4 Pg.96) has commented on the chain of narrators.
(2) Tabraani in his *Kabeer*. Haythami (Vol.4 Pg.96) has commented on the chain of narrators.
(3) Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).
(4) Khateeb, as quoted in *Kanzul Ummaal* (Vol.1 Pg.229).

Fear of Differences Arising once the Qur'aan Spread amongst Different People

The Fear that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had about this and the Incident with Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates, "I was sitting with Hadhrat Umar bin Khattaab رضي الله تعالى عنه when a letter came to him from Kufa, informing him how much Qur'aan the people had learnt. 'Allaahu Akbar!' Hadhrat Umar رضي الله تعالى عنه exclaimed (out of happiness). May Allaah have mercy on him. 'They will soon start to have differences,' I remarked. 'What are you saying!' Hadhrat Umar رضي الله تعالى عنه exclaimed, 'How would you know that?' Because he got so angry, I left and went home. A while later, he sent for me, but I made an excuse. He however sent a message saying that I have no option but to come. When I got there, he said, 'There was something that you had said (What was it?).' 'I seek Allaah's forgiveness,' I said, 'I shall never repeat what I said.' It was only when Hadhrat Umar رضي الله تعالى عنه forced me to repeat my words that I said, 'A letter came to you stating how much Qur'aan the people had learnt, to which I said that they will soon start to have differences.' 'How did you come to learn this?' he asked. I replied, "I read the verse:

﴿وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ۝ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ؕ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ۝﴾ (سورة بقرة: آيت٢٠٤، ٢٠٥)

From mankind is he whose speech pleases you in this worldly life and *(claiming to be a Muslim)* he calls Allaah to be witness over that which is in his heart, yet he is the hardest of opponents *(to all Muslims)*. When he turns away *(from you)* he exerts himself to cause corruption *(trouble and mischief)* on earth and *(among other things)* to destroy crops and stock *(cattle and other animals)*. Allaah dislikes corruption. {Surah Baqarah, verses 204,205}

When this happens, men of the Qur'aan will be unable to contain themselves. I then read the verse:

﴿وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ۝ وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ ۝﴾

(سورة بقرة: آيت٢٠٦، ٢٠٧)

When he is told to fear Allaah *(because of his behaviour)*, pride leads him to *(commit more)* sin. Jahannam will suffice for him *(as punishment)*. It is a terrible resting place indeed. From mankind is he

who would sell himself seeking Allaah's pleasure. Allaah is Most Compassionate *(Kind) towards His bondsmen.'* {Surah Baqarah, verses 206,207}

To this, Hadhrat Umar رضي الله تعالى عنه remarked, 'I swear by Allaah that you are right." (1)

Another Incident about the Fear Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه had in this Regard

Hadhrat Abdullaah bin Ubayd bin Umayr reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "I was with Hadhrat Umar رضي الله تعالى عنه when he caught hold of my hand and said, 'I think that the Qur'aan has now spread amongst the masses.' 'I do not like that too much, O Ameerul Mu'mineen,' I remarked. Hadhrat Umar رضي الله تعالى عنه pulled his hand away saying, 'And why not?' 'Because,' I started to explain, 'when they all start to learn the Qur'aan (without proper understanding), they will start to propound their own opinions. Once they do this, they will start to dispute and once the disputes start, they will start killing each other.'

Hadhrat Umar رضي الله تعالى عنه then sat aside and left me alone. Only Allaah knows the anxiety I endured during the rest of that day. It was only the following afternoon that his messenger came to inform me that the Ameerul Mu'mineen was calling me. When I got there, Hadhrat Umar رضي الله تعالى عنه asked, 'What was it that you said?' After I had repeated my words to him, he said, '(I had also understood the same but) I had been concealing this from the people.'"(2)

The Advice that the Sahabah رضي الله تعالى عنهم gave to Qurraa

The Advice of Hadhrat Umar bin Khattaab رضي الله تعالى عنه

Hadhrat Kinaanah Adawi narrates that Hadhrat Umar رضي الله تعالى عنه wrote to the commanders of his armies to send him a list of all the men who were Huffaadh of the Qur'aan so that he could dispatch them to the ends of the empire to teach the Qur'aan. **Hadhrat (Abu Moosa) Ash'ari رضي الله تعالى عنه wrote back to Hadhrat Umar رضي الله تعالى عنه stating that the Huffaadh with him numbered just over three hundred.** Hadhrat Umar رضي الله تعالى عنه's reply to him was as follows:

"In the name of Allaah the Most Kind, the Most Merciful

From the servant of Allaah Umar to the servant of Allaah Qais and all the Huffaadh with him

Peace be upon you all

This Qur'aan is a great source of reward and honour for you and ssall be a treasure for you in the Aakhirah. You should therefore follow its dictates and never allow it to follow yours (by distorting its interpretation to suit your desires) because the person whose dictates the Qur'aan is forced to follow shall have it shoved on to his neck to throw him into Jahannam. As for the one who follows the Qur'aan, the Qur'aan shall lead him to Jannatul Firdous. So as far as you can,

(1) Haakim (Vol.3 Pg.540), reporting from reliable sources as confirmed by Dhahabi.
(2) Haakim (Vol.3 Pg.540).

let it be an intercessor for you and never let it be a complainant against you. The person for whom the Qur'aan intercedes shall enter Jannah and the one against whom the Qur'aan complains shall surely enter Jahannam. Always bear in mind that the Qur'aan is a fountainhead of guidance, a flower of knowledge and the final scripture from the Most Merciful. It is by this Qur'aan that Allaah opens blind eyes, deaf ears and locked hearts.

You must also bear in mind that when a man wakes up at night, brushes his teeth with a Miswaak, performs wudhu, says 'Allaahu Akbar' and then recites the Qur'aan, an angel places his mouth on the person's mouth and says, 'Recite, recite. You are doing an excellent thing and it is most excellent for you.' If he performs wudhu without using the Miswaak, the angel protects him and does nothing else. Behold! Recitation of the Qur'aan in salaah is a protected treasure and an ordained excellence. You should therefore do as much of it as you possibly can. Salaah is a celestial light, zakaah is a symbol, patience is an illumination, fasting is a shield and the Qur'aan is a proof either for you or against you. You should therefore honour the Qur'aan and never cause it disgrace because Allaah will honour the one who honours the Qur'aan and will disgrace the one who brings it disgrace. You also ought to know that the person who recites the Qur'aan, memorises it, practises on it and abides by its injunctions shall have his du'aas accepted by Allaah. If Allaah pleases, He may accept them in this world and if He wills, he may reserve them as a treasure for the Aakhirah. Remember that what remains with Allaah is better and more lasting for those who have Imaan and who rely on their Rabb." (1)

The Advice of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Abu Kinaanah reports that when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه gathered together the Huffaadh (of the army he commanded), they numbered close to three hundred. Hadhrat Abu Moosa رضي الله تعالى عنه lectured to them about the greatness of the Qur'aan saying, "Verily this Qur'aan shall be either a source of reward for you or a burden (in the Aakhirah). You should therefore follow the dictates of the Qur'aan and never force it to follows yours because the one who follows the Qur'aan shall be with it in the gardens of Jannah while the one who forces the Qur'aan to follow his desires shall have it shoved on his neck and it will fling him into Jahannam." (2)

Hadhrat Abul Aswad Daly reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once gathered all the Qurraa, **emphasising that none but the Huffaadh should come to him.** It was approximately three hundred men who came to him. He then addressed them saying, "You men are the Qurraa of the city and should therefore never allow the passage of time to harden your hearts as it happened to the Ahlul Kitaab. A Surah had been revealed that we thought resembled Surah Baraa'ah in length and in the stern subject matter it contained. A verse from it which I had memorised stated that if man had two valleys of gold he would seek to have a

(1) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.257).

third and it would only be the sand (of his grave) that would be able to fill his belly. Thereafter, another Surah was revealed which we thought resembled the *Musabbihaat* because it begins with the words سَبَّحَ لِلّٰهِ *(Sabbaha Lillaah)*. The verse from it that I had memorised is:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَالَا تَفْعَلُوْنَ﴾ (سورة صف: آيت٢)

O you who have Imaan! Why do you say that which you did not do? {Surah Saff, verse 2}

Testimony will therefore be taken for everything you do and you will be questioned about it on the Day of Qiyaamah." (1)

The Advice of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once addressed the people of Kufa. After greeting them with Salaam and instructing them to observe Taqwa, he said, "Never dispute about the Qur'aan and never oppose each other concerning it because there are no discrepancies in the Qur'aan, it will never be (completely) forgotten and constant repetition of the Qur'aan will never tire one. Do you not see that the restrictions, the Faraa'idh and Allaah's explicit commands in the Shari'ah of Islaam are one? It would be said that the Qur'aan has discrepancies if a part of it commands an act which another part forbids. Every part of the Qur'aan rather complements the rest of it. I am convinced that such deep understanding and knowledge shall surface amongst you people that surpasses all other people. If a camel could take me to a person who has more knowledge of what has been revealed to Muhammad ﷺ than I have, I shall certainly go to him to increase the knowledge I have. **I know well that while the entire Qur'aan would be recited to Rasulullaah ﷺ once every year, it was recited to Rasulullaah ﷺ twice during the year that he passed away (every Ramadhaan Hadhrat Jibra'eel عليه السلام would recite the Qur'aan to Rasulullaah ﷺ and Rasulullaah ﷺ would recite to him).** Whenever I recited Qur'aan to Rasulullaah ﷺ, he would approve of my recitation, therefore whoever recites Qur'aan in the manner that I recite, should not turn away and forsake it. In a like manner, whoever recites the Qur'aan in another authentic manner should also not turn away and forsake it because whoever rejects any one of the various manners of recitation will reject them all." (2)

A student of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه from Hamdaan narrates that before Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه left for Madinah, he gathered all his students together and said, "By Allaah! I am convinced that such religiousness, deep understanding of Deen and knowledge of the Qur'aan shall surface amongst you people that surpasses that of all other Muslims..." The narration continues until it states that he said, "Verily there are no discrepancies in the Qur'aan, neither does the Qur'aan ever age or lose its dignity by continuous repetition." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.257).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232).
(3) Ahmad. Haythami (Vol.1 Pg.450) has commented on the chain of narrators.

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "It is only befitting that a man of the Qur'aan be recognised by his nights (when he is engaged in Ibaadah) when others are asleep, by his days (spent fasting) when others are eating, by his sorrow (pondering about his plight in the Aakhirah) when others are rejoicing, by his weeping when others are laughing, by his silence when others are socialising and by his humility when others are behaving arrogantly. It is also befitting of a man of the Qur'aan to be weeping and sorrowful, wise and tolerant, knowledgeable and composed. It does not behove a man of the Qur'aan to be uncouth, negligent, boisterous, rowdy and short-tempered."

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Do your best to be a listener (rather than always speaking) and take careful note when you hear Allaah say, 'O you who have Imaan!' because it is only something good that you are being instructed to do or something evil that you are being prohibited from." (1)

Occupation with the Ahadeeth of Rasulullaah صلى الله عليه وسلم and Befitting Behaviour for those Occupied with this

A Bedouin Questions Rasulullaah صلى الله عليه وسلم about Qiyaamah when he was Busy Narrating Ahadeeth

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم was busy narrating Ahadeeth when a Bedouin arrived and asked, "When will Qiyaamah take place?" When Rasulullaah صلى الله عليه وسلم continued narrating, some of the Sahabah رضي الله تعالى عنهم said that Rasulullaah صلى الله عليه وسلم (was not giving a reply because he) heard the man but did not like the question. Others said that Rasulullaah صلى الله عليه وسلم did not hear the man at all. When Rasulullaah صلى الله عليه وسلم had completed narrating Ahadeeth, he asked, "Where is he (the Bedouin)?" "Here am I over here!" the man said. Rasulullaah صلى الله عليه وسلم then said, **"Wait for Qiyaamah when a time arrives in which trusts are misappropriated."** "How will they be misappropriated?" the man asked. Rasulullaah صلى الله عليه وسلم replied, **"Wait for Qiyaamah when authority is placed in the hands of unworthy people."** (2)

Hadhrat Waabisah رضي الله تعالى عنه Propagates a Hadith of Rasulullaah صلى الله عليه وسلم in Conformance with the Instruction Rasulullaah صلى الله عليه وسلم gave in his Farewell Sermon

Standing before the people in the largest Masjid of Riqqa during the days of Eidul Fitr and Eidul Adhaa, Hadhrat Waabisah رضي الله تعالى عنه used to say, "I was present with Rasulullaah صلى الله عليه وسلم during the Farewell Hajj when he addressed the people saying,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).
(2) Bukhaari (Vol.1 Pg.14).

'O people! Which month is most sacred?' 'This month (of Dhul Hijjah) is,' the people replied. Rasulullaah ﷺ asked further, 'O people! Which city is most sacred?' 'This city (of Makkah) is,' the people replied. Rasulullaah ﷺ then declared, 'Until the day you meet your Rabb, your blood, your wealth and your honour are as sacred to you as this day, this month and this city are. Have I conveyed the message?' 'You certainly have,' the people replied. Rasulullaah ﷺ then raised his hands to the sky saying, 'You be the witness, O Allaah.' Thereafter, he said, **'Those of you present here should pass the message on to those who are absent.'** Do come closer so that I may convey to you what Rasulullaah ﷺ said to us." (1)

Hadhrat Abu Umaamah رضي الله تعالى عنه Instructs his Students to Propagate

Hadhrat Makhool says, "Ibn Abu Zakariyyah, Sulaymaan bin Habeeb and I once went to Hadhrat Abu Umaamah رضي الله تعالى عنه in Hims. After we had greeted him with the words of Salaam, he said, 'This sitting of yours here is a means Allaah has used for the Deen to reach you and will also be Allaah's evidence against you (if you do not propagate it). **Rasulullaah ﷺ propagated, so you too should propagate."**

In another narration, Hadhrat Saleem bin Aamir says, "When we would sit with Hadhrat Abu Ubaadah رضي الله تعالى عنه and he narrated to us many Ahadeeth of Rasulullaah ﷺ, he would say to us after he had completed, **'Have you understood? Now propagate as it has been propagated to you.'"**(2)

Rasulullaah ﷺ's Du'aa for those who Narrate his Ahadeeth and Teach them to the People

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once prayed, "O Allaah! Shower Your mercy on my successors." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "Who are your successors?" Rasulullaah ﷺ replied, **"Those who will come after me, who will narrate my Ahadeeth and teach them to the people."** (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه Narrates Ahadeeth in the Masjid of Rasulullaah ﷺ before the Jumu'ah Salaah

Hadhrat Aasim bin Muhammad narrates from his father that he saw Hadhrat Abu Hurayrah رضي الله تعالى عنه come to the Masjid of Rasulullaah ﷺ **on the day of Jumu'ah.** Standing and holding the two knobs of the pulpit, he said, "Abul Qaasim Rasulullaah ﷺ the truthful and veritable narrated to us..." He then continued to narrate Ahadeeth until he heard the door of **the Imaam's room open as the**

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.139).
(2) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.140).
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.74). Ibn Najjaar, Khateeb in Sharfus Sahabah رضي الله تعالى عنهم and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).

Imaam emerged to lead the salaah. He then sat down. (1)

The Difficulty Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Experienced Narrating Ahadeeth

Hadhrat Aslam reports that when they used to ask Hadhrat Umar رضي الله تعالى عنه to narrate Ahadeeth to them, he would say, "I fear that I may add a word or omit a word because Rasulullaah ﷺ said, **'The person who intentionally lies about me is headed for Jahannam."** (2)

Hadhrat Abdur Rahmaan bin Haatib says, "I have not seen any of the Sahabah رضي الله تعالى عنهم narrate Ahadeeth as well and as thoroughly as Hadhrat Uthmaan رضي الله تعالى عنه. However, he was a man who was extremely reluctant to narrate Ahadeeth." (3)

Hadhrat Uthmaan رضي الله تعالى عنه used to say, "What prevents me from narrating Ahadeeth from Rasulullaah ﷺ is not the fact that I was not one of those Sahabah رضي الله تعالى عنهم with the best memories. What prevents me is that I can testify that I heard Rasulullaah ﷺ say, 'Whoever attributes anything to me that I never stated should prepare for his abode in Jahannam.'" Another narration quotes Rasulullaah ﷺ's words as, "Whoever speaks lies about me should prepare for a house in Jahannam." (4)

Hadhrat Ali رضي الله تعالى عنه said, "When narrating Ahadeeth to you, I prefer falling from the sky rather than stating something that Rasulullaah ﷺ never said. However, when speaking to you about matters between us, then (precautions need not be so strict because) wars are won by strategy." (5)

The Difficulty Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Experienced with Narrating Ahadeeth

Hadhrat Amr bin Maymoon reports that sometimes an entire year would pass by without Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrating a single Hadith. When he narrated a Hadith one day, he started to shiver and perspiration beaded up on his forehead. He then said, "Rasulullaah ﷺ said something like that or stated similar words." (6)

Hadhrat Masrooq reports, "Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه started to narrate a Hadith one day, but as soon as he said, 'Rasulullaah ﷺ said,' he started to shiver so much that even his clothing shook. He then added, 'Rasulullaah ﷺ said something to the effect or something similar.'" (7)

(1) Haakim, reporting from reliable sources as confirmed by Dhahabi.
(2) Ahmad, Ibn Adi, Uqayli and Abu Nu'aym in his Ma'rifah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(3) Ibn Sa'd and Ibn Asaakir, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.9).
(4) Ahmad, Abu Ya'la and Bazzaar. Haythami (Vol.1 Pg.143) has commented on the chain of narrators.
(5) Bukhaari, Muslim and others, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).
(6) Haakim (Vol.3 Pg.314), reporting from reliable sources as confirmed by Dhahabi.
(7) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79). *Isaabah* (Vol.3 Pg.156) has reported a similar narration.

Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Anas رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه all use the words "something like that or something similar" when narrating Ahadeeth.

Hadhrat Abu Idrees Khowlaani says, "I noticed that whenever Hadhrat Abu Dardaa رضي الله تعالى عنه completed narrating Ahadeeth, he would add, 'Rasulullaah ﷺ said that, something similar to that or something resembling that.'"(1)

Hadhrat Muhammad bin Seereen narrates that whenever Hadhrat Anas bin Maalik رضي الله تعالى عنه narrated Ahadeeth from Rasulullaah ﷺ, he would end with the words, **"It was something like this that Rasulullaah ﷺ said."** (2)

In another narration, Rasulullaah ﷺ said, "Hadhrat Anas bin Maalik رضي الله تعالى عنه narrated few Ahadeeth from Rasulullaah ﷺ, but when he did, he would end with the words, "It was something like this that Rasulullaah ﷺ said." (3)

Hadhrat Abu Ja'far Muhammad bin Ali says, "There was no companion of Rasulullaah ﷺ more cautious of adding anything to or omitting anything from the Ahadeeth of Rasulullaah ﷺ than Hadhrat Abdullaah bin Umar رضي الله تعالى عنه."(4)

Hadhrat Sha'bi says, "I sat in the company of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه for an entire year without hearing him narrate anything from Rasulullaah ﷺ."(5)

The Dependability of Hadhrat Imraan bin Husayn رضي الله تعالى عنه's Memory and Narration of Ahadeeth

Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "I have heard many Ahadeeth from Rasulullaah ﷺ which I have memorised. All that prevents me from narrating them is that some of my companions may differ with me in the narration." (6)

Hadhrat Mutarraf reports that Hadhrat Imraan bin Husayn رضي الله تعالى عنه said to him, "O Mutarraf! By Allaah! I am certain that if I chose to do so, I could narrate Ahadeeth from Rasulullaah ﷺ for two days continuously without repeating a single Hadith. However, what makes me reluctant to do so and makes me disapprove of doing such a thing is that although I was there when many Sahabah رضي الله تعالى عنهم of Muhammad ﷺ were there and I also heard what they heard, they confuse the sequence of the words when they narrate." Sometimes, Hadhrat Imraan bin Husayn رضي الله تعالى عنه would say, "If I were to narrate to you what Rasulullaah ﷺ said, I am certain that I will be accurate." When he quoted the words of Rasulullaah ﷺ, Hadhrat Imraan bin Husayn رضي الله تعالى عنه would do so with great certainty and say, "I heard Rasulullaah ﷺ say..."(7)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.141). Abu Ya'la, Rooyaani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.156).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79).
(3) Ahmad, Abu Ya'la and Haakim, as quoted in *Kanzul Ummaal* (Vol.5 Pg.240).
(4) Ibn Sa'd (Vol.4 Pg.144).
(5) Ibn Sa'd (Vol.4 Pg.145).
(6) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.141).
(7) Tabraani. Haythami (Vol.1 Pg.141) has commented on the chain of narrators.

Hadhrat Suhayb رضي الله تعالى عنه 's Reluctance to say, "Rasulullaah ﷺ said"

Hadhrat Sulaymaan bin Abu Abdullaah reports that he heard Hadhrat Suhayb رضي الله تعالى عنه say, "By Allaah! I shall never intentionally narrate Ahadeeth to you saying that it is what Rasulullaah ﷺ said. However, I shall gladly relate to you what I experienced in the expeditions I participated in with Rasulullaah ﷺ. Then again, I shall never say, 'Rasulullaah ﷺ said'." (1)

Hadhrat Waathila bin Asqa رضي الله تعالى عنه Narrates only the Intended Meaning of the Ahadeeth

Hadhrat Makhool relates, "Abul Azhar and I once went to Hadhrat Waathila bin Asqa رضي الله تعالى عنه and said, 'O Abu Asqa! Narrate to us a Hadith that you heard from Rasulullaah ﷺ without any uncertain words, and without any additions or omissions.' Hadhrat Waathila رضي الله تعالى عنه asked, 'Has any of you recited any part of the Qur'aan last night?' 'Yes,' we replied, 'But since we are not Huffaadh, we tend to add a *Waaw* (و) or an *Alif* (ا).'

To this, Hadhrat Waathila رضي الله تعالى عنه remarked, 'And that is the Qur'aan which you have still not mastered when it has been in your midst for such a long time. When you feel that you are adding or omitting letters to it, what about the Ahadeeth that we had perhaps heard only once from Rasulullaah ﷺ? It is sufficient for you that we narrate only their intended meanings to you." (2)

Hadhrat Umar رضي الله تعالى عنه Censures those Sahabah رضي الله تعالى عنهم who Narrated Plenty of Ahadeeth

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf relates, "By Allaah! Before he passed away, Hadhrat Umar رضي الله تعالى عنه sent messengers to various distant places to summon Sahabah رضي الله تعالى عنهم such as Hadhrat Abdullaah bin Hudhaafa رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه, Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Uqba bin Aamir رضي الله تعالى عنه. When they had gathered, he said to them, 'What Ahadeeth have you people spread to even the far distant lands?' 'Are you forbidding us from narrating them?' they asked. 'No,' Hadhrat Umar رضي الله تعالى عنه replied, 'I just want you to remain with me. By Allaah! I do not want you to part from me (here in Madinah) for as long as I live because we know best which of your narrations we shall accept and which ones we will not.' They therefore did not part from Hadhrat Umar رضي الله تعالى عنه until he passed away." (3)

Hadhrat Ibraheem bin Abdur Rahmaan relates that Hadhrat Umar رضي الله تعالى عنه sent for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Mas'ood Ansaari and Hadhrat Abu Dardaa رضي الله تعالى عنه and said to them, "What are the Ahadeeth that you are so frequently narrating to the people?" He then confined them to Madinah until he was martyred. (4)

(1) Ibn Sa'd (Vol.3 Pg.229), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.203).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.79).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).
(4) Tabraani. Haythami (Vol.1 Pg.149) has commented on the chain of narrators. Ibn Sa'd (Vol.4

The Difficulty Hadhrat Zaid bin Arqam رضي الله تعالى عنه Experienced with Narrating Ahadeeth in his Old Age

Hadhrat Ibn Abu Awfa رضي الله تعالى عنه reports that when they used to request Hadhrat Zaid bin Arqam رضي الله تعالى عنه to narrate the Ahadeeth of Rasulullaah ﷺ to them, he would say, "We have aged and have begun to forget. Narrating the Ahadeeth of Rasulullaah ﷺ is a very serious matter (which cannot be taken lightly)." (1)

Attaching More Importance to Practise than to Theory

Statements of Hadhrat Mu'aadh رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه in this Regard

Hadhrat Mu'aadh رضي الله تعالى عنه (2) and Hadhrat Abu Dardaa رضي الله تعالى عنه (3) both said, "Learn as **much as you wish to learn but Allaah will place no benefit in your knowledge until you practise what you know.**"

Hadhrat Anas رضي الله تعالى عنه said, "Learn as much as you please, but I swear by Allaah that you will not be rewarded for your knowledge until you put it into practise."(4)

Hadhrat Abdur Rahmaan bin Ghanam says, "**Ten Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ informed me that they were learning in the Masjid of Quba when Rasulullaah ﷺ came to them and said, 'Learn...'**" The remainder of the words are like the narration above. (5)

Rasulullaah ﷺ's Words to a Man in this Regard and the Statement of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه reports that a man came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! What will satisfy the evidence that ignorance will hold against me?" "Knowledge," Rasulullaah ﷺ replied. "And what will satisfy the evidence that knowledge will hold against me?" he asked further. Rasulullaah ﷺ's reply was, "Action." (6)

Hadhrat Umar رضي الله تعالى عنه said, "**Study the Book of Allaah and you will be known for it. Practise on its teachings and you will be amongst its worthy bearers.**" (7)

Pg.153) has reported a similar narration which states the name of Hadhrat Abu Dharr رضي الله تعالى عنه in place of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه.

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.239).

(2) Ibn Adi and Khateeb.

(3) Ibn Asaakir.

(4) Abul Hasan bin Akhram in his Amaali, as quoted in Jaami'us Sagheer.

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).

(6) Khateeb, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(7) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

The Statements of Hadhrat Ali رضي الله تعالى عنه in this regard

Hadhrat Ali رضي الله تعالى عنه said, "Study and you will be known for it. Practise on your knowledge and you will be amongst its worthy bearers because soon a time will come when nine-tenths of the truth will be rejected and the only person who will be saved will be one who remains anonymous and aloof from people. Such people are the beacons of guidance and the lanterns of knowledge. They are not hasty, do not promote immoral behaviour or immoral speech." (1)

Hadhrat Ali رضي الله تعالى عنه once said, "O men of knowledge! Practise on your knowledge because only that person is an Aalim whose knowledge is followed by practise and whose practise conforms with his knowledge. There shall soon come people whose knowledge will not even transcend their collar-bones. Their private lives will contradict their public lives just as their actions will contradict their knowledge. They will sit in groups, boasting to each other and will get angry if anyone sitting in their group had to leave to sit with another group. The actions of such people will not even transcend their gatherings on its way to reach Allaah." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Emphasises Combining Knowledge with Action

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "O people! Study, but whoever studies should practise what he learns." (3)

Hadhrat Abdullaah bin Ukaym says, "It was in this very Masjid that I heard Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه begin his speech with an oath as he said, 'Your Rabb shall be Alone with every one of you just as you see the fourteenth moon all by itself. Allaah will say, 'O son of Aadam! What deceived you about Me? O son of Aadam! How did you respond to the Ambiyaa? O son of Aadam! Did you practise on your knowledge?'"

Hadhrat Adi bin Adi narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه repeated the following words: "Destruction be to the person who does not acquire knowledge. Still, if Allaah wills, Allaah shall educate him. However, **seven times destruction be to the person who has the knowledge but does not practise.**" (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Everyone has fantastic words to say but only those will be successful whose deeds are consistent with their words. The one whose deeds contradict his words shall have only himself to blame." (5)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who said, "People are in need of anyone who is engrossed in Allaah. People are also in need of that person's

(1) Ahmad in his *Zuhd*, Abu Ubayd, Deenowri in his Ghareeb and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(2) Ibn Abdul Birr in his Jaami (Vol.2 Pg.7), as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).

(3) Tabraani. Haythami (Vol.1 Pg.164) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.131) from Hadhrat Alqama.

(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.2).

(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).

knowledge who practises on his knowledge." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه Fears that on the Day of Qiyaamah he will be Questioned about how much he Practised on his Knowledge

Hadhrat Luqmaan bin Aamir narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه used to say, "What I fear most about Allaah on the Day of Qiyaamah is that he would call me in front of all creation saying, 'O Uwaymir!' Then when I respond by saying, 'I am at Your service, O my Rabb!', Allaah shall ask, 'Did you practise on your knowledge?'"(2)

Another narration quoted Hadhrat Abu Dardaa رضي الله تعالى عنه as sayjng, "What I fear most is that I should be asked on the Day of Qiyaamah, 'O Uwaymir! Did you acquire knowledge or remain ignorant?' If I reply that I had acquired knowledge, every verse containing a command and every verse containing an admonition shall claim their rights. The verses containing commands will ask, 'Did you carry out (what was commanded)?' and every verse containing an admonition will ask, 'Did you take heed (to the admonition)?' **I seek Allaah's protection from knowledge that does not benefit, from desires that are not sated and from du'aas that are not answered."** (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "None can possess Taqwa until he has knowledge and one can attain beauty through knowledge only if one practises on it."(4)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "The worst of people in Allaah's sight on the Day of Qiyaamah shall be that person with knowledge whose knowledge does not benefit him (which he does not practise on)." (5)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه Encourage Combining Knowledge with Practise

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "No person will be able to move his feet on the Day of Qiyaamah until he is questioned about four things; (1) about how he used his body, (2) about how he spent his life, (3) about how he earned and spent his wealth and (4) about how he practised on his knowledge." (6)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه also said, "Learn as much as you want but Allaah shall not reward you for it until you practise on your knowledge." (7)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.10), as quoted in *Kanzul Ummaal* (Vol.5 Pg.243).
(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.90). Abu Nu'aym has also reported a similar narration in his *Hilya* (Vol.1 Pg.214).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.214).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.213). Abu Nu'aym in his *Hilya* (Vol.1 Pg.211) has also reported from Hadhrat Abu Dardaa رضي الله تعالى عنه a narration similar to the one Hadhrat Adi reported from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223).
(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.3).
(7) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.236).

Hadhrat Anas رضي الله تعالى عنه said, "Learn as much as you want to learn but Allaah shall not reward you for it until you practise on your knowledge. While the objective of true Ulema (when acquiring knowledge) is to remember (and practise), the objective of foolish people (when acquiring knowledge) is to relate it to others (without practising)." (1)

Following the Sunnah and the Ways of the Pious Predecessors and Rejecting Bid'ah

The Encouragement Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Gave in this Regard

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Hold fast to the straight path and the Sunnah because Allaah shall never punish a person who is steadfast on the straight path and the Sunnah and whose tears then flow from his eyes out of fear for Allaah when he thinks of Allaah. When a person who is steadfast on the straight path and the Sunnah thinks of Allaah and his hairs stand on end out of fear for Allaah, is just like a tree with dry leaves. Just as its leaves fall off when a strong wind blows, all his sins fall off him in the same manner. **Moderation when doing something for the pleasure of Allaah and according to the Sunnah is better than exerting oneself in something that is not for the pleasure of Allaah and against the Sunnah.** You should therefore check well that your deeds conform with the pattern of the Ambiyaa and their Sunnah, regardless of whether the deeds be an exerted effort or something done in moderation." (2)

The Encouragement Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Gave in this Regard

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar رضي الله تعالى عنه arrived back in Madinah, he addressed the people saying, "O people! The Sunan have been demonstrated to you and the Faraa'idh have been ordained for you. You have therefore been left on a clear and distinct path, (which you will be able to follow with ease) unless people lead you to the right and to the left (lead you astray)."(3)

When lecturing the people every Thursday, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would say, "There are only two matters of importance. One is a way of life and the other is speech. While the best and truest of speech is that of Allaah, the best way of life is that of Muhammad صلى الله عليه وسلم. Everything newly introduced (into the Deen) is a Bid'ah and every Bid'ah is a means of leading people astray. Behold! Prolonged periods (of stagnation) should never pass over you, causing your

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).
(2) Laalkaa'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.97). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.253).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.187).

hearts to harden and distant hopes should never make you negligent (of the Aakhirah) because everything still pending is nearby and something far off is that which is never to come." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Moderation in the Sunnah is better than exerting oneself in Bid'ah." (2)

The Encouragement Hadhrat Imraan bin Husayn رضي الله تعالى عنه Gave in this Regard

Hadhrat Imraan bin Husayn رضي الله تعالى عنه said, "The Qur'aan was revealed and Rasulullaah ﷺ demonstrated his way of life (which we emulated). **You people must follow us because if you do not, you shall go astray."** (3)

Hadhrat Imraan bin Husayn رضي الله تعالى عنه once said to someone (who insisted on following only the Qur'aan), "You are a fool! Do you find any verse of **the Qur'aan telling you that there are four Rakaahs in Zuhr and that the Qiraa'ah should be silent?"** He then proceeded to enumerate the other salaahs, zakaah and other injunctions of Deen, saying, "Are the details of these found in the Qur'aan. While the Book of Allaah only briefly mentions these things, the Sunnah explains the details."(4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Encourages Following the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Whoever wishes to follow anyone, should follow the companions of Muhammad ﷺ because from amongst the entire Ummah, their hearts are most righteous, their knowledge is deepest, they are the least pretentious, they are most unswerving in example and their (religious) condition is best. Allaah had selected them to be the companions of His Nabi ﷺ and to establish His Deen. You should therefore acknowledge their worth and follow in their footsteps because they had been fixed on upright guidance."(5)

Hadhrat Hudhayfah رضي الله تعالى عنه Encourages the Qurraa to Follow in the Footsteps of those who Preceded them

Hadhrat Hudhayfah رضي الله تعالى عنه used to say, "O assembly of Qurraa! Fear Allaah and follow the path of those before you. I swear by my life that if you follow them, you will go very far ahead and if you forsake their path to go this way and that,

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.181).
(2) Haakim (Vol.1 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.173).
(3) Ahmad. Haythami (Vol.1 Pg.191) has commented on the chain of narrators.
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.191).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.97). Abu Nu'aym has reported a similar narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه in his *Hilya* (Vol.1 Pg.305), as has been quoted in the chapter describing the qualities of the Sahabah رضي الله تعالى عنهم.

you will have gone far astray." (1)

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه Tells his son, "We are the leaders to be followed"

Hadhrat Mus'ab bin Sa'd reports that whenever his father (Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه) led the salaah (in congregation), he would make it brief together with performing the Ruku and Sajdah properly. However, when performing salaah at home (by himself), he would prolong the Ruku, the Sajdah and the salaah. He would then say, **"Dear son! We (the Sahabah رضي الله تعالى عنهم) are the leaders to be followed."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Follow and do not introduce" and his Statement about Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, **"Follow and do not introduce (new ways) because everything has been done for you (Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم have already blazed the trail)."** (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "An integral part of the Sunnah is to love Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه and to acknowledge their worth." (4)

Hadhrat Ali رضي الله تعالى عنه Forbids People from Following Living People

Hadhrat Ali رضي الله تعالى عنه said, "Be careful not to emulate people because while a man can be doing the deeds of the people of Jannah, he can change according to the knowledge of Allaah and then start doing the actions of the people of Jahannam. When he then dies, he becomes an inmate of Jahannam. It may also happen that while a man can be doing the actions of the people of Jahannam, he can change according to the knowledge of Allaah and then start doing the deeds of the people of Jannah. When he then dies, he becomes a worthy dweller of Jannah. **However, if it is absolutely necessary for you to follow someone, let it be those who have died (as practising Mu'mineen) and not those who are alive."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Reproaches a Group who Opposed the Sunnah by Changing the Method of Dhikr.

Hadhrat Abul Bakhtari says that someone once informed Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه about a group of people who sat in the Masjid after Maghrib when one of them would tell the others to recite "Allaahu Akbar" in a particular manner, to recite "Subhaanallaah" in a particular manner and to recite "Al Hamdu

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.97). Ibn Abi Shaybah and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.182).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.181).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.187).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.114).

Lillaah" in a particular manner. "Do they then do as he says?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه asked. When the person confirmed that they did, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه told him, "Inform me when you see them gathering again."

(When the person informed him afterwards,) Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then came to this group, **wearing his high hat,** and sat with them. When he heard what they were saying, he, being the stern man that he was, stood up and said, "I am Abdullaah bin Mas'ood. By Allaah, besides Whom there is none worthy of worship! Verily you people have certainly perpetrated a terrible wrong by carrying out this act of Bid'ah! Have you then superseded the companions of Muhammad صلى الله عليه وسلم in knowledge?"

A person named Ma'dad said, "By Allaah! We never intended to perpetrate a wrong with this new act, nor have we superseded the companions of Muhammad صلى الله عليه وسلم in knowledge." Amr bin Utba said, "O Abu Abdur Rahmaan! We seek forgiveness from Allaah."

Thereupon Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه told them, "It is compulsory for you to follow the path (of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم) and to strictly adhere to it. By Allaah! If you will do so, you will have advanced far ahead and if you start swerving to the left and right, you will stray far off." (1)

Another narration states: "The news reached Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه that a group of people were sitting in the Masjid between Maghrib and Isha..." The rest of the narration is like the one above. The only difference is in the following words:

"Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said to them, "You people have certainly perpetrated a terrible wrong by carrying out this act of Bid'ah, otherwise we the companions of Muhammad صلى الله عليه وسلم must have strayed." Amr bin Utba bin Farqad said, "O Abdullaah bin Mas'ood رضي الله تعالى عنه! We seek forgiveness from Allaah and we repent to Him." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then ordered them to disperse.(2)

Another narration states that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه saw two groups in the Masjid of Kufa, he stood between the two and asked, "Which of you two was before the other?" When the one group said that they were first, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه ordered the other group to join them, thereby combining the two into one. (3)

An authentic abridged narration(4) states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه approached them covering his face and said, "Whoever recognises me will have recognised me. As for those who do not recognise me, I am Abdullaah bin Mas'ood. Are you people more rightly guided than the companions of Muhammad صلى الله عليه وسلم?" The narrator says that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

(1) Abu Nu'aym in his *Hilya* (Vol.4 Pg.381). Abu Nu'aym has reported a similar narration from Abu Za'raa, stating that it was Musayyib bin Nujbah that reported the gathering to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه.

(2) Tabraani.

(3) Tabraani. Haythami (Vol.1 Pg.181) has commented on the chain of narrators.

(4) Tabraani.

also may have added, "You people are definitely clinging to the tail of deviation."

Hadhrat Amr Ibn Salamah says that they were sitting at the door of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه's home between Maghrib and Isha when Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه came to the house and said to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Come with me, O Abu Abdur Rahmaan." When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه came out from the house, he asked, "O Abu Moosa! What brings you here at this hour?" Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه replied, "By Allaah! The only thing that brings me here is something that I have seen which frightens me, yet it seems so good. There is a group sitting in the Masjid with a person instructing them to recite 'Subhaanallah' in a particular manner and to recite 'Al Hamdu Lillah' in a particular manner."

Hadhrat Amr bin Salamah says that they accompanied Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to the Masjid. When he arrived there, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه told the people, "You have wandered astray so fast! Even while the companions of Muhammad ﷺ are still alive in your midst, when his wives are still young and when his clothing and utensils are still as they were! Count your evil deeds, for I stand surety for Allaah that your good deeds will be counted."(1)

The Statement of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه when his Son sat with a Group who became Ecstatic as they Engaged in Dhikr.

Hadhrat Aaamir who was the son of Hadhrat Abdullaah bin Zubair رضي الله تعالى عنه narrates that he once came to his father, who asked him, "Where have you been?" The son replied, "I found a group of people better than whom I have not seen. When they engage in Dhikr, one of them trembles and grows ecstatic until he falls unconscious out of fear for Allaah. (I am late because) I was sitting with them."

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه instructed his son saying, "Never sit with them again!" When he detected that this did not make an impression on his son, he added, "I have seen Rasulullaah ﷺ recite the Qur'aan, and I have seen Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه also reciting the Qur'aan. Nothing like this ever happened to them. Do you think that these people fear Allaah more than Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه?" The son, Hadhrat Aamir رضي الله تعالى عنه says, "I then realised that what he said was true, after which I forsook these people." (2)

Hadhrat Sila bin Haarith رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Admonish People who Related Stories in the Masjid

Hadhrat Abu Saalih Sa'eed bin Abdur Rahmaan narrates that Anz Nujaybi was once standing and relating stories in the Masjid when a Sahabi by the name of Hadhrat Sila bin Haarith Ghifaari رضي الله تعالى عنه said to him, "By Allaah! We have

(1) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.181) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.167).

scarcely left Rasulullaah ﷺ's time and have not even severed ties with our kin, yet you and your kind have already stood up in our midst (to perpetrate such acts of Bid'ah)." (1)

Hadhrat Amr bin Zuraarah says, "I was relating stories in the Masjid when Hadhrat Abdullaah (bin Mas'ood) رضي الله تعالى عنه stood up and said, 'O Amr! You have started a misleading Bid'ah! Are you more rightly guided than the companions of Muhammad ﷺ?' I then saw everyone dispersing from around me until I was left all alone." (2)

Abstaining from Opinions that do not Conform to the Qur'aan and Ahadeeth

Statements of Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Ibn Shihaab reports that Hadhrat Umar رضي الله تعالى عنه was standing on the pulpit and addressed the people saying, "O people! Accurate opinions came only from Rasulullaah ﷺ because Allaah used to guide him. What comes from us are but assumptions and pretences." (3) Another narration states that Hadhrat Umar رضي الله تعالى عنه then added:

﴿وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۝﴾ (سورة نجم: آيت ٢٨)

...and assumptions are absolutely useless against the truth." {Surah Najm, verse 28} (4)

Hadhrat Sadaqah bin Abu Abdullaah reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to say, **"Those who wish to exercise their personal opinions are the enemies of the Sunnah.** They are too lazy to learn the Sunnah and it escapes their memory even when they do learn it. When questioned, they are too shy to admit that they do not know and **therefore use their intellect to challenge the Sunnah. You should beware of such people."** (5)

Hadhrat Umar رضي الله تعالى عنه also said, "The Sunnah is that which Allaah and His Rasool ﷺ have determined. You should never make your mistaken opinion a Sunnah." (6)

Another narration from Hadhrat Amr bin Dinaar states that when someone asked Hadhrat Umar رضي الله تعالى عنه whether Allaah guided him in the judgements he passed, he replied, "Do not say that! That was a speciality of Rasulullaah ﷺ." (7)

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in this Regard

Hadhrat Sha'bi narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said,

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.189). Bukhaari, Baghawi, Muhammad bin Rabee and Ibn Sakan have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.193).
(2) Tabraani. Haythami (Vol.1 Pg.189) has commented on the chain of narrators.
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.134).
(4) Ibn Abi Haatim and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(5) Ibn Abdul Birr in his Jaami (Vol.2 Pg.135).
(6) Ibn Abdul Birr in his Jaami (Vol.2 Pg.135).
(7) Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).

"Beware of asking, 'What is your opinion? What is your opinion?' because those before you were destroyed because they asked, 'What is you opinion? What is you opinion?' You should also not judge one thing by another because your feet will then slip after being firm. In addition to this, whenever any of you are asked about something that he does not know, he should say, 'Allaah knows best,' because this constitutes a third of knowledge." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Every year is followed by a year that is worse. While no year is essentially worse than another, no nation is essentially worse than another. However, what will happen is that when your Ulema and righteous ones leave the world, **such people will come about who will analyse matters using their personal opinions, because of which they will destroy and perforate Islaam."** (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "The basis (of Islaam and the Shari'ah) is Allaah's Book and the Sunnah of Rasulullaah ﷺ. Whoever says anything else based on his personal opinion, I cannot say whether he will find this amongst his good deeds or his sins." (3)

Hadhrat Ataa narrates from his father that when a Sahabi رضي الله تعالى عنه was questioned about something, he said, "I am too shy before my Rabb to employ my personal opinion in commenting on a matter that affects the Ummah of Muhammad ﷺ." (4)

The Ijtihaad(5) of the Sahabah رضي الله تعالى عنهم

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه Tells Rasulullaah ﷺ that he will Practise Ijtihaad without Compromising on Diligence

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sent him to Yemen, Rasulullaah ﷺ asked him, "How will you pass judgement when a case comes before you?" "I shall pass judgement by Allaah's Book," Hadhrat Mu'aadh رضي الله تعالى عنه replied. Rasulullaah ﷺ asked further, "And what if you do not find the solution in the Book of Allaah?" "Then," Hadhrat Mu'aadh رضي الله تعالى عنه said, "I shall judge by the Sunnah of Allaah's Rasool ﷺ." Again Rasulullaah ﷺ asked, "And what if you do not find the solution in the Sunnah of Allaah's Rasool ﷺ?" Hadhrat Mu'aadh رضي الله تعالى عنه replied by saying, **"I shall then practise Ijtihaad without compromising on diligence."** Rasulullaah ﷺ then placed his hand on Hadhrat Mu'aadh رضي الله تعالى عنه's chest saying, "All praise belongs to Allaah Who has inspired the envoy of Rasulullaah ﷺ with that which pleases Rasulullaah

(1) Tabraani. Haythami (Vol.1 Pg.180) has commented on the chain of narrators.
(2) Tabraani in his *Kabeer*. Haythami (Vol.1 Pg.180) has commented on the chain of narrators. Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.135).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.136).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.136).
(5) Ijtihaad briefly refers to applying one's mind to the source references of the Shari'ah to extract laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence in unquestionable.

ﷺ."(1)

The Concern Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه had for Matters they were Unaware of

Hadhrat Muhammad bin Seereen says, "After Rasulullaah ﷺ there was none more concerned about not knowing something than Hadhrat Abu Bakr رضي الله تعالى عنه and after Hadhrat Abu Bakr رضي الله تعالى عنه there was none more concerned about not knowing something than Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Abu Bakr رضي الله تعالى عنه needed to pass a verdict and could not find a verse of the Qur'aan or a narration of Rasulullaah ﷺ that applied directly to the situation, he would say, **'I shall now practise Ijtihaad. Should it be correct, it is from Allaah and if it is wrong, it is my error and I seek Allaah's forgiveness for it."** (2)

Hadhrat Umar رضي الله تعالى عنه's Letter to Hadhrat Shurayh in this Regard

Hadhrat Shurayh narrates that Hadhrat Umar رضي الله تعالى عنه once wrote to him saying, "When a matter presents itself before you, pass your verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, pass your verdict according to what Rasulullaah ﷺ directed. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has issued no directives, **then pass your verdict by that about which the Ulema are unanimous.** However, if such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has issued no directives and about which no scholar has commented, then you have one of two choices. **If you prefer to practise Ijtihaad, you may proceed.** Otherwise, if you prefer, you may desist from doing so. In my opinion, desisting is the best course for you." (3)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Ijtihaad

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When any of you has to pass a verdict, he should pass his verdict according to the Book of Allaah. If the matter is not mentioned in the Book of Allaah, he should pass his verdict as Rasulullaah ﷺ had done. If such a matter presents itself that is neither in the Book of Allaah, about which Rasulullaah ﷺ has not passed a verdict, **then he should pass his verdict as the righteous scholars had done.** However, if such a matter presents itself that is neither in the Book of Allaah and about which neither Rasulullaah ﷺ nor the righteous scholars have passed verdicts, **he should practise Ijtihaad.** He must then be firm on his verdict without being embarrassed about it." Another narration adds that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "He should then practise Ijtihaad and (when stating his verdict, he must)

(1) Abu Dawood, Tirmidhi and Daarmi, as quoted in Mishkaatul Masaabeeh (Pg.316).
(2) Ibn Sa'd and Ibn Abdul Birr in his Jaami, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(3) Ibn Abdul Birr in his Jaami (Vol.2 Pg.56).

never say 'I think...' or 'I fear that...' because what is Halaal is clear and what is Haraam is also clear. Between the two are doubtful matters and you should forsake that which gives you doubts for that which does not."(1)

The Ijtihaad of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه

Hadhrat Abdullaah bin Abu Yazeed reports that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was questioned about anything and the reply was to be found in the Qur'aan, he would state what was in the Qur'aan. If it was not found in the Qur'aan but Rasulullaah ﷺ had spoken about it, he would say what Rasulullaah ﷺ said. If it was not found in the Qur'aan and Rasulullaah ﷺ had not spoken about it, but Hadhrat Abu Bakr رضي الله تعالى عنه or Hadhrat Umar رضي الله تعالى عنه had mentioned it, he would say what Hadhrat Abu Bakr رضي الله تعالى عنه or Hadhrat Umar رضي الله تعالى عنه said. However, if it was not found in the Qur'aan and if Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه had not spoken about it, he would practise Ijtihaad." (2)

Another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When we receive corroboration (to an injunction), we would not equate anything else to it (and would readily practise it)." (3)

Hadhrat Masrooq narrates that when he once questioned Hadhrat Ubay bin Ka'b رضي الله تعالى عنه about something, Hadhrat Ubay رضي الله تعالى عنه asked, "Has it already happened?" When he was informed that it had not happened, he said, "Then grant us respite until it happens and then when it does, we will be able to practise Ijtihaad." (4)

Exercising Caution when Issuing Fataawaa and the Sahabah رضي الله تعالى عنهم who used to Issue Fataawaa

The Statement of Hadhrat Abdur Rahmaan bin Abu Layla concerning the Cautiousness of the Sahabah رضي الله تعالى عنهم

Hadhrat Abdur Rahmaan bin Abu Layla says, "I met a hundred and twenty Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ in the Masjid. When any of them narrated a Hadith, he wished that his brother (another Sahabi رضي الله تعالى عنه) had done it for him and whenever he issued a Fatwaa, he also wished that his brother had done it for him."(5)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.57).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.57). Ibn Sa'd (Vol.4 Pg.181) has reported a similar narration.
(3) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.57).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.58).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.163). Ibn Sa'd (Vol.6 Pg.110) has reported a similar narration adding that the Sahabah رضي الله تعالى عنهم Hadhrat Abdur Rahmaan bin Abu Layla met were from the Ansaar.

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"It is only a madman who will immediately issue a Fatwa for everything he is asked."** The same statement has been reported from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه. (1)

Hadhrat Hudhayfah رضي الله تعالى عنه said, "It is only one of three persons who would issue Fataawaa; a man who knows which verses of the Qur'aan abrogate injunctions of Deen and which have been abrogated, a leader who has no alternative and a pretentious fool." (2)

Hadhrat Ibn Seereen narrates that Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Abu Mas'ood Uqba bin Umar رضي الله تعالى عنه, "I was informed that you issue Fataawaa to people! The person blessed with the privileges (of leadership) should also bear its burden (of issuing Fataawaa)." (3) Another narration states that Hadhrat Umar رضي الله تعالى عنه also added, "And you are not a governor (so you need not issue Fataawaa)."(4)

The Cautiousness of Hadhrat Zaid bin Arqam and Hadhrat Baraa رضي الله تعالى عنه in this Regard

Hadhrat Abu Minhaal says, "When I questioned Hadhrat Zaid bin Arqam رضي الله تعالى عنه and Hadhrat Baraa رضي الله تعالى عنه about selling gold and silver, each one of them told me to ask the other, saying, **'He is better than me and has more knowledge.'"** The narration goes on further to discuss trading in gold and silver. (5)

Hadhrat Abu Husayn says, "Everyone now issues Fataawaa on matters that had they been posed to Hadhrat Umar رضي الله تعالى عنه, he would have gathered all the veterans of Badr (to consult with before issuing a Fatwaa)." (6)

Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه Issue Fataawaa During the Time of Rasulullaah صلى الله عليه وسلم

When Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was asked who used to issue Fataawaa during the time of Rasulullaah صلى الله عليه وسلم, he replied, "Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. I do not know of anyone else." (7)

Hadhrat Qaasim bin Muhammad says that Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat

(1) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.165). Tabraani has reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.183).
(2) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).
(3) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).
(4) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.143).
(5) Ibn Abdul Birr in his Jaami Bayaanil Ilm (Vol.2 Pg.166).
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.241).
(7) Ibn Sa'd (Vol.4 Pg.151).

Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه used to issue Fataawaa during the time of Rasulullaah ﷺ.(1)

Hadhrat Fudhayl bin Abu Abdullaah bin Dinaar narrates from his father that Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه were amongst those who issued Fataawaa during the time of Rasulullaah ﷺ according to what they heard from Rasulullaah ﷺ.(2)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Tells the People not to ask him Anything While Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه is Alive

Hadhrat Abu Attiyya Hamdaani reports that he was once sitting with Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when a person came to ask him a question. "Have you asked anyone else?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه enquired. "Yes," the man replied, "I have asked Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه." The man then informed Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه about Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه's reply. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave a reply that contradicted that of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and then left. (When this was brought to the attention of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه,) He said, **"Do not ask me about anything when this great scholar is in your midst."** (3)

Those Who Issued Fataawaa during the Time of Rasulullaah ﷺ and the Time of the Khulafaa Raashideen

Hadhrat Sahl bin Abu Khaythamah reports that during the time of Rasulullaah ﷺ, **three Sahabah رضي الله تعالى عنهم from the Muhaajireen and three Sahabah رضي الله تعالى عنهم from the Ansaar were authorised to issue Fataawaa.** They were Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه (from the Muhaajireen) and Hadhrat Ubay bin Ka'b رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه (from the Ansaar). (4)

Hadhrat Masrooq reports that from amongst the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ, those who issued Fataawaa were Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Zaid (bin Thaabit) رضي الله تعالى عنه, Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه.(5)

Hadhrat Qabeesah bin Duayb bin Halhala reports, "During the time of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Zaid bin Thaabit رضي الله تعالى عنه remained the chief authority of the judiciary of Madinah, as well as the chief authority of issuing Fataawaa, Qiraa'ah and dissolution of estates. He maintained this position during the time

(1) Ibn Sa'd (Vol.4 Pg.151).
(2) Ibn Sa'd (Vol.4 Pg.157). Ibn Asaakir has reported a similar narration, as quoted in Muntakhab *Kanzul Ummaal* (Vol.5 Pg.77).
(3) Ibn Sa'd (Vol.4 Pg.160). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.129).
(4) Ibn Sa'd (Vol.4 Pg.167).
(5) Ibn Sa'd (Vol.4 Pg.168).

of Hadhrat Uthmaan رضي الله تعالى عنه and for as long as Hadhrat Ali رضي الله تعالى عنه remained in Madinah (as Khalifah before moving the capital to Kufa). Thereafter, he kept the post for a further five years until Hadhrat Mu'aawiya رضي الله تعالى عنه became the Khalifah in the year 40 A.H. Even after this, he remained instated in the position until he passed away in the year 45 A.H." (1)

Hadhrat Ataa bin Yasaar reports that both Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه used to call for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه (to consult with) and would also consult with the veterans of the Battle of Badr. Until the day he passed away, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to issue Fataawaa during the time of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه. (2)

Hadhrat Ziyaad bin Meenaa narrates that amongst those Sahabah رضي الله تعالى عنهم who issued Fataawaa and narrated Ahadeeth in Madinah were Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه, Hadhrat Abdullaah Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه, Hadhrat Raafi bin Khudayj رضي الله تعالى عنه, Hadhrat Salamah bin Akwa رضي الله تعالى عنه, Hadhrat Abu Waaqid Laythi رضي الله تعالى عنه and Hadhrat Abdullaah bin Buhaynah رضي الله تعالى عنه. This they continued doing from the time Hadhrat Uthmaan رضي الله تعالى عنه passed away until their deaths. Amongst them, the ones who issued the bulk of the Fataawaa were Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه. (3)

Hadhrat Qaasim relates, "During the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and until the time she passed away (may Allaah shower his mercy on her), (my aunt) Hadhrat Aa'isha رضي الله تعالى عنها used to issue Fataawaa by herself. I used to stay with her and she showed extreme affection towards me." (4)

The Knowledge of the Sahabah رضي الله تعالى عنهم

The Statement of Hadhrat Abu Dharr رضي الله تعالى عنه concerning the Vast Knowledge of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Dharr رضي الله تعالى عنه said, "Rasulullaah ﷺ left us with so much knowledge that even when a bird fluttered its wings in the sky, it would remind us of something he had taught us." (5)

Another narration adds that Rasulullaah ﷺ said, "Everything that draws one closer to Jannah and that takes one further from Jahannam has been explained to

(1) Ibn Sa'd (Vol.4 Pg.175).
(2) Ibn Sa'd (Vol.4 Pg.181).
(3) Ibn Sa'd (Vol.4 Pg.187).
(4) Ibn Sa'd (Vol.4 Pg.189).
(5) Ahmad.

you (Sahabah رضي الله تعالى عنهم)."[1]

The Narration of Hadhrat Amr bin Al Aas رضي الله تعالى عنه about what he Memorised from Rasulullaah ﷺ and the Narration of Hadhrat Aa'isha رضي الله تعالى عنها about the Knowledge of Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "I have learnt a thousand similitudes from Rasulullaah ﷺ."[2]

In a lengthy narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "Whenever they (the Sahabah رضي الله تعالى عنهم) disagreed about anything, my father (Hadhrat Abu Bakr رضي الله تعالى عنه) would come forth with a Hadith that would satisfy them all and settle the dispute. Therefore, when it was asked where Rasulullaah ﷺ was to be buried, no one could be found who had any relevant knowledge. It was then that Hadhrat Abu Bakr رضي الله تعالى عنه said, 'I heard Rasulullaah ﷺ say, **'Whenever a Nabi عليه السلام passed away, he was buried beneath the place he lay at the time he passed away.'** Similarly, when the Sahabah رضي الله تعالى عنهم posed divergent opinions about the inheritance of Rasulullaah ﷺ, they could find none with relevant knowledge. Again it was Hadhrat Abu Bakr رضي الله تعالى عنه who said, 'I heard Rasulullaah ﷺ say, **'We the assembly of Ambiyaa do not leave behind any inheritance. Everything we leave behind is donated as Sadaqah.'"**[3]

The Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Hudhayfah رضي الله تعالى عنه About the Knowledge of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Waa'il narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If the knowledge of Umar رضي الله تعالى عنه was placed on one pan of a scale and the knowledge of all on earth was placed on the other, the knowledge of Umar رضي الله تعالى عنه would outweigh the rest." Hadhrat A'mash says, "I found it difficult to accept this, so I mentioned it to Ibraheem, who said, 'Why do you find this difficult to accept when I can swear by Allaah that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said something even more profound than this. He said, **'In my estimation, nine tenths of knowledge left the world with the demise of Umar رضي الله تعالى عنه.'"**[4]

In a lengthy narration concerning the demise of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, "From all of us, it was Umar رضي الله تعالى عنه who possessed the most knowledge about Allaah, who recited the Book of Allaah the

(1) Tabraani. Tabraani has reported a narration similar to that of Ahmad from Hadhrat Abu Dardaa رضي الله تعالى عنه, which is reported from reliable sources, as confirmed by Haythami (Vol.8 Pg.264). Ibn Sa'd (Vol.4 Pg.170) has also reported a similar narration.

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.264).

(3) Baghawi, Ibn Asaakir and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.346).

(4) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.153) has reported a similar narration.

most and who had the deepest understanding of Allaah's Deen." (1)

Hadhrat Hudhayfah رضي الله تعالى عنه said, "In comparison to the knowledge of Umar رضي الله تعالى عنه, the knowledge of all other people seems like it could be buried in a little hole."(2)

A man from Madinah said, "When I was presented before Hadhrat Umar bin Khattaab رضي الله تعالى عنه, learned scholars appeared to be little children before him. His understanding and knowledge towered above theirs." (3)

Rasulullaah ﷺ Declares that Hadhrat Ali رضي الله تعالى عنه was the most learned of the Sahabah رضي الله تعالى عنهم and the statement of Hadhrat Ali رضي الله تعالى عنه about his Knowledge of the Qur'aan

Hadhrat Abu Is'haaq narrates that when Rasulullaah ﷺ got Hadhrat Ali رضي الله تعالى عنه married to Hadhrat Faatima رضي الله تعالى عنها, she said to Rasulullaah ﷺ, "You have married me to a man whose eyesight is weak and whose stomach is big." Rasulullaah ﷺ responded by saying, "I have married you to him because from all my companions, he was the first to accept Islaam, he has the most knowledge and is the most tolerant." (4)

Another narration states that Rasulullaah ﷺ said to Hadhrat Faatima رضي الله تعالى عنها, "Are you not pleased that I have married you to the person who was the first of my Ummah to accept Islaam, is the one with the most knowledge and is the most tolerant?" (5)

Hadhrat Ali رضي الله تعالى عنه once said, "By Allaah! I know precisely about what every verse of the Qur'aan was revealed, where it was revealed and concerning whom it was revealed. My Rabb has blessed me with a perceptive heart and an eloquent tongue." (6)

Hadhrat Sa'eed bin Musayyib reports that Hadhrat Umar رضي الله تعالى عنه used to seek Allaah's protection against any intricate problem which had to be resolved without the help of Hadhrat Ali رضي الله تعالى عنه.(7)

The Knowledge of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Masrooq narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I know the precise circumstances surrounding the revelation of every chapter of the Qur'aan. If I knew of a person more knowledgeable than myself, I would certainly go to him if a camel or any other conveyance could take me to him."

Hadhrat Masrooq says, "I sat in the company of many Sahabah رضي الله تعالى عنهم of

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.69).
(2) Ibn Sa'd (Vol.4 Pg.153).
(3) Ibn Sa'd (Vol.4 Pg.153).
(4) Tabraani. Haythami (Vol.9 Pg.102) has commented on the chain of narrators.
(5) Tabraani and Ahmad. Haythami (Vol.9 Pg.101) has commented on the chain of narrators.
(6) Ibn Sa'd (Vol.4 Pg.154).
(7) Ibn Sa'd (Vol.4 Pg.156).

Muhammad ﷺ and found them to be like dams. While some dams may quench the thirst of one man, others may quench the thirst of two men, others the thirst of ten and others will quench the thirst of a hundred men. **Then there are oceans that can cater for all the people on earth if they had to settle there. I found Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to be such an ocean."** (1)

Hadhrat Zaid bin Wahab narrates that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه arrived one day at a place where Hadhrat Umar رضي الله تعالى عنه was sitting. When he saw Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه approach, Hadhrat Umar رضي الله تعالى عنه said, **"He is a coffer filled to the brim with the knowledge and understanding of Deen."**

Hadhrat Asad bin Wadaa'ah reports that Hadhrat Umar رضي الله تعالى عنه once made mention of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه saying, "He is a coffer filled to the brim with knowledge. I however had to give preference to the people of Qaadisiyyah over myself concerning him (by sending him to teach them rather than keeping him behind with me in Madinah)." (2)

The Statement of Hadhrat Ali رضي الله تعالى عنه concerning his Knowledge and the Knowledge of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, Hadhrat Ammaar رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Abul Bakhtari narrates that they once approached Hadhrat Ali رضي الله تعالى عنه with the request to inform them about the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ. "Which of them would you like to know about?" Hadhrat Ali رضي الله تعالى عنه asked. "Tell us about Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه," they replied. Hadhrat Ali رضي الله تعالى عنه said, **"He learnt the Qur'aan and the Sunnah and reached the apex of knowledge.** This is sufficient for you to gauge the extent of his knowledge." "Tell us about Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه," they asked next. Hadhrat Ali رضي الله تعالى عنه said, "He had been thoroughly dyed in knowledge before coming out of the dye." The men asked further, "Then tell us about Hadhrat Ammaar bin Yaasir رضي الله تعالى عنه." Hadhrat Ali رضي الله تعالى عنه said, "He is a Mu'min who remembers well after being reminded about something he had forgotten."

"Now tell us about Hadhrat Hudhayfah رضي الله تعالى عنه," they asked. Hadhrat Ali رضي الله تعالى عنه's reply was: "Of all the Sahabah رضي الله تعالى عنهم, he best knew who the Munaafiqeen were." When they asked about Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "He acquired a substantial amount of knowledge but was unable to disseminate it." The men further asked, "Tell us about Hadhrat Salmaan رضي الله تعالى عنه." Hadhrat Ali رضي الله تعالى عنه said, "He acquired the knowledge of the previous Ambiyaa as well as the knowledge of the final Nabi ﷺ. He is an ocean whose bottom cannot be reached and he is also one of us, the household of Rasulullaah ﷺ." "O Ameerul Mu'mineen!" the men then asked, "Now tell us about yourself." Hadhrat Ali

(1) Ibn Sa'd (Vol.4 Pg.159).
(2) Ibn Sa'd (Vol.4 Pg.161).

رضي الله تعالى عنه said, "It was this that you had intended asking from the outset! Whenever I asked (Rasulullaah ﷺ) anything, I would receive a reply and whenever I remained silent, I would be informed." (1)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Knowledge of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Mu'aadh bin Jabal رضي الله تعالى عنه is certainly an *Ummah* who was *Qaanit* and *Haneef* (one inclined towards the truth and averse to all false creeds). He is (definitely) not from the Mushrikeen." The narrator says, "I thought that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had perhaps made an error because Allaah says in the Qur'aan:

﴿إِنَّ إِبْرٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلّٰهِ حَنِيفًا ۖ وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۝ شَاكِرًا لِّأَنْعُمِهِ ۖ اجْتَبٰهُ وَهَدٰهُ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ۝﴾ (سورة نحل: آيت ۱۲۰)

Ibraheem عليه السلام was certainly an Ummah who was Qaanit and Haneef *(one inclined towards the truth and averse to all false creeds)*. He was (definitely) not from the Mushrikeen. {Surah Nahl, verse 120-121}

However, when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه repeated his words to me, I knew that he meant what he was saying. I therefore remained silent. He then asked, 'Do you know what the meaning of *'Ummah'* and *'Qaanit'* is?' When I submitted that Allaah knows best, he explained, *'Ummah'* (in this context) refers to a person who teaches people good things and *'Qaanit'* refers to a person who obeys Allaah and His Rasool ﷺ. That is exactly how Mu'aadh bin Jabal رضي الله تعالى عنه was. He taught people everything that was good and was obedient to Allaah and to Allaah's Rasool ﷺ.'" (2)

Statements of Hadhrat Masrooq Concerning the Knowledge of the Sahabah رضي الله تعالى عنهم

Hadhrat Masrooq says, "I examined the Sahabah رضي الله تعالى عنهم carefully and found that all their knowledge could be found in six of them; namely Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. After closely examining these six, I discovered that all their knowledge could be found in Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه." (3)

Hadhrat Masrooq also said, "When I arrived in Madinah and enquired about the Sahabah رضي الله تعالى عنهم, I discovered that amongst those with the most profound knowledge was Hadhrat Zaid bin Thaabit رضي الله تعالى عنه." (4)

(1) Ibn Sa'd (Vol.4 Pg.162).
(2) Ibn Sa'd (Vol.4 Pg.165).
(3) Ibn Sa'd (Vol.4 Pg.167).
(4) Ibn Sa'd (Vol.4 Pg.176).

The Knowledge of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Masrooq reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "If Abdullaah bin Abbaas رضي الله تعالى عنه were our age, none of us would be able to equal even a tenth of his knowledge." Another narration adds that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Abdullaah bin Abbaas رضي الله تعالى عنه is an excellent commentator of the Qur'aan."** (1)

Hadhrat Mujaahid reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه used to be called an ocean because of the great amount of knowledge he possessed. (2)

Hadhrat Layth bin Abu Sulaym says that he once said to Hadhrat Tawoos, "Why have you attached yourself to this youngster (Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه) instead of the senior Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم?" Hadhrat Tawoos replied, "I have seen seventy Sahabah رضي الله تعالى عنهم who favoured the opinion of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه whenever a difference of opinion arose in any matter." (3)

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that his father said, "I have never seen as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas رضي الله تعالى عنه. I saw that when an intricate problem arose, Umar bin Khattaab رضي الله تعالى عنه would call for him and say, 'Be prepared! A most complicated problem is coming your way.' Umar رضي الله تعالى عنه would then accept his opinion on the matter even though he would be surrounded by veterans of the Battle of Badr both from the Muhaajireen and the Ansaar." (4)

Hadhrat Abu Zinaad narrates that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was suffering from high fever when Hadhrat Umar bin Khattaab رضي الله تعالى عنه came to visit him. Hadhrat Umar رضي الله تعالى عنه said, "Your illness has certainly posed a great obstacle to us. Nevertheless it is only from Allaah that we seek help." (5)

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه said, "Abdullaah bin Abbaas رضي الله تعالى عنه has been blessed with deep understanding, intelligence and tremendous knowledge. I have not seen Umar bin Khattaab رضي الله تعالى عنه give precedence to any other person's opinion over his." (6)

Hadhrat Muhammad the son of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was once present when Hadhrat Ubay bin Ka'b رضي الله تعالى عنه stood up and said, "This youth will soon become the most learned scholar of this Ummah. Together with being blessed with intelligence and deep understanding, Rasulullaah صلى الله عليه وسلم also prayed to Allaah to grant him a sound understanding of Deen." (7)

Hadhrat Tawoos says, "Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه towered above

(1) Ibn Sa'd (Vol.4 Pg.181).
(2) Ibn Sa'd (Vol.4 Pg.181).
(3) Ibn Sa'd (Vol.4 Pg.181).
(4) Ibn Sa'd (Vol.4 Pg.183).
(5) Ibn Sa'd (Vol.4 Pg.185).
(6) Ibn Sa'd (Vol.4 Pg.185).
(7) Ibn Sa'd (Vol.4 Pg.185).

others in knowledge just as a tall palm tree towers above shorter ones." (1)

Hadhrat Abu Waa'il says, "A friend and I performed Hajj at a time when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was the Ameer of Hajj. When he started reciting Surah Noor and commenting on it, my friend remarked, 'Oh Subhaanallaah! What great knowledge is emerging from this man's head! Even the Turks would accept Islaam if they had to hear this.'" Another narration adds that Hadhrat Abu Waa'il himself said, "I have never seen or heard anyone speak as he does! Even the Persians and Romans would accept Islaam if they heard him." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه relates, "When I went to Umar bin Khattaab رضي الله تعالى عنه one day, he asked me a question that Ya'la bin Umayyah رضي الله تعالى عنه had written to him about from Yemen. After I had given him the answer, Umar رضي الله تعالى عنه remarked, 'I testify that you are certainly most eligible to speak on behalf of Rasulullaah صلى الله عليه وسلم's household.'" (3)

Hadhrat Ataa says, "While some people used to approach Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to ask about poetry, others went to him to ask about ancestry and there were still others who referred to him to ask about the battles that the Arabs fought and about their history. He was able to give each group of people due attention and gave them detailed replies to their satisfaction." (4)

Hadhrat Ubadullaah bin Abdullaah bin Utba says, "Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه surpassed all other people in his qualities. He excelled others in his knowledge of past events, in the deep understanding with which he gave his opinion to people who consulted with him, in his level of tolerance and in his immense magnanimity. None knew the Ahadeeth of Rasulullaah صلى الله عليه وسلم and the verdicts of Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه better than he. None gave opinions as deeply thought of as he and there was also none who better knew poetry and Arabic as he did. In addition to all of this, his knowledge was also most profound in the commentary of the Qur'aan, in mathematics and in the laws of inheritance. I have also not seen anyone else as knowledgeable about the past events as he was, nor anyone who gave an opinion more dependable than his when people are most in need of one. Sometimes he would sit all day discussing nothing besides Fiqh, while on other days, he would discuss nothing besides the commentary of the Qur'aan. Then there were days when he sat and discussed only the battles of Rasulullaah صلى الله عليه وسلم, while on other days, he discussed only poetry or only the history of the Arabs. I have never seen any scholar sit before him without surrendering himself to him. I have also seen no one asking him a question without receiving the relevant information from him." (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I used to remain close to the senior Muhaajireen and Ansaar Sahabah رضي الله تعالى عنهم and ask them about the battles

(1) Ibn Sa'd (Vol.4 Pg.185).
(2) Haakim (Vol.3 Pg.537).
(3) Ibn Sa'd (Vol.4 Pg.184).
(4) Ibn Sa'd (Vol.4 Pg.182).
(5) Ibn Sa'd (Vol.4 Pg.183).

Rasulullaah ﷺ fought and the revelation that pertained to them. Whenever I went to any one of them, they became overjoyed because I am related to Rasulullaah ﷺ. Hadhrat Ubay bin Ka'b رضي الله تعالى عنه was one of the Sahabah رضي الله تعالى عنهم with the soundest knowledge. When I asked him one day about the Surahs that were revealed in Madinah, **he informed me that twenty-seven Surahs were revealed in Madinah and all the rest in Makkah.**" (1)

Hadhrat Ikrama says, "I heard Hadhrat Amr bin Al Aas رضي الله تعالى عنه say, 'From all of us, it is Abdullaah bin Abbaas رضي الله تعالى عنه who has the most knowledge of the previous scriptures and also understands best those matters that the Qur'aan and Ahadeeth are not explicit about.' When I informed Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about what Hadhrat Amr bin Al Aas رضي الله تعالى عنه had said, he remarked, 'He himself has tremendous knowledge because he used to ask Rasulullaah ﷺ about matters that were Halaal and Haraam.'"(2)

Hadhrat Aa'isha رضي الله تعالى عنها was once looking at a group of people gathered around Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه during the days of Hajj, asking him about the rites of Hajj. She remarked, "Of those (Sahabah رضي الله تعالى عنهم) still alive, he knows the rites of Hajj best." (3)

WHAT PEOPLE SAID AT THE DEMISE OF HADHRAT ABDULLAAH BIN ABBAAS رضي الله تعالى عنه

When the news of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه's death reached Hadhrat Jaabir رضي الله تعالى عنه, he hit his one hand on the other and said, "The most knowledgeable and most tolerant of all people has passed away. By his demise, this Ummah has been afflicted with a calamity that can never be redressed." (4)

Upon the demise of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Raafi bin Khudayj رضي الله تعالى عنه remarked, "All the people between the East and the West were dependent on the one who has passed away today for their knowledge." (5)

Hadhrat Abu Kulthoom narrates that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was buried, Hadhrat Ibn Hanafiyyah said, "Today the sage of this Ummah has passed away." (6)

The Knowledge of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Ubaadah رضي الله تعالى عنه, Hadhrat Shaddaad bin Aws رضي الله تعالى عنه and Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه

Hadhrat Amr bin Dinaar says, "Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was regarded as one of the young Fuqahaa." (7)

(1) Ibn Sa'd (Vol.4 Pg.186).
(2) Ibn Sa'd (Vol.4 Pg.186).
(3) Ibn Sa'd (Vol.4 Pg.184).
(4) Ibn Sa'd (Vol.4 Pg.187).
(5) Ibn Sa'd (Vol.4 Pg.183).
(6) Ibn Sa'd (Vol.4 Pg.183).
(7) Ibn Sa'd (Vol.4 Pg.187).

Hadhrat Khaalid bin Ma'daan says, "From amongst the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ, there are none left in Shaam whose knowledge is more dependable, who have a deeper understanding and who are more beloved to the people than Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه and Hadhrat Shaddaad bin Aws رضي الله تعالى عنه."(1)

Hadhrat Handhla bin Sufyaan reports from his teachers that none had a better understanding of the Deen than Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه."(2)

The Knowledge of Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Abu Za'eeza'a who was Marwaan bin Hakam's scribe reports, "Marwaan once summoned Hadhrat Abu Hurayrah رضي الله تعالى عنه and, seating me behind his chair, he started questioning Hadhrat Abu Hurayrah رضي الله تعالى عنه as I wrote everything down. After a complete year had passed, Marwaan again sent for Hadhrat Abu Hurayrah رضي الله تعالى عنه and, seating him behind a screen, started asking him the same questions. **Hadhrat Abu Hurayrah رضي الله تعالى عنه replied to the questions just as he did the previous year without adding, deleting or even misplacing a single word."** (3)

The Knowledge of Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "Whenever the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ had doubts about anything, they referred it to Hadhrat Aa'isha رضي الله تعالى عنها and always found the answer with her." (4)

Hadhrat Qabeesah bin Dhuwayb says, "Hadhrat Aa'isha رضي الله تعالى عنها was one of the most knowledgeable personalities and even the senior Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ consulted with her." (5)

Hadhrat Abu Salamah says, "I have not seen anyone with more knowledge of the Sunnah practices of Rasulullaah ﷺ than Hadhrat Aa'isha رضي الله تعالى عنها. I have also not seen anyone offer a better opinion when an opinion was sought and seen no one with more knowledge of the circumstances surrounding the revelation of any verse or with more knowledge of the laws of inheritance." (6)

When someone asked Hadhrat Masrooq whether Hadhrat Aa'isha رضي الله تعالى عنها was proficient in the laws of inheritance, he replied, "I swear by the Being Who controls my life that she certainly was! In fact, I saw the senior Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ ask her about inheritance." (7)

Hadhrat Mahmood bin Labeed says, "Although all the pure wives of Rasulullaah ﷺ knew many Ahadeeth, none knew as much as Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها. In fact, Hadhrat Aa'isha رضي الله تعالى عنها used to issue

(1) Ibn Sa'd (Vol.4 Pg.188).
(2) Ibn Sa'd (Vol.4 Pg.188).
(3) Haakim (Vol.3 Pg.510), reporting from reliable sources as confirmed by Dhahabi.
(4) Ibn Sa'd (Vol.4 Pg.189).
(5) Ibn Sa'd (Vol.4 Pg.189).
(6) Ibn Sa'd (Vol.4 Pg.189).
(7) Ibn Sa'd (Vol.4 Pg.189). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.242).

Fataawaa during the period of Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه. This she continued doing until she passed away. May Allaah shower His mercy on her. Senior Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ such as Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه after him used to send messengers to her to ask about Sunnah practices." (1)

Hadhrat Mu'aawiya رضي الله تعالى عنه said, "I have never seen a speaker as well-spoken, as eloquent and as intelligent as Aa'isha رضي الله تعالى عنها."(2)

Hadhrat Urwa رضي الله تعالى عنه says, "I have not seen a woman as knowledgeable in medicine, Fiqh and poetry as Hadhrat Aa'isha رضي الله تعالى عنها." (3)

Hadhrat Urwa رضي الله تعالى عنه once said to (his aunt) Hadhrat Aa'isha رضي الله تعالى عنها, "I am more astonished about you the more I think about you! When I find you to be one of those most proficient in Islaamic jurisprudence, I ask myself what was there to prevent you from being such when you were the wife of Rasulullaah ﷺ and the daughter of Abu Bakr رضي الله تعالى عنه? Then when I find you to be one of those most knowledgeable about the history of the Arabs and about their lineage and poetry, I ask myself what was there to prevent you from being such when your father knew most about the Quraysh? However, what surprises me is that I also find you to be most proficient in medicine. Where did you learn this from?" Hadhrat Aa'isha رضي الله تعالى عنها held Hadhrat Urwa رضي الله تعالى عنه's hand and said, "When Rasulullaah ﷺ's illness worsened, Arab and non-Arab physicians sent (many medicines and prescriptions) for him, from which I learnt medicine." (4) Another narration states that she said, "When I used these to treat Rasulullaah ﷺ, I learnt all about it."(5)

Those Ulema who are Attached to Allaah and those Who are Evil

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه in this Regard

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said to his students, "Be people who are the fountainheads of knowledge, who are beacons of guidance, who spend most of the time at home, who are lanterns of the night, whose hearts remain fresh and young and who wear old clothes. In this manner, you will be known to the inhabitants of the heavens while remaining anonymous to the inhabitants of earth." (6) A similar narration from Hadhrat Ali رضي الله تعالى عنه states, "In this manner, you will be known to the inhabitants of the heavens while the inhabitants of earth will rave about you." (7)

(1) Ibn Sa'd (Vol.4 Pg.189).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.243).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.242).
(4) Bazzaar, Ahmad and Tabraani in his *Kabeer* and Awsat.
(5) Ahmad. Haythami (Vol.9 Pg.242) has commented on the chain of narrators.
(6) Ibn Abdul Birr in his Jaami (Vol1. Pg.126)
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).

The Statement of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Ulema who are attached to Allaah

Hadhrat Wahab bin Munabbih narrates that when Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was informed that some people were debating about predestination at Baab Bani Sahm, he quickly got up and, handing his staff over to Hadhrat Ikrama, he placed one hand on the staff and the other on Hadhrat Tawoos. When he reached the group, they made way for him and welcomed him.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه however did not sit down and **asked them to inform him of their lineage so that he may recognise who they were.** When they did so, he addressed them saying, "Do you not know that Allaah has servants whom fear for Him has driven them to silence even though they are neither handicapped nor dumb? On the contrary, they are people who are Ulema, orators and people of high status. They are well acquainted with the way Allaah deals with sinners but whenever they think of the greatness of Allaah, they lose their minds, their hearts are torn apart and their tongues stop functioning. When they recover from this state, they hasten to perform good deeds that will purify them. While they regard themselves as people who neglect their duties to Allaah, they are really the intelligent ones with the most strength (to do good). Although they regard themselves as wrong-doers and sinners, they are really righteous and innocent. What distinguishes them is they never regard anything as being too much to do for Allaah, they are never satisfied to do only a little for Him and they are never too proud of the deeds they do for Him. Wherever you meet them, they will be filled with concern, in awe of Allaah and ever fearing (that they should not displease) Him." Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه then left and returned to his gathering. (1)

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning Evil Ulema

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If the men of knowledge would safeguard their knowledge and give it only to those who are worthy, they would lead the people of their times. However, they have handed it over to men of this world only to receive a portion of the world and have therefore fallen in the eyes of these people. I have heard Rasulullaah ﷺ say, 'Whoever narrows all his worries to the one worry for the Aakhirah, Allaah will take care of all his other worries. On the other hand, whoever has been confounded by the worries of this world, Allaah cares not in which valley he destroys himself." (2)

Hadhrat Sufyaan bin Uyaynah reports that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "If the bearers of knowledge uphold it as it ought to be upheld and in a

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.325).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.243). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.1 Pg.187).

befitting manner, Allaah, His angels and the pious ones will love them. In addition to this, people will stand in awe of them. However, they seek the wealth of this world with their knowledge, because of which Allaah detests them and they have no status in the eyes of the people." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "What will happen to you when such a calamity overtakes you because of which your youngsters start to age, your elders grow older and such practices are regarded as being Sunnah that when an attempt is made to change them, people will say (about the act is truly Sunnah), 'This is something very strange!'" When someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه when such a time would come, he replied, "When the trustworthy ones amongst you will be few while your leaders will be plenty, when the Fuqahaa amongst you will be few while those reciting the Qur'aan will be plenty, when the knowledge of Deen will be sought for motives other than the benefit of Deen and when worldly gain will be the motivation behind carrying out acts of the Aakhirah."

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When a fabricated Sunnah becomes such a norm in society, when an effort is made to change it, people will say, 'The Sunnah has been changed!'" The narration also adds that the time will be "when your Fuqahaa will be few and your leaders will hoard wealth." (2)

The Statements of Hadhrat Abu Dharr رضي الله تعالى عنه, Hadhrat Ka'b رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه Concerning Acquiring the Knowledge of Deen for worldly Motives

Hadhrat Abu Dharr رضي الله تعالى عنه said, "You should understand well that these Ahadeeth ought to be learnt solely for the pleasure of Allaah. When a person learns them solely for worldly gain, he will not even smell the fragrance of Jannah. (3) "

Hadhrat Umar رضي الله تعالى عنه once asked Hadhrat Ka'b (who was learned in the previous scriptures), "What can remove knowledge from the hearts of Ulema after they have studied and memorised it?" Hadhrat Ka'b replied, "It will be greed and asking people for one's needs that will remove it." (4)

When Hadhrat Ali رضي الله تعالى عنه once spoke about certain tribulations that will occur towards the end of time, Hadhrat Umar رضي الله تعالى عنه asked, "When will this occur, O Ali?" Hadhrat Ali رضي الله تعالى عنه replied, "When the knowledge of Deen will be sought for motives other than the benefit of Deen, when knowledge will be sought for reasons other than to practise and when worldly gain will be the motivation behind carrying out acts of the Aakhirah." (5)

(1) Ibn Abdul Birr in his Jaami (Vol.1 Pg.188).
(2) Abdur Razzaaq, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.82). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.1 Pg.188).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.187).
(4) Ibn Abdul Birr in his Jaami (Vol.2 Pg.6).
(5) Abdur Razzaaq, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.82).

What Hadhrat Umar رضي الله تعالى عنه Feared for the Ummah from Evil Ulema

Hadhrat Umar رضي الله تعالى عنه once addressed the people saying, "I fear two people for you, the person who misinterprets the Qur'aan and a person who is vying with his brother for kingdom." (1)

Hadhrat Hasan narrates that when a delegation from Basrah that included Hadhrat Ahnaf bin Qais رضي الله تعالى عنه came to Hadhrat Umar رضي الله تعالى عنه, he granted them all leave, except for Hadhrat Ahnaf رضي الله تعالى عنه, whom he kept back for an entire year. Thereafter, Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Ahnaf رضي الله تعالى عنه, "Do you know why I kept you back? Rasulullaah ﷺ warned us against well-spoken hypocrites and I feared that you should not be one. Inshaa Allaah, (I am now confident that) you are not one of them." (2)

Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "Beware of the **hypocritical Aalim.**" "How will a hypocrite become an Aalim?" the people asked. Hadhrat Umar رضي الله تعالى عنه replied, **"He will be a person who speaks what is right but then does what is wrong."** (3)

Hadhrat Umar رضي الله تعالى عنه also said, "We always maintained that the one to destroy this Ummah will be a hypocrite with an educated tongue." (4)

Hadhrat Abu Uthmaan Nahdi reports that he heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "What I fear most for this Ummah is the hypocritical Aalim." "How will a hypocrite be an Aalim, O Ameerul Mu'mineen?" the people asked. Hadhrat Umar رضي الله تعالى عنه replied, **"He will be a person whose tongue will be educated but whose heart and actions will be ignorant."** (5)

Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Warn the Ulema Against Frequenting the Doors of the Rulers

Hadhrat Hudhayfah رضي الله تعالى عنه said, "Beware of the places of tribulation!" "O Abu Abdullaah!" someone asked, "What are the places of tribulation?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "The doors of the rulers. When any of you enters the door of a ruler, he confirms (as truth) the lies he speaks and praises him for what he is not." (6)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "At the doors of the rulers lie tribulations just as certainly as there are camels at the place where camels rest. I swear by the Being Who controls my life that as much of their wealth you receive, so much of your Deen will they have in exchange." (7)

(1) Ibn Abdul Birr in his Jaami (Vol.2 Pg.194). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(2) Ibn Sa'd and Abu Ya'la.
(3) Bayhaqi and Ibn Najjaar.
(4) Firyaabi, Abu Ya'la, Nasr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.232).
(5) Musaddad and Firyaabi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.233).
(6) Ibn Abdul Birr in his Jaami (Vol.1 Pg.167).
(7) Ibn Abdul Birr in his Jaami (Vol.1 Pg.167).

The Disappearance and Forgetting of Deeni Knowledge

What Rasulullaah ﷺ Meant when he Stated that Deeni Knowledge will be Lifted

Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه reports that Rasulullaah ﷺ looked to the sky one day and said, "(There shall come) A time when Deeni knowledge will be lifted (off the surface of the earth)." A man from the Ansaar called Labeed رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! How will this knowledge be lifted when it is recorded in script and safeguarded in people's hearts?" Rasulullaah ﷺ remarked, "I was of the opinion that you were one of the most perceptive people in Madinah." Rasulullaah ﷺ then proceeded to explain how the Jew and the Christians deviated from the path even though Allaah's scripture was with them.

The narrator says that when he met Hadhrat Shaddaad bin Aws رضي الله تعالى عنه and narrated the Hadith of Hadhrat Awf رضي الله تعالى عنه to him, he said, "Awf رضي الله تعالى عنه has spoken the truth. **Shall I not inform you about the first thing to be lifted?**" When the narrator begged to be informed, Hadhrat Shaddaad رضي الله تعالى عنه said, "**It is devotion. It will be so completely removed that you will not find a single person with any devotion.**" (1)

Another narration adds that a person by the name of Ziyaad bin Labeed who was from the Ansaar asked, "O Rasulullaah ﷺ! How will it be lifted from us when we have the Book of Allaah with us, which we teach to our wives and children?"(2)

Yet another narration states that Hadhrat Shaddaad رضي الله تعالى عنه asked, "Do you know what is meant by knowledge being lifted?" When the narrator submitted that he did not know, Hadhrat Shaddaad رضي الله تعالى عنه said, "**It refers to the leaving of the containers of knowledge (the Ulema).** And do you know which knowledge will be the first to be lifted?" When the narrator again submitted that he did not know, Hadhrat Shaddaad رضي الله تعالى عنه said, "It is devotion. It will be so completely removed that you will not find a single person with any devotion." (3)

A similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه states that Rasulullaah ﷺ said, "Of what benefit was the Torah and the Injeel that were with the Jews and the Christians?" (4) A narration from Hadhrat Wahshi رضي الله تعالى عنه mentions that Rasulullaah ﷺ said, "They (the Jews and Christians) did not pay any attention to it (their scriptures)." (5) Yet another narration from Hadhrat Ibn Labeed رضي الله تعالى عنه quotes Rasulullaah ﷺ as saying, "They however did not benefit from it (their scriptures) at all." (6)

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(1) Haakim (Vol.1 Pg.99). Bazzaar and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.200).
(2) Ibn Abdul Birr in his Jaami (Vol.1 Pg.152).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.152). Haakim and Tabraani have reported a similar narration, as quoted in *Majma'uz Zawaa'id*.
(4) Haakim.
(5) Tabraani.
(6) Haakim.

Statements of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning the Lifting of Knowledge and the Statement Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه made when Hadhrat Zaid رضي الله تعالى عنه passed away

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once asked, "Do you know how Islaam will dwindle?" The people replied, "Just as the dye on clothing fades or as an animal loses its fat or as a Dirham deteriorates when it is hidden away for too long." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "That also happens, but the most serious cause will be the death of the Ulema." (1)

Hadhrat Sa'eed bin Musayyib says, "I attended the funeral of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. After he had been buried, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "O you people! Whoever wishes to know how knowledge leaves us, should know that it is like this that knowledge leaves. I swear by Allaah that a great deal of knowledge has just left us today." (2)

Hadhrat Ammaar bin Abu Ammaar says, "When Hadhrat Zaid bin Thaabit رضي الله تعالى عنه passed away, we sat with Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in the shade of a building. He said, "It is like this that knowledge leaves. A great deal of knowledge has just been buried today." Another narration states that as he pointed his finger to the grave, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "It is like this that knowledge leaves. **When a man passes away who knows something that no one else knows, his knowledge leaves with him."**

Yet another narration states that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once asked, "Do you know how knowledge will leave? It is by the Ulema leaving the surface of the earth." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "I strongly believe that it is by committing sins that a man forgets the knowledge he once learnt." (4)

Hadhrat Qaasim reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The problem with knowledge is forgetting." (5)

Propagating one's Knowledge even if One does not practise and Seeking Protection from Knowledge that is not Beneficial

The statement of Hadhrat Hudhayfah رضي الله تعالى عنه Concerning Propagating Knowledge

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that Hadhrat Hudhayfah رضي الله تعالى عنه

(1) Tabraani in his *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.202).
(2) Tabraani. Haythami (Vol.1 Pg.202) has commented on the chain of narrators.
(3) *Majma'uz Zawaa'id* (Vol.1 Pg.202).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.131). The narration also appears in *Majma'uz Zawaa'id* (Vol.1 Pg.199) and *Targheeb wat Tarheeb* (Vol.1 Pg.92).
(5) Ibn Abi Shaybah, as quoted in Jaami'ul Ilm (Vol.1 Pg.108).

said to them, "We have been given this knowledge to bear and we therefore pass it on to you even though we do not practise on it." (1)

Rasulullaah ﷺ Seeks Protection from Knowledge that does not Benefit

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ made du'aa, he said, "O Allaah! I seek Your protection from four things; from knowledge that is not beneficial, from a heart that does not submit, from a soul that is never satiated and from a du'aa that is not answered." (2)

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.24).
(2) Haakim (Vol.1 Pg.104), reporting from reliable sources as confirmed by Dhahabi.

Chapter Fourteen

The Chapter Concerning The Fervour the Sahabah رضي الله تعالى عنهم had for Dhikr and the Encouragement they Gave Towards it

This chapter highlights the tremendous fervour that Nabi ﷺ and the Sahabah رضي الله تعالى عنهم had for the Dhikr of Allaah تبارك وتعالى. It further discusses how they were regular with it every morning and evening, during the days and the nights and on journey and at home. Further discussed is how they prompted and encouraged others towards Dhikr and what forms of Dhikr they engaged in.

The Encouragement Rasulullaah ﷺ Gave towards The Dhikr of Allaah تبارك وتعالى

Rasulullaah ﷺ says, "One should adopt a tongue that engages in Dhikr"

Hadhrat Thowbaan رضي الله تعالى عنه narrates that they were once on a journey with Rasulullaah ﷺ when some of the Muhaajireen said, "If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver (condemning those who hoard it without paying the zakaah due on it)." Hadhrat Umar رضي الله تعالى عنه said, "If you wish, I can ask Rasulullaah ﷺ on your behalf." With their permission, Hadhrat Umar رضي الله تعالى عنه went off and Hadhrat Thowbaan رضي الله تعالى عنه followed him hurriedly on his camel.

"O Rasulullaah ﷺ!" Hadhrat Umar رضي الله تعالى عنه started, "Since Allaah has revealed verses about gold and silver, the Muhaajireen are asking, 'If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver.'" Rasulullaah ﷺ replied by saying, "One should adopt (as the best of wealth) a tongue that engages in Dhikr, a grateful heart and a Mu'min wife who will help one in (carrying out acts of) Imaan." Another narration states that Rasulullaah ﷺ said, "...and a wife that will assist one in (prospering one's life in) the Aakhirah." (1)

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah ﷺ thrice repeated the words, "Destruction to gold! Destruction to silver!" This he said after Allaah had revealed

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.182). Ahmad, Tirmidhi and Ibn Maajah have reported a similar narration.

the verse:

﴿وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ﴾ (سورة توبه: آيت٣٤)

Verily those who hoard gold and silver and do not spend it in the way of Allaah, then give them the good news of a painful punishment. {Surah Taubah, verse 34}

Because this weighed heavily on the Sahabah رضي الله تعالى عنهم, they asked, "What type of wealth should we then adopt?" It was then that Hadhrat Umar رضي الله تعالى عنه offered to pose the question to Rasulullaah ﷺ, as mentioned in the narration above. The rest of the narration is the same as the one above, only in greater brevity. (1)

The meaning of Rasulullaah ﷺ's Words: "The *Mufarridoon* are in the Lead"

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ was travelling on the road to Makkah when he passed by a mountain called Humdaan. Rasulullaah ﷺ then said, "This is Humdaan. Continue travelling because the *Mufarriddon* are in the lead." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired, "Who are the *Mufarridoon?*" Rasulullaah ﷺ replied, "Those who abundantly engage in Dhikr." (2) Another narration states that when the Sahabah رضي الله تعالى عنهم asked who the *Mufarridoon* were, Rasulullaah ﷺ replied, "Those who are intoxicated by the Dhikr of Allaah. Dhikr then unburdens them of their sins so that they meet Allaah without any burden on the Day of Qiyaamah." (3)

Rasulullaah ﷺ says, "Whoever wishes to Eat from the Gardens of Jannah should engage in Dhikr in Abundance"

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه reports that as they were once travelling with Rasulullaah ﷺ, he asked, "Where are those in the lead?" The Sahabah رضي الله تعالى عنهم replied, "While some people have gone ahead, others are still at the back." Rasulullaah ﷺ explained by saying, "Where are those in the lead who are intoxicated by the Dhikr of Allaah? Whoever wishes to eat from the gardens of Jannah should engage in Dhikr in abundance." (4)

Rasulullaah ﷺ Informs us that the Best of Allaah's Servants are those who Engage Abundantly in Dhikr

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).
(2) Muslim.
(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.59). Tabraani has reported a similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.75).
(4) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.

asked, "Which of Allaah's servants shall have the highest status with Allaah on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Those who engage abundantly in Dhikr." "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه asked, "Are they even better than the person who fights in the path of Allaah?" Rasulullaah ﷺ's reply was, "Even if the warrior has to strike the Kuffaar and Mushrikeen with his sword until it breaks and he is dyed in blood, those who abundantly engage in Dhikr will still be a stage above him." (1)

The Dhikr of Allaah Earns the Greatest rewards and is Most Effective in Securing Deliverance from Jahannam

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "A man can do no action more effective in saving him from Jahannam than Dhikr." Someone asked, "Not even Jihaad in the path of Allaah?" Rasulullaah ﷺ replied, "Not even Jihaad in the path of Allaah unless one fights until his sword breaks." (2)

Hadhrat Mu'aadh bin Anas رضي الله تعالى عنه narrates that someone once asked Rasulullaah ﷺ which form of Jihaad carried the most reward. Rasulullaah ﷺ replied, "(The Jihaad of) Those people who engage most in the Dhikr of Allaah تبارك وتعالى." The Sahabi رضي الله تعالى عنه then asked Rasulullaah ﷺ about whose salaah, zakaah, Hajj and Sadaqah carried the most reward. Each time Rasulullaah ﷺ replied that it was the action of those people who engage most in the Dhikr of Allaah تبارك وتعالى. Hadhrat Abu Bakr رضي الله تعالى عنه then said to Hadhrat Umar رضي الله تعالى عنه, "O Abu Hafs! Those who engage in Dhikr have taken all the good." Rasulullaah ﷺ himself confirmed this statement saying, "Yes (that it true)." (3)

Rasulullaah ﷺ says, "Let your tongue remain Moist with the Dhikr of Allaah"

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه reports that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! The (Nafl) acts of Islaam are too many for me. Inform me of something that I may assiduously adhere to." Rasulullaah ﷺ replied, **"Let your tongue remain moist with the Dhikr of Allaah."** (4)

Hadhrat Maalik bin Makhaamir reports that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه once said to them, "The last words with which I parted from Rasulullaah ﷺ (as I left for Yemen) were that I asked, 'Which deeds are most beloved to Allaah?' Rasulullaah ﷺ replied, **'That you die while your tongue is moist with the Dhikr of Allaah.'"**(5) Another narration states that Hadhrat Mu'aadh رضي الله تعالى عنه asked, "Tell

(1) Tirmidhi and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.56).

(2) Tabraani in his Sagheer and Awsat, reporting from reliable sources as confirmed by Mundhirir (Vol.3 Pg.56) and Haythami (Vol.10 Pg.74). Tabraani has reported a similar narration from Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.73).

(3) Ahmad. A narration of Tabraani states that the Sahabi رضي الله تعالى عنه asked, "Which Mujaahid shall receive the most reward?" Haythami (Vol.10 Pg.74) has however commented on the chain of narrators.

(4) Tirmidhi, Haakim, Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.54).

(5) Tabraani. Haythami (Vol.10 Pg.74) has commented on the chain of narrators.

me which deed is best and which takes one closest to Allaah." (1)

The Encouragement the Sahabah رضي الله تعالى عنهم Gave Towards Dhikr

The Encouragement Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Gave Towards Dhikr

Hadhrat Umar رضي الله تعالى عنه said, "Do not preoccupy yourself with discussing people because it is a cause of misfortune. You had rather engage constantly in the Dhikr of Allaah." (2) Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Engage assiduously in the Dhikr of Allaah because it is a cure. At the same time, avoid discussing people because it is a disease." (3)

Hadhrat Uthmaan رضي الله تعالى عنه said, "Had our hearts been pure, we would never tire with the Dhikr of Allaah." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Engage abundantly in the Dhikr of Allaah تبارك وتعالى and it matters not if you do not associate with anyone apart from those who can assist you in Dhikr." (5)

The Encouragement Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه Gave Towards Dhikr

Hadhrat Salmaan رضي الله تعالى عنه once said that if a man spends an entire night giving away slave women with fair complexions and another man spends the night reciting the Book of Allaah تبارك وتعالى and engaging in Dhikr, the latter is the better of the two. (6)

Hadhrat Ahmad bin Habeeb bin Ubayd narrates that a man approached Hadhrat Abu Dardaa رضي الله تعالى عنه and asked for some advice. Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Remember Allaah during times of ease and Allaah will remember you during your times of hardship. Whenever you are impressed by anything of this world, consider what it is soon to become." (7)

Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "Shall I not inform you of the best of all deeds, which is most beloved to your Master and will elevate your rank the most? It is better than being killed and killing the enemy in Jihaad and even better than giving Dirhams and Dinaars in charity." When the people begged to know what it was, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "The Dhikr of Allaah because the Dhikr of

(1) Bazzaar. Ibn Abi Dunya and Ibn Hibbaan have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55). Ibn Najjaar has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).
(2) Ibn Abi Dunya.
(3) Ibn Abi Dunya, Ahmad and Hannaad, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(4) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).
(7) Ahmad, as quoted in Safwatus Safwah (Vol.1 Pg.258).

Allaah is the greatest act." (1)

It was also Hadhrat Abu Dardaa رضي الله تعالى عنه who said, "Those whose tongues are ever moist with the Dhikr of Allaah تبارك وتعالى will enter Jannah laughingly." (2)

The Encouragement Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Gave towards Dhikr

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "A person can do no action more effective in saving himself from Allaah's punishment than engaging in Allaah's Dhikr." "O Abu Abdur Rahmaan!" someone asked, "Not even Jihaad in the path of Allaah?" "No," Hadhrat Mu'aadh رضي الله تعالى عنه replied, "unless he fights until even his sword breaks. This is because Allaah says in His Book:

﴿وَلَذِكْرُ اللّٰهِ اَكْبَرُ﴾ (سورة عنكبوت: آيت ٤٥)

Without doubt, the Dhikr of Allaah is greatest *(greater than other forms of worship that are devoid of Allaah's remembrance).* {Surah Ankaboot, verse 45} (3)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه said, "Engaging in the Dhikr of Allaah in the mornings and evenings is better than breaking swords in the path of Allaah and giving donating large sums of wealth in charity." (4)

Rasulullaah صلى الله عليه وسلم's Fervour for Dhikr

Rasulullaah صلى الله عليه وسلم Prefers the Dhikr of Allaah to Setting Slaves Free

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to setting free four slaves from the progeny of Ismaa'eel عليه السلام, even though the blood money of each one of them is worth twelve thousand. Similarly, **I prefer sitting with a group of people engaged in Allaah's Dhikr between Asr and sunset to setting free four slaves** from the progeny of Ismaa'eel عليه السلام, even though the blood money of each one of them is worth twelve thousand." (5)

Hadhrat Anas رضي الله تعالى عنه also narrates that Rasulullaah صلى الله عليه وسلم said, **"The person who performs his Asr salaah and then remains sitting to dictate words of worth until the evening is better than the one who frees eight slaves from the progeny of Ismaa'eel عليه السلام."** (6)

Another narration states that Rasulullaah صلى الله عليه وسلم said, **"I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to everything upon which the sun rises."** (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(5) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.
(6) Ahmad and Abu Ya'la.
(7) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.

Rasulullaah ﷺ Prefers Dhikr to Donating Thoroughbred Horses to Mujaahideen and to Setting Slaves Free

Hadhrat Sahl bin Sa'd Saa'idi رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "More than providing thoroughbred horses to be used in the path of Allaah, I would love to rather attend the Fajr salaah and then sit to engage in the Dhikr of Allaah تبارك وتعالى until sunrise." (1)

Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "I prefer sitting (to engage in Allaah's Dhikr) from the time of the Fajr salaah until sunrise to setting free four slaves from the progeny of Ismaa'eel عليه السلام."(2)

Another narration states that Rasulullaah ﷺ said, "I prefer performing the Fajr salaah and then sitting to engage in Allaah's Dhikr until sunrise rather than racing a horse in the path of Allaah until sunrise." (3)

Rasulullaah ﷺ Ranks the Recitation of "Subhaanallaah", "Al Hamdulillaah", "Laa Ilaaha Illallaah" and "Allaahu Akbar" Higher than Everything in the World

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Rather than having everything over which the sun rises, I prefer reciting 'Subhaanallaah', 'Al Hamdulillaah', 'Laa Ilaaha Illallaah' and 'Allaahu Akbar'." (4)

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I prefer sitting and reciting 'Allaahu Akbar', 'Al Hamdulillaah', 'Subhaanallaah', and 'Laa Ilaaha Illallaah' **until sunrise** rather than setting free two slaves from the progeny of Ismaa'eel عليه السلام. I also prefer reciting them **after Asr until sunset** rather than setting free four slaves from the progeny of Ismaa'eel عليه السلام."(5)

Anotehr narration states that Rasulullaah ﷺ said, "I prefer sitting until sunrise and engaging in the Dhikr of Allaah by reciting 'Allaahu Akbar', 'Laa Ilaaha Illallaah' and 'Subhaanallaah' rather than setting free four slaves from the progeny of Ismaa'eel عليه السلام. I also prefer engaging in Allaah's Dhikr from the Asr salaah until sunset rather than setting free so many slaves from the progeny of Ismaa'eel عليه السلام."(6)

The Fervour that the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ had for Dhikr

The Fervour Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه had for Dhikr

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Rather than providing

(1) Tabraani in his *Kabeer* and Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.105).
(2) Bazzaar.
(3) Tabraani. Haythami (Vol.10 Pg.106) has commented on the chain of narrators.
(4) Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.84).
(5) Ahmad.
(6) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.104).

thoroughbred horses (for Jihaad) from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." (1)

Hadhrat Abu Ubaydah bin Abdullaah bin Mas'ood says, "It was difficult for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to say anything that was not the Dhikr of Allaah." (2)

Another narration states that it would upset Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to hear anyone talking between dawn and the Fajr salaah. Yet another narration states that it was after the Fajr salaah that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه approached a group of people who were busy talking (in the Masjid). He forbade them from talking saying, **"You have come here to perform salaah. You may therefore either perform your salaah or remain silent."** (3)

The Fervour Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Mu'aadh رضي الله تعالى عنه had for Dhikr

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I love more to recite 'Allaahu Akbar' a hundred times than spending a hundred gold coins in Sadaqah." (4)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said, "Rather than providing thoroughbred horses (for Jihaad) in the path of Allaah from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." (5)

The Fervour Hadhrat Anas رضي الله تعالى عنه, Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه had for Dhikr

Hadhrat Anas bin Maalik رضي الله تعالى عنه reports that they were on a journey with Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." The rest of the narration has passed in the chapter discussing Imaan in the Aakhirah. (6)

Hadhrat Mu'aadh bin Abdullaah bin Raafi reports that he was once present in a gathering with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه and Hadhrat Abdullaah bin Abu Umayrah رضي الله تعالى عنه. Hadhrat Abdullaah bin Abu Umayrah رضي الله تعالى عنه related to them that he had heard Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه say that he heard Rasulullaah ﷺ say, "There are two phrases, one of which rises no less than the height of Allaah's throne, while the other fills the atmosphere between the heavens and the earth. They are 'Laa Ilaaha Illallaah' and 'Allaahu Akbar'."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then confirmed with Hadhrat Abdullaah bin Abu Umayrah رضي الله تعالى عنه saying, "Did you really hear him say that?" "Yes," came the

(1) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.
(2) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.219) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.2 Pg.219) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

reply. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then started weeping so much that his beard was drenched in his tears. Thereafter, he said, "These are two phrases that are very dear to me and which I recite very often." (1)

Hadhrat Jareeri reports, "When Hadhrat Anas رضي الله تعالى عنه entered into the state of Ihraam from Dhaatul Irq, we heard him say nothing other than the Dhikr of Allaah until he came out of Ihraam. Thereafter, he said to me, 'Dear son of my brother! That is what Ihraam is like.'" (2)

Gatherings of Dhikr

The Virtue on the Day of Qiyaamah of those Participating in the Gatherings of Dhikr

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates from Rasulullaah صلى الله عليه وسلم that on the Day of Qiyaamah, Allaah will say, "The people of this assembly will soon learn who the people of honour are." "O Rasulullaah صلى الله عليه وسلم!" someone asked, "Who are the people of honour?" Rasulullaah صلى الله عليه وسلم replied, "Those who participate in the gatherings of Dhikr." (3)

The Incident of an Expedition that Rasulullaah صلى الله عليه وسلم dispatched and how he rated People Engaged in Dhikr above them

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once dispatched an expedition to Najd that won a large booty and returned very quickly. Someone who was not part of the expedition remarked, "I have never before seen any expedition return so quickly and win so much booty as this expedition did!" To this, Rasulullaah صلى الله عليه وسلم said, "Should I not inform you of people who return even quicker with and even greater booty? They are people who attend the Fajr salaah and then remain seated in their places, engaging themselves in Dhikr until sunrise. Thereafter, they perform two Rakaahs salaah before returning home. Such people have a quicker return and a greater booty than those of the expedition." (4)

Rasulullaah صلى الله عليه وسلم Sits with People Engaged in Dhikr after the Revelation of a verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Sahl bin Hunayf رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم was in one of his rooms when Allaah revealed the verse:

(1) Tabraani. Mundhiri (Vol.3 Pg.94) and Haythami (Vol.10 Pg.82) have commented on the chain of narrators

(2) Ibn Sa'd (Vol.7 Pg.22).

(3) Ahmad, Abu Ya'la, Ibn Hibbaan, Bayhaqi and others, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haythami (Vol.10 Pg.72) has commented on the chain of narrators.

(4) Ibn Zanjway and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Bazzaar has reported a similar narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه with slight additions. Haythami (Vol.10 Pg.107) has however commented on the chain of narrators.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ﴾

(سورة كهف: آيت ٢٨)

(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to their Rabb morning and evening... {Surah Kahaf, verse 28}

Rasulullaah ﷺ then left the room in search of such people and found a group engaged in the Dhikr of Allaah. Amongst the group were some men who had dishevelled hair, others whose skin was chapped and others with only one cloth to wear. When he saw them, Rasulullaah ﷺ sat with them saying, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with." (1)

Rasulullaah ﷺ Sits with a Gathering that Included Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما narrates that Rasulullaah ﷺ once passed by Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه as he was busy advising some of his companions. Rasulullaah ﷺ said, "Listen well! You are the people with whom Allaah has instructed me to remain with." Rasulullaah ﷺ then recited the verse:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ۝﴾ (سورة كهف: آيت ٢٨)

(O Rasulullaah ﷺ) Restrain yourself with *(in the company of)* those who, seeking His pleasure, call to their Rabb morning and evening. Do not shift your attention from them with the intention of acquiring the adornment of this worldly life. *(Therefore,)* Do not obey him whose heart We have made heedless of Our remembrance, who pursues his passions and whose *(every)* affair entails transgressing *(the laws of Allaah)*. {Surah Kahaf, verse 28}

Rasulullaah ﷺ then continued, "Behold! As many of you are sitting here, so many angels are also present with you. When you say 'Subhaanallaah', they also say 'Subhaanallaah'. When you say 'Al Hamdu Lillaah', they also say 'Al Hamdu Lillaah' and when you say 'Allaahu Akbar', they also say 'Allaahu Akbar'. They then ascend to their Rabb and although He knows more than them, they say, 'O our Rabb! When Your servants said 'Subhaanallaah', we also said 'Subhaanallaah'. when they said 'Allaahu Akbar', we also said 'Allaahu Akbar' and when they said 'Al Hamdu Lillaah', we also said 'Al Hamdu Lillaah'. Allaah then says, 'O my angels! I make you witness that I have forgiven them.' 'But some of them were sinners,' the angels add. Allaah then says, 'They are a group with whom no

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.81).

associate is deprived.'"[1]

Rasulullaah ﷺ Sits with a Group that Included Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Thaabit Bunaani narrates that Hadhrat Salmaan رضي الله تعالى عنه was part of a group engaged in Dhikr when Rasulullaah ﷺ passed by. When they stopped, Rasulullaah ﷺ asked them what they were saying. "O Rasulullaah ﷺ!" they submitted, "We were engaged in Dhikr." Rasulullaah ﷺ then said, "Continue saying what you had been saying. When I noticed Allaah's mercy descending on you, I wished to join you." Rasulullaah ﷺ then added, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with." [2]

Rasulullaah ﷺ Sits in a Gathering of Dhikr and Tells the Participants to Eat from the Gardens of Jannah

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ once came to them and said, "O people! Verily Allaah has many groups of angels who descend and remain with the gatherings of Dhikr on earth. You should therefore eat from the gardens of Jannah." "Where are the gardens of Jannah?" the Sahabah رضي الله تعالى عنهم asked. Rasulullaah ﷺ replied, "They are the gatherings of Dhikr. You should therefore spend your mornings or evenings in the Dhikr of Allaah and constantly remind yourselves about Him. The person who wishes to know his status in Allaah's estimation should see what Allaah's status is in his estimation. **This is because Allaah grants a servant only that status in His sight that the servant grants to Allaah in his sight."** [3]

Hadhrat Jaabir bin Samurah رضي الله تعالى عنه reports that after performing the Fajr salaah, Rasulullaah ﷺ used to sit and remain engaged in Dhikr until sunrise. [4]

Rasulullaah ﷺ's Statement Concerning the rewards of the Gatherings of Dhikr

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that he once asked Rasulullaah ﷺ what the rewards would be for the gatherings of Dhikr. Rasulullaah ﷺ replied, "The rewards for the gatherings of Dhikr shall be Jannah; Jannah." [5]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "The gatherings of Dhikr are the life of knowledge and create humility in the heart." [6]

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(1) Tabraani in his Sagheer. Haythami (Vol.10 Pg.76) has commented on the chain of narrators.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.342).
(3) Ibn Abi Dunya, Abu Ya'la, Bazzaar, Tabraani, Haakim and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.65). Haythami (Vol.10 Pg.77) has commented on the chain of narrators.
(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.107).
(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.78) and Mundhiri (Vol.3 Pg.56).
(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).

Expiation for the Sins of a Gathering

Rasulullaah ﷺ says that Expiation for the sins of a gathering Is to Recite "Subhaana Kallaahumma wa Bihamdik"

Hadhrat Aa'isha رضي الله تعالى عنها narrates that after every gathering and salaah, Rasulullaah ﷺ used to say something. When I asked him about it, he said, 'If what you spoke was good, these words shall seal (preserve) them until the Day of Qiyaamah and if you spoke evil, they shall serve as expiation; (The words are:)

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ"

"You are Pure, O Allaah and it is Your praises that we sing. There is none worthy of worship but You, I beg Your forgiveness and repent to You." (1)

Hadhrat Abu Barzah رضي الله تعالى عنه reports that at the end of every gathering just before he stood up, Rasulullaah ﷺ would recite:

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ"

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You."

"O Rasulullaah ﷺ" someone asked, "You are saying something that you had not been saying previously." Rasulullaah ﷺ replied, "It is expiation for the sins of a gathering." (2)

Another narration quotes the du'aa with additional words:

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ عَمِلْتُ سُوْءً ا وَّظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ"

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You. I have sinned and wronged myself, so forgive me because none but You can forgive sins." (3)

Rasulullaah ﷺ and Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Encourage the recitation of the Du'aa after a Gathering

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه reports that they once said, "O Rasulullaah ﷺ! When we leave your gatherings, we find that we start discussing matters of the Period of Ignorance." Rasulullaah ﷺ advised them saying, "Whenever you sit in gatherings in which you fear for yourselves (that you may have discussed

(1) Ibn Abi Dunya, Nasa'ee, Haakim and Bayhaqi.
(2) Abu Dawood.
(3) Nasa'ee, Haakim and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).

what was wrong), then ensure that you recite at the end:

"سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ نَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ"

'You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You.'

By reciting this, the sins you may have committed in the gathering will be atoned for." (1)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنهما said, "There are certain words that, **if recited thrice after a gathering,** will atone for anything wrong said in the gathering, whether the gathering be one of righteousness or not. **When they are recited after a Dhikr gathering or any other gathering of virtue,** they serve as a seal, just as a letter is sealed." He then continued to mention the words, which are the same as the du'aa stated in the above-mentioned narration of Hadhrat Aa'isha رضي الله تعالى عنها. (2)

Recitation of the Qur'aan

The Advice Rasulullaah ﷺ gave Hadhrat Abu Dharr رضي الله تعالى عنه about Reciting the Qur'aan

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that when he once asked Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, "Hold fast to Taqwa because it is the basis of every act." When Hadhrat Abu Dharr رضي الله تعالى عنه requested for more advice, Rasulullaah ﷺ added, **"Be particular about reciting the Qur'aan because it is a light for you on earth and a treasure for you in the heavens."** (3)

Rasulullaah ﷺ Recites a Portion of the Qur'aan every Night

Hadhrat Aws bun Hudhayfah Thaqafi رضي الله تعالى عنه says, "When we came to Rasulullaah ﷺ as a delegation from the Thaqeef, those of us who belonged to the Ahlaaf stayed with Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه while those who belonged to the Banu Maalik were accommodated in Rasulullaah ﷺ's tent. Rasulullaah ﷺ would come **to address us every day after the Isha salaah and because he remained standing for so long,** he would lean on one leg and then on the other. Much of what he told us concerned the problems he experienced with the Quraysh. He said, 'We were regarded as weaklings in Makkah, but we had our own back from them after coming to Madinah. Victory then took turns between our and their camps.'

One night however, Rasulullaah ﷺ came to us later than he usually did. 'O Rasulullaah ﷺ!' we asked, 'Tonight you have come to us later than you usually do?' Rasulullaah ﷺ explained, 'Because I was unable to complete my fixed daily portions of the Qur'aan, I did jot want to leave until I had completed.' The

(1) Tabraani in his Sagheer and Awsat. Haythami (Vol.10 Pg.142) has commented on the chain of narrators.

(2) Abu Dawood and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).

(3) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.8).

following morning, we asked Rasulullaah ﷺ's companions about how Rasulullaah ﷺ divided the portions of the Qur'aan that he recited. **They explained to us that Rasulullaah ﷺ divided the Qur'aan into (seven parts, consisting of)** three Surahs (Faatiha to Aal Imraan), five Surahs (Nisaa to Anfaal), seven Surahs (Taubah to Hijr), nine Surahs (Nahl to Noor), eleven Surahs (Furqaan to Faatir), thirteen Surahs (Yaaseen to Fatah) and the Mufassal Surahs (Hujuraat to Naas)." (1)

Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه narrates that Rasulullaah ﷺ was once at a place between Makkah and Madinah when a man sought permission to see him. Rasulullaah ﷺ (did not grant permission immediately and) explained, **"I did not complete the daily fixed portion of the Qur'aan that I always recite** and am unable to give anything else preference over it (he may therefore see me after I have completed)." (2)

The Fervour Hadhrat Umar رضي الله تعالى عنه had for the Recitation of the Qur'aan and How he used to Ask Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to Recite the Qur'aan

Hadhrat Abu Salamah reports that when Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to say to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه, "Remind us about our Rabb", he would start reciting the Qur'aan. (3)

Hadhrat Habeeb bin Abu Marzooq says, "The report reached us that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه used to recite the Qur'aan in a most excellent voice and would do so when Hadhrat Umar رضي الله تعالى عنه would sometimes say to him, 'Remind us of our Rabb.'"

Hadhrat Abu Nadhrah narrates that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه used to start reciting the Qur'aan when Hadhrat Umar رضي الله تعالى عنه would say to him, "Make us yearn for our Rabb." When the people reminded him that it was time for salaah, Hadhrat Umar رضي الله تعالى عنه would say, "Are we not in salaah already (because just like this, the purpose of salaah is also to remember Allaah)?"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that whenever Hadhrat Umar رضي الله تعالى عنه entered the house **he would open up the pages of the Qur'aan** and recite it. (4)

The Fervour Hadhrat Uthmaan رضي الله تعالى عنه had for Reciting the Qur'aan

Hadhrat Uthmaan رضي الله تعالى عنه used to say, "I would not like a single day or night to pass **without looking into the Book of Allaah** i.e. to recite the Qur'aan by looking into it." (5)

Hadhrat Uthmaan رضي الله تعالى عنه also said, "Had your hearts been pure, you would never

(1) Tayaalisi, Ahmad, Ibn Jareer, Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232). Abu Dawood (Vol.2 Pg.310) has reported a similar narration.
(2) Ibn Abu Dawood in his Masaahif, as quoted in *Kanzul Ummaal* (Vol.1 Pg.226).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.258). Ibn Sa'd (Vol.4 Pg.109) has reported a similar narration.
(4) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).
(5) Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.225).

get enough of the speech of Allaah تبارك وتعالى."[1]

Hadhrat Hasan says, "Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه said, 'Had our hearts been pure, we would never get enough of the speech of Allaah تبارك وتعالى and I would not like a single day pass by without looking into the Qur'aan.' When Hadhrat Uthmaan رضي الله تعالى عنه passed away, the pages of his Qur'aan were in tatters because he was always looking into it so often." [2]

The Fervour that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه had for Reciting the Qur'aan

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Always look into the Qur'aan (when reciting because it facilitates easier contemplation)." [3]

Hadhrat Habeeb bin Shaheed narrates that when Hadhrat Naafi was asked about what Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to do at home, he replied, "Something that others would not manage. He would perform wudhu for every salaah and recite from the Qur'aan between every two salaahs." [4]

Hadhrat Ibn Abu Mulaykah narrates that Hadhrat Ikrama bin Abu Jahal رضي الله تعالى عنه used to place the Qur'aan on his face and weep saying, "The speech of my Rabb! The Book of my Rabb!" [5]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "The reward of ten good deeds are recorded every time a person sends salutations to Nabi صلى الله عليه وسلم. Now, when any of you returns home from the marketplace, he should open the Qur'aan and recite it because for every letter that he recites, he will receive the reward of ten good deeds."

According to another narration, he stated, "Verily for every letter Allaah shall record for him the reward of ten good deeds. I am not saying that this reward is for الم *(Alif-Laam-Meem)*, but the reward of ten good deeds are recorded for the *Alif* (ا), another ten for the *Laam* (ل) and another ten for the *Meem* (م)." [6]

Reciting Specific Surahs of the Qur'aan During the Day and Night and while at Home and on Journey

Rasulullaah صلى الله عليه وسلم Advises Hadhrat Uqba bin Aamir Juhani رضي الله تعالى عنه to recite Surah Ikhlaas and the *Mu'awwadhatayn*[7] every Night

Hadhrat Uqba bin Aamir Juhani رضي الله تعالى عنه narrates that he once met Rasulullaah

(1) Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(2) Bayhaqi in his Asmaa was Sifaat (Pg.182).
(3) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.2 Pg.61).
(4) Ibn Sa'd (Vol.4 Pg.170).
(5) Haakim (Vol.3 Pg.243).
(6) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.219).
(7) "The two Surahs of protection", namely Surah Falaq and Surah Naas.

ﷺ, who said to him, "O Uqba bin Aamir! Maintain ties of kinship with those who sever them, give to those who deprive you and forgive those who do you wrong." When he met Rasulullaah ﷺ again afterwards, Rasulullaah ﷺ said, "O Uqba bin Aamir! Should I not inform you of a few Surahs, the likes of which Allaah has neither revealed in the Torah, the Zaboor or in the Injeel. **Not a single night should pass you by without you reciting them. They are(قُلْ هُوَ اللّٰهُ اَحَدٌ) Sura h Ikhlaas) (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ)(Surah Falaq) and ((قُلْ اَعُوْذُ بِرَبِّ النَّاسِ)(Surah Naas)."**

Hadhrat Uqba رضي الله تعالى عنه says, "After Rasulullaah ﷺ had instructed me to do this, not a night has passed by without me reciting these Surahs because it is only appropriate that I should never omit them after receiving the instruction from Rasulullaah ﷺ."(1)

Hadhrat Aa'isha رضي الله تعالى عنها reports that whenever Rasulullaah ﷺ lay down to **sleep,** he would place his palms next to each other, **recite Surah Ikhlaas and Surah Falaq** and then blow into them. Thereafter, he would pass his hands over **as much of his body as he could reach, beginning with his head, face and front portion of his body. This he would repeat thrice.** (2)

According to another narration, when he lay down to sleep, Rasulullaah ﷺ used to blow into his palms after **reciting the complete Surahs Ikhlaas, Falaq and Naas.** He would then pass his hands over his face, his arms, his chest and as far over his body as his arms would reach. Hadhrat Aa'isha رضي الله تعالى عنها reports further that when his illness intensified, **Rasulullaah ﷺ would ask her to do it for him.** (3)

What Rasulullaah ﷺ Used to Recite Before Going to Sleep

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ **would not go to sleep until he had recited Surah Alif Laam Meem Sajdah and Surah Mulk.** Hadhrat Tawoos mentioned that these two Surahs rate seventy virtues higher than the other Surahs of the Qur'aan. (4)

Hadhrat Irbaadh bin Saariya رضي الله تعالى عنه narrates that when he lay down, Rasulullaah ﷺ would recite the *Musabbihaat* (5) before sleeping. He would say, "In these Surahs is a verse that is better than a thousand verses." (6)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ would not go to sleep until he had recited **Surah Zumar and Surah Bani Israa'eel.** (7)

Hadhrat Farwah bin Naufal رضي الله تعالى عنه reports that he once approached Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Teach me something to recite when I lie down to sleep." Rasulullaah ﷺ said, "Recite(قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ) (Surah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).
(2) Nasa'ee.
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.68). Jam'ul Fawaa'id (Vol. Pg.) has reported a similar narration from Bukhaari, Muslim, Abu-Dawood, Tirmidhi and Ibn Maajah.
(4) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.76).
(5) Those Surahs that begin with the words "Sabbaha" () or "Yusabbihu" ().
(6) Tirmidhi and Abu Dawood.
(7) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.260).

Kaafiroon) because it is an exoneration from Shirk." (1)

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Recitation of Surah Mulk and The Statement of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning the Recitation of Surahs Baqara, Aal Imraan and Nisaa

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When the angels of punishment approach a person in the grave from his feet, the feet will say, 'You have no approach from our side because **he used to recite Surah Mulk**.' When they then approach him from his chest, the chest will say, 'You have no approach from my side because he used to recite Surah Mulk.' Thereafter, when they approach him from his head, the head will say, 'You have no approach from my side because he used to recite Surah Mulk.' In this manner, Surah Mulk protects a person from punishment in the grave. In fact, the Torah states that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." (2)

Another narration briefly states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"Allaah will protect from the punishment in the grave every person who recites Surah Mulk every night.** During the time of Rasool صلى الله عليه وسلم, we used to call it the 'protector' and it is also stated in one of the scriptures of Allaah that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." (3)

Hadhrat Umar رضي الله تعالى عنه said, **"The person who recites Surah Baqarah, Surah Aal Imraan and Surah Nisaa in a single night shall be recorded as one of the obedient ones."** (4)

Rasulullaah صلى الله عليه وسلم Teaches Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه to Recite the Five Last Surahs of the Qur'aan

Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once said to him, **"O Jubayr! When you travel on a journey, would you like your position to be the best from all your companions and would you like to be the one with the most provisions?"** "Certainly!" Hadhrat Jubayr رضي الله تعالى عنه replied, "May my parents be sacrificed for you!" Rasulullaah صلى الله عليه وسلم said, "Then recite these five Surahs, (قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ) (Surah Kaafiroon), (اِذَا جَآءَ نَصْرُ اللّٰهِ وَ الْفَتْحُ) (Surah Nasr), (قُلْ هُوَ اللّٰهُ اَحَدٌ) (Surah Ikhlaas), (قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ) (Surah Falaq) and (قُلْ اَعُوْذُ بِرَبِّ النَّاسِ) (Surah Naas).

(1) Tirmidhi (Vol.2 Pg.176).

(2) Haakim.

(3) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.38). Bayhaqi has reported a similar narration in greater detail in his Kitaab Adhaabil Qabr, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).

(4) Abu Ubaydah, Sa'eed bin Mansoor, Abd bin Humayd and Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

Begin each Surah with(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ) and end your recitation with."(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ)

Hadhrat Jubayr رضي الله تعالى عنه continues the narration saying, "Although I was a wealthy person, I was always the most poorly clad on a journey and with the least provisions. However, ever since I started reciting what Rasulullaah ﷺ taught me, I was always in the best position and with the most provisions until I returned from the journey." (1)

Rasulullaah ﷺ Teaches Hadhrat Abdullaah bin Khubayb رضي الله تعالى عنه to Recite Surah Ikhlaas and the Mu'awwadhatayn every Morning and evening

Hadhrat Abdullaah bin Khubayb رضي الله تعالى عنه narrates, "It was an extremely dark and rainy night when we went out in search of Rasulullaah ﷺ to lead us in salaah. When we met him, he said, 'Recite!' When I said nothing, Rasulullaah ﷺ repeated, 'Recite!' When I again failed to respond, he said for the third time, 'Recite!' 'O Rasulullaah ﷺ!' I submitted, 'What should I recite?' Rasulullaah ﷺ replied, 'Recite (قُلْ هُوَ اللّٰهُ اَحَدٌ)(Surah Ikhlaas) and the Mu'awwadhatayn (Surahs Falaq and Naas). Recite them thrice every morning and evening and they will protect you from everything.'"(2)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Recitation of Surah Ikhlaas after the Fajr Salaah

Hadhrat Ali رضي الله تعالى عنه said, "When a person recites ((قُلْ هُوَ اللّٰهُ اَحَدٌ)Surah Ikhlaas) ten times after the Fajr salaah, he will commit no sin all of that day even though Shaytaan may try his utmost (to get him to sin)." (3)

Reciting Specific Verses of the Qur'aan During the Day and Night and while at Home and on Journey

What Rasulullaah ﷺ and Hadhrat Ali رضي الله تعالى عنه Said About Aayatul Kursi (4)

Hadhrat Ali رضي الله تعالى عنه reports, "Rasulullaah ﷺ was on the wooden step of that pulpit when I heard him say, 'When a person recites Aayatul Kursi after every salaah, there is nothing but death that prevents him from entering Jannah. When a person recites it when he goes to bed, Allaah will safeguard his house, the houses of his neighbours and all the houses in his vicinity.'"(5)

(1) Abu Ya'la. Haythami (Vol.10 Pg.134) has commented on the chain of narrators.
(2) Abu Dawood and Tirmidhi, as quoted in the Adhkaar of Nawawi (Pg.96).
(3) Sa'eed bin Mansoor and Ibn Darees, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).
(4) Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.
(5) Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).

Hadhrat Ali رضي الله تعالى عنه also said, "I do not think that a person born as a Muslim or who has any intelligence would ever spend the night without reciting the verse (اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ، اَلْحَيُّ الْقَيُّوْمُ) *(Aayatul Kursi)*. If only you people knew its worth! It has been granted to your Nabi ﷺ from the treasures beneath the very Throne of Allaah and no Nabi عليه السلام before him has ever received it. I never pass a single night without reciting it thrice, once in the two Rakaahs after Isha, once in my Witr salaah and once when I lie down to sleep." (1)

The statements of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning the Recitation of Certain Verses of Surah Baqarah and Surah Aal Imraan

Hadhrat Ali رضي الله تعالى عنه said, "I do not think that a person who has any intelligence would ever spend the night without reciting the concluding verses of **Surah Baqarah** because they are from the treasures beneath the very Throne of Allaah."(2)

Hadhrat Uthmaan رضي الله تعالى عنه said, "Whoever recites the concluding verses of **Surah Aal Imraan at night shall receive the reward of spending the night in Ibaadah.**"(3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If a person recites ten verses of Surah Baqarah in his home, no Shaytaan shall ever enter that home all night. The verses are the four verses at the beginning, *Aayatul Kursi* together with the two verses that follow it and the concluding (three) verses of Surah Baqarah." (4)

The Incident of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه and a Jinn CONCERNING *Aayatul Kursi*

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه had two silos of dates and in keeping check on them, he discovered that the dates were decreasing. When he stood on guard one night, he discovered a creature that resembled a young boy. When Hadhrat Ubay رضي الله تعالى عنه greeted him with Salaam, the creature replied to the Salaam. "Give me you hand," Hadhrat Ubay رضي الله تعالى عنه instructed. When the creature did so, Hadhrat Ubay رضي الله تعالى عنه saw that its hand was that of a dog's and was also covered with dog's hair. "Such is the appearance of the Jinn," Hadhrat Ubay رضي الله تعالى عنه said. The Jinn said, "All of the Jinn world know well that there is none more powerful than I." Hadhrat Ubay رضي الله تعالى عنه asked, "Then what makes you do this (steal from my silo)." The Jinn replied, "I have heard that you are a person who loved to give Sadaqah, so I wished to have some of your food." Hadhrat Ubay رضي الله تعالى عنه asked further, "What can protect us (humans) from the likes of you?" The Jinn replied,

(1) Abu Ubayd, Ibn Abi Shaybah, Daarmi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).
(2) Daarmi, Musaddad, Muhammad bin Nasr, Ibn Darees and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
(3) Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
(4) Tabraani. Haythami (Vol.10 Pg.118) has commented on the chain of narrators.

"It is that verse called *Aayatul Kursi* which appears in Surah Baqarah. Whoever recites it in the evening shall be protected from us until the morning and whoever recites it in the morning shall be protected from us until the evening." Hadhrat Ubay رضي الله تعالى عنه went early the next morning to Rasulullaah ﷺ and informed him about the incident. Rasulullaah ﷺ remarked, "The wretch actually spoke the truth." (1)

The Incident of Hadhrat Abdullaah bin Busr رضي الله تعالى عنه and a Group of Jinn and the verse of the Qur'aan he Recited

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه says, "When I left Hims, the night gave me shelter on a piece of ground where the Jinn of the area came to me. I however recited the verse of Surah A'raaf:

﴿إِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۫ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝﴾ (سورة اعراف: آيت ٥٤)

Undoubtedly your Rabb is Allaah, Who has created the heavens and the earth in six days and then turned His attention to the Throne. He covers the day with the night, (each one) hurrying to follow the other. The sun, moon and the stars are all subjugated (made to be obedient) by His command (power). Behold! Creation and command belong to Him. Blessed is Allaah, the Rabb of the (entire) universe. {Surah A'raaf, verse 54}

Some of them then said to the others, 'Look after him until the morning.' The following morning, I then took to my conveyance and left." (2)

What Hadhrat Alaa bin Jalaaj instructed his Sons to do when they Place him in his Grave

Hadhrat Alaa bin Jalaaj once said to his sons, "When you place me to rest in my grave, please say:

"بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ"

'In the name of Allaah and upon the creed of Rasulullaah ﷺ'

Thereafter, I want you to gently cover me with sand and recite the beginning and the end of Surah Baqarah at my head-side. I have seen that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه liked to do this." (3)

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Verse "سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا

(1) Nasa'ee, Haakim, Tabraani, Abu Nu'aym, Bayhaqi, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.10 Pg.118).

(2) Tabraani. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.119).

يَصِفُوْنَ" and Hadhrat Ibn Awf رضي الله تعالى عنه Recites Aayatul Kursi in all the Corners of his House

Hadhrat Ali رضي الله تعالى عنه said, "Whoever wishes to have his deeds weighed in a large scale should thrice recite:

﴿سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝﴾ (سورة صافات: آیت ۱۸۰ تا ۱۸۲)

Your Rabb, the Rabb of all honour is Pure *(free)* from what *(partners and children)* they attribute to Him, peace be upon the Ambiyaa and all praise belongs to Allaah, the Rabb of the universe. {Surah Saaffaat, verses 180-182}(1)

Hadhrat Abdullaah bin Ubayd bin Umayr narrates that whenever Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه entered his house, he would recite *Aayatul Kursi* in all the corners of the house." (2)

Dhikr of the Kalimah "Laa Ilaaha Illallaah"

Rasulullaah صلى الله عليه وسلم says that the Person most Fortunate to Receive his Intercession will be the One who Recites the Kalimah (لَآ اِلٰهَ اِلَّا اللّٰهُ) with Complete Sincerity

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that he once asked Rasulullaah صلى الله عليه وسلم, "O Rasulullaah صلى الله عليه وسلم! Who will be most fortunate to receive your intercession on the Day of Qiyaamah?" "O Abu Hurayrah!", Rasulullaah صلى الله عليه وسلم said, "I knew that because of your keenness for Ahadeeth, none would have asked this question before you. **The person most fortunate to receive my intercession on the Day of Qiyaamah will be the one who recites ('L(لَآ اِلٰهَ اِلَّا اللّٰهُ)aa Ilaaha Illallaah') with complete sincerity of the heart."** (3)

Hadhrat Zadi bin Arqam رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم said, "Whoever recites (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') with sincerity shall enter Jannah." Someone asked, "What is meant by sincerity?" Rasulullaah صلى الله عليه وسلم replied, "That the Kalimah should prevent one from acts that Allaah has forbidden." (4)

Allaah Informs Hadhrat Moosa عليه السلام about the Virtue of ('لَآ اِلٰهَ اِلَّا اللّٰهُLaa Ilaaha Illallaah')

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports from Rasulullaah صلى الله عليه وسلم that Hadhrat Moosa عليه السلام once requested Allaah saying, "O my Rabb! Teach me something by which I may engage in Your Dhikr and supplicate to you." Allaah's reply to him was, "Say لَآ اِلٰهَ اِلَّا اللّٰهُ('Laa Ilaaha Illallaah')." "O my Rabb!" Hadhrat Moosa عليه السلام submitted, "But all of Your creation say this." Allaah repeated, "Say (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah')." Hadhrat Moosa عليه السلام then said, "What I want is something

(1) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).
(2) Abu Ya'la. Haythami (Vol.10 Pg.128) has commented on the chain of narrators.
(3) Bukhaari, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).
(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.74).

exclusively for myself." Allaah then said, "O Moosa! If all the seven heavens and seven earths are placed on one pan of the scale and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') on the other, (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') would outweigh the rest."(1) Another narration states that Allaah said, "If all the seven heavens and their inhabitants apart from Myself together with the seven earths are placed on one pan of the scale and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') on the other, (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') would outweigh them all." (2)

Rasulullaah ﷺ Speaks about the Advice that Hadhrat Nooh عليه السلام gave to his Sons

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "Should I not inform you of the advice that Hadhrat Nooh عليه السلام gave to his sons?" When the Sahabah رضي الله تعالى عنهم asked to know, Rasulullaah ﷺ said, "Advising his sons, Nooh عليه السلام said, 'Dear sons! I strongly advise you to carry out two things and forbid you from another two. I advise you repeat the words (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') because if these words are placed on one pan of a scale and all the heavens and earths are placed on the other, these words will outweigh the rest. In fact, if all of them form a ring (to try to stop it), the Kalimah will break right through them to reach Allaah. I also advise you to repeat the words (سُبْحَانَ اللّٰهِ الْعَظِيْمِ وَ بِحَمْدِهٖ)('Subhaanallaahil Azeem wa Bihamdihi') **because it is the words of worship used by all of creation and it is by virtue of these words that sustenance is distributed.** The two things that I **forbid** you from is **Shirk** and **pride** because they both prevent one from reaching Allaah.'"

One of the Sahabah رضي الله تعالى عنهم asked, **"O Rasulullaah ﷺ! Is it a sign of pride that a person prepares food and invites a group of people for a meal or that he wears clean and neat clothing?" Rasulullaah ﷺ replied, "That is not pride. Pride is when a person regards others as being foolish and looks down on them."**(3)

Another narration states that Rasulullaah ﷺ said, "If the heavens and the earth and everything they contain were made into a ring and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') placed on top of it, it would shatter them all (beneath its weight)." (4)

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Sahabah رضي الله تعالى عنهم who Recited the Kalimah with him in a Gathering

Hadhrat Ya'la bin Shaddaad reports, "Hadhrat Ubaadah bin Saamit رضي الله تعالى عنه was also present to confirm the report of my father Hadhrat Shaddaad bin Aws رضي الله تعالى عنه when he said, 'We were with Rasulullaah ﷺ when he asked whether there were any people of the Ahlul Kitaab amongst us. When we informed him that there were none, Rasulullaah ﷺ instructed that the door be shut.

(1) Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75).
(2) Abu Ya'la. Haythami (Vol.10 Pg.82) has commented on the chain of narrators.
(3) Bazzaar. Haythami (Vol.10 Pg.84) has commented on the chain of narrators. Haakim has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).
(4) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).

Thereafter, he said, **'Raise your hands and say ('لَآ اِلٰهَ اِلَّا اللّٰهُ)Laa Ilaaha Illallaah').'** After we had raised our hands for a while (reciting the Kalimah), Rasulullaah ﷺ said, 'Al Hamdu Lillaah! O Allaah! You have sent me with this Kalimah, instructed me to believe in it and promised me Jannah in return. Verily, You never go back on Your word.' (Addressing us) Rasulullaah ﷺ then said, **'Glad tidings for you! Allaah has forgiven you all."** (1)

Rasulullaah ﷺ Says that ('لَآ اِلٰهَ اِلَّا اللّٰهُ)is the Best of all Good Deeds

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that when he once requested Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, **"When you commit a sin, follow it up with a good deed to erase it."** "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه asked, "Is the recitation of ('لَآ اِلٰهَ اِلَّا اللّٰهُ)one of the good deeds?" Rasulullaah ﷺ replied, **"It is in fact the best of all good deeds."** (2)

Hadhrat Umar رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه State that ('لَآ اِلٰهَ اِلَّا اللّٰهُ)is "The Word of Taqwa"

When Hadhrat Umar bin Khattaab رضي الله تعالى عنه once saw some people reciting ('لَآ اِلٰهَ اِلَّا اللّٰهُ)and ('اَللّٰهُ اَكْبَرُ)('Allaahu Akbar'), he exclaimed, "That's it! I swear by the Rabb of the Kabah! That's it!" "What is it?" someone asked. Hadhrat Umar رضي الله تعالى عنه replied, "That is the 'word of Taqwa that they (the Sahabah رضي الله تعالى عنهم) were most deserving and worthy of' (3)."(4)

Hadhrat Ali رضي الله تعالى عنه also stated that it was the Kalimah ('لَآ اِلٰهَ اِلَّا اللّٰهُ)that Allaah refers to in the verse:

﴿وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى﴾ (سورة فتح: آيت٢٦)

...and Allaah stuck the word of Taqwa onto them... {Surah Fatah, verse 26}(5)

Another narration adds that the words ('Allaahu Akbar') are also part of the 'word of Taqwa'. (6)

Dhikr of ('سُبْحَانَ اللّٰهِ)('Subhaanallaah'), ('اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'),('لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), ('اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') and ('لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illa Billaah')

Rasulullaah ﷺ Mentions that these Adhkaar are the 'Everlasting Good Deeds'

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to

(1) Tabraani and others, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(2) Ahmad. Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(3) As referred to in verse 26 of Surah Fatah.
(4) Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).
(5) Abdur Razzaaq, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Haakim and Bayhaqi in his Asmaa, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).
(6) Ibn Jareer and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

them, "Carry out the everlasting good deeds in abundance." When someone asked Rasulullaah ﷺ what the **everlasting good deeds are**, Rasulullaah ﷺ replied, "Recitation of (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar'), (لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), (سُبْحَانَ اللّٰهِ)('Subhaanallaah'), (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') and (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illa Billaah')." (1)

Rasulullaah ﷺ Mentions that these Adhkaar Serve as Protection from Jahannam

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Take up your shields." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "Has the enemy come?" "No," Rasulullaah ﷺ replied, **"I am referring to your shields against Jahannam.** You should recite (سُبْحَانَ اللّٰهِ)(('Subhaanallaah'), (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') because they shall be ahead of you and behind on the Day of Qiyaamah (to protect you) and they are the 'everlasting good deeds'".(2) Another narration states that Rasulullaah ﷺ **mentioned, "They are the saviours."** (3) **Yet another narration** adds the words (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')." (4)

A narration from Hadhrat Anas رضي الله تعالى عنه states that Rasulullaah ﷺ said, "Verily they shall be ahead of you, they are the saviours, they shall be behind and they are the 'everlasting good deeds'." (5)

Rasulullaah ﷺ Mentions that the Rewards for these Adhkaar are as Huge as Mount Uhud

Hadhrat Imraan bin Husayn رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, **"Does any of you have the ability to do actions as huge as Mount Uhud every day?"** "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم said, "Who has the ability to do actions as huge as Mount Uhud every day?" "All of you do," Rasulullaah ﷺ replied. When the Sahabah رضي الله تعالى عنهم asked how this was possible, Rasulullaah ﷺ explained, "(سُبْحَانَ اللّٰهِ)(('Subhaanallaah') is larger than Mount Uhud,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah')is larger than Mount Uhud,(لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah')is larger than Mount Uhud and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar')is larger than Mount Uhud."(6)

Rasulullaah ﷺ Speaks about the Plants of Jannah and His Instruction to eat to One's Fill in the Gardens of Jannah

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that he was busy planting something

(1) Ahmad, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.91). Ahmad and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.87).

(2) Nasa'ee, Haakim and Bayhaqi.

(3) Haakim.

(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.92).

(5) Tabraani. Haythami (Vol.10 Pg.89) has commented on the chain of narrators.

(6) Ibn Abi Dunya, Nasa'ee, Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.91) and Mundhiri (Vol.3 Pg.94).

when Rasulullaah ﷺ passed by. "O Abu Hurayrah!" Rasulullaah ﷺ called out, "What are you planting?" When Hadhrat Abu Hurayrah رضي الله تعالى عنه informed him that he was planting some plants, Rasulullaah ﷺ said, "Should I not inform you of plants that are better than these? They are (سُبْحَانَ اللّٰهِ)('Subhaanallaah'),(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'), (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar'). **A tree in Jannah is planted for you in exchange for every one of these phrases."**(1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said, "When you pass through the gardens of Jannah, eat to your fill there." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "What are the gardens of Jannah?" "The Masaajid," Rasulullaah ﷺ replied. "And how does one eat to one's fill?" the Sahabah رضي الله تعالى عنهم asked further. Rasulullaah ﷺ replied, "(By reciting) (سُبْحَانَ اللّٰهِ)('Subhaanallaah'),(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah') and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar')." (2)

Rasulullaah ﷺ Speaks about Words of Dhikr that Shakes Off Sins

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once caught hold of a branch and shook it, but the leaves did not fall off. When he shook it again, the leaves still did not fall, but when he did so for the third time, the leaves fell off. Rasulullaah ﷺ then said, "Verily (سُبْحَانَ اللّٰهِ)(('Subhaanallaah'),(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah') and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') shake off sins just as the leaves of a tree are shed." (3)

Rasulullaah ﷺ Teaches Dhikr to a Bedouin

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that a Bedouin once came to Rasulullaah ﷺ with the request, "Do teach me something that I may recite." Rasulullaah ﷺ told him to recite:

"لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ اَللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ رَبِّ الْعَالَمِيْنَ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ"

The man said, "That was for my Rabb. Now what about myself?" Rasulullaah ﷺ then told him to recite:

"اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ"

'O Allaah! Forgive me, shower Your mercy on me, guide me and provide for me.'

Another narration adds the words(وَعَافِنِيْ) ('and grant me safety'). Another narration states that Rasulullaah § also said, "These words combine both your life in this world as well as your life in the Aakhirah. (4)

(1) Ibn Maajah and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.84).
(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.97).
(3) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.3 Pg.93). Tirmidhi has reported a similar narration.
(4) Muslim.

Another narration states that the Bedouin asked, "O Rasulullaah ﷺ! I have done my best to memorise the Qur'aan but am unable to do so. Please tell me of something that will earn me the same rewards of learning the Qur'aan." Rasulullaah ﷺ then told him to recite:

"سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ"

The Bedouin said the words, counting them with his fingers. He then said, "O Rasulullaah ﷺ! This is for my Rabb, but what about me?" Rasulullaah ﷺ then told him to recite:

"اَللّٰهُمَّ اغْفِرْلِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَارْزُقْنِيْ وَاهْدِنِيْ"

'O Allaah! Forgive me, shower Your mercy on me, grant me safety, provide for me and guide me'

When the Bedouin had left, Rasulullaah ﷺ remarked, "The Bedouin has left with his hands full of good." (1)

Another' narration states that Rasulullaah ﷺ also added the words (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ). (2)

Rasulullaah ﷺ informs Hadhrat Abu Dharr رضي الله تعالى عنه About the Words that are Most Beloved to Allaah

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to him, "Should I not inform you of those words that Allaah loves most?" "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه submitted, "Please do inform me **of the words that Allaah loves most.**" Rasulullaah ﷺ said, "The words that Allaah loves most are:(سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) (('Subhaanallaahi wa Bihamdihi')." (3) Another narration states that the words are:(سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) ('Subhaana Rabbi wa Bihamdihi'). (4)

Yet another narration states that when Rasulullaah ﷺ was asked about which words Allaah loves most, he replied, **"The words that Allaah chose for His angels** or for His bondsmen; (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ)(('Subhaanallaahi wa Bihamdihi')." (5)

Rasulullaah ﷺ Speaks About the Tremendous reward of Reciting the Kalimah

Hadhrat Abu Talha رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Whoever says (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') shall enter Jannah or (Rasulullaah ﷺ said) Jannah shall become binding on him. As for the one who recites (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ)('Subhaanallaahi wa Bihamdihi') a hundred times, Allaah shall record for him a hundred and twenty four thousand good deeds." "O Rasulullaah ﷺ" the Sahabah رضي الله تعالى عنهم said, "In that case, none of us will ever be destroyed." "Why not,"

(1) Ibn Abi Dunya.
(2) Bayhaqi. as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.90). Abu Dawood has reported a similar narration.
(3) Muslim and Nasa'ee.
(4) Tirmidhi.
(5) Muslim.

Rasulullaah ﷺ said, "when one of you will appear (on the Day of Qiyaamah) with so many good deeds that would crush a mountain beneath its weight, but then the bounties he enjoyed will come and claim all of it (as repayment). Thereafter, it will only be for Allaah to extend His mercy (by which the person will be able to enter Jannah)." (1)

Hadhrat Sa'd رضي الله تعالى عنه narrates that Rasulullaah ﷺ once asked, "Is any of you unable to earn the reward of a thousand good deeds every day?" One of the Sahabah رضي الله تعالى عنهم sitting there asked, "How can any of us earn the **reward of a thousand good deeds?**" Rasulullaah ﷺ replied, "When he recites سُبْحَانَ اللهِ **('Subhaanallaah') a hundred times,** the reward of a thousand good deeds is recorded to his credit or a thousand sins are written off." (2)

Rasulullaah ﷺ Speaks about the Tremendous Virtue of Reciting لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ('Laa Howla wa Laa Quwwata Illa Billaah')

Hadhrat Qais bin Sa'd bin Ubaadah رضي الله تعالى عنه relates, "My father placed me in the care of Rasulullaah ﷺ to be of service to him. One day after I had performed two Rakaahs salaah, Rasulullaah ﷺ once came to me and, nudging me with his foot, said, 'Should I not inform you **of a door from amongst the doors of Jannah?**' When I asked to be informed, Rasulullaah ﷺ said, '(It is to recite) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ('Laa Howla wa Laa Quwwata Illa Billaah').'" (3)

Hadhrat Abu Dharr رضي الله تعالى عنه narrates, "I had been walking behind Rasulullaah ﷺ when he said to me, 'Should I not inform you of **a treasure from amongst the treasures of Jannah?**' When I asked to be informed, Rasulullaah ﷺ said, '(It is to recite) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ('Laa Howla wa Laa Quwwata Illa Billaah').'" (4)

Hadhrat Abdullaah bin Sa'd bin Abi Waqqaas رضي الله تعالى عنه narrates that Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه once said to him, "Should I not teach you some words that Rasulullaah ﷺ taught me?" "Certainly, dear uncle," Hadhrat Abdullaah replied. Hadhrat Abu Ayyoob رضي الله تعالى عنه then said, "When Rasulullaah ﷺ came to stay with me, he once asked me, 'O Abu Ayyoob! 'Should I not inform you of some words from the treasures of Jannah?' 'Why, of course,' I replied, 'May my parents be sacrificed for you!' Rasulullaah ﷺ said, 'Abundantly recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ('Laa Howla wa Laa Quwwata Illa Billaah').'" (5)

The Statement of Hadhrat Ibraheem عليه السلام regarding لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ('Laa Howla wa Laa Quwwata Illa Billaah')

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه reports that when Rasulullaah ﷺ was

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.81).
(2) Muslim, Tirmidhi and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.83). Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Ibn Hibbaan and Abu Nu'aym have all reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.104).
(4) Ibn Maajah, Ibn Abi Dunya and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.98).

taken on the journey of Mi'raaj, he passed by Hadhrat Ibraheem عَلَيْهِ السَّلَام, who asked, "Who is this with you, O Jibra'eel عَلَيْهِ السَّلَام?" "This is Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّم," Hadhrat Jibra'eel عَلَيْهِ السَّلَام replied. Hadhrat Ibraheem عَلَيْهِ السَّلَام then said, "O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّم! Inform your Ummah to acquire the plants of Jannah in abundance because the soil of Jannah is extremely fertile and its land is very vast." **"What are the plants of Jannah?"** Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم asked. Hadhrat Ibraheem عَلَيْهِ السَّلَام replied, "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ ('Laa Howla wa Laa Quwwata Illa Billaah')." (1) Another adds that before addressing Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم, Hadhrat Ibraheem عَلَيْهِ السَّلَام first greeted Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّم and welcomed him. (2)

The Statement of Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ about (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ) ('Laa Howla wa Laa Quwwata Illa Billaah') and what Hadhrat Imraan رَضِيَ اللهُ تَعَالَى عَنْهُ had to say about the Virtues of Praising Allaah

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ said, "Whoever says (بِسْمِ اللهِ)('Bismillaah') has thought of Allaah, whoever says(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') has thanked Allaah, whoever says(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') has revered Allaah, whoever says(لَا اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah') has expressed the oneness of Allaah and whoever says (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ) ('Laa Howla wa Laa Quwwata Illa Billaah') has submitted himself to Allaah and these words will be an adornment and a treasure for him in Jannah." (3)

Hadhrat Mutarraf reports that Hadhrat Imraan رَضِيَ اللهُ تَعَالَى عَنْهُ once said to him, "Should I not inform you of a Hadith today which Allaah will make a source of benefit for you even after this day? You should note that the best of Allaah's bondsmen on the Day of Qiyaamah shall be those who praised Him most excessively." (4)

Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ's Explanation of the Terms(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') and(سُبْحَانَ اللهِ) ('Subhaanallaah')

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ once asked, "While we know what is meant by (سُبْحَانَ اللهِ) ('Subhaanallaah') and(لَا اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), what is(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah')?" Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ replied by saying, "It is a phrase that Allaah chose for Himself and which He loves that it be said." (5)

Hadhrat Abu Dhabyaan narrates that Ibn Kawwaa once asked Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ about the phrase (سُبْحَانَ اللهِ) ('Subhaanallaah'), to which Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ replied,

(1) Ahmad, Ibn Abi Dunya and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Haythami (Vol.10 Pg.98) has commented on Ahmad's chain of narrators.
(2) Tabraani.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.322).
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.95).
(5) Ibn Abi Haatim.

"It is a phrase that Allaah has chosen for Himself and which proclaims His purity from all evil." (1)

Hadhrat Umar رضي الله تعالى عنه Lessens the Punishment for a Person who Engaged in Tasbeeh as he was being Lashed

When Hadhrat Umar رضي الله تعالى عنه once had two men lashed, one of them said, "(بِسْمِ اللّٰهِ) ('Bismillaah')" while the other said,(سُبْحَانَ اللّٰهِ) " ('Subhaanallaah')". Hadhrat Umar رضي الله تعالى عنه exclaimed, "Shame on you! Ease the lashing of the one who said (سُبْحَانَ اللّٰهِ)('Subhaanallaah') because Tasbeeh can find a grounding only in the heart of a Mu'min." (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Interprets the verse *"The Pure Word climbs up to Him"*

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "Whenever I relate a Hadith to you, I substantiate it with a verse of the Qur'aan. When a person recites, (سُبْحَانَ اللّٰهِ)('Subhaanallaah'),(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah',(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') and (تَبَارَكَ اللّٰهُ)('Tabaarakallaah'), an angel takes hold of the words, thrusts it beneath his wings and then starts ascending (to the heavens). Every group of angels he passes en route seek forgiveness for the person who recited these words. He eventually presents them before the countenance of Ar-Rahmaan." (i.e substantiation) Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then recited the verse:

﴿اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ﴾ (سورة فاطر: آيت ۱۰)

The Pure Word *(the Kalimah as well as other forms of Dhikr)* climbs up to Him, propelled by good deeds *(coupled with good deeds, a Muslim's Dhikr is readily accepted by Allaah).* {Surah Faatir, verse 10}(3)

Choosing Comprehensive Adhkaar instead of Excessive Repetition

Rasulullaah صلى الله عليه وسلم Teaches Hadhrat Juwayriyyah رضي الله تعالى عنها a Comprehensive Dhikr

Hadhrat Juwayriyyah رضي الله تعالى عنها narrates that Rasulullaah صلى الله عليه وسلم once left her room and when he returned after midmorning, he found her still sitting where she was. Rasulullaah صلى الله عليه وسلم asked, "Did you remain sitting in this position from the time I left you?" When she informed him that she had, Rasulullaah صلى الله عليه وسلم said, "After leaving you, I recited four phrases three times, which, if weighed against what you had been reciting since the morning, it would outweigh it. (The words are:)

(1) Askari in his Amthaal and Abul Hasan Bakaali, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).
(3) Tabraani. Haythami (Vol.10 Pg.90) has commented on the chain of narrators. Haakim has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.93).

"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ خَلْقِهٖ وَرِضَاءَ نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ"

"I express Allaah's purity and praise Him as much as all of His creation, as much as pleases Him, as much as is the weight of His throne and as much as are all of His words (attributes and bounties)." (1)

Another narration quotes the words as:

"سُبْحَانَ اللّٰهِ عَدَدَ خَلْقِهٖ سُبْحَانَ اللّٰهِ رِضَاءَ نَفْسِهٖ سُبْحَانَ اللّٰهِ زِنَةَ عَرْشِهٖ سُبْحَانَ اللّٰهِ مِدَادَ كَلِمَاتِهٖ"

"I express Allaah's purity as much as are His creation. I express Allaah's purity as much as pleases Him. I express Allaah's purity as much as is the weight of His throne and I express Allaah's purity as much as are all of His words (attributes and bounties)." (2)

Yet another narration(3) states that the words (اَلْحَمْدُ لِلّٰهِ) should be recited in the same manner (substitute the words with the words (سُبْحَانَ اللّٰهِ)in the above du'aa).

A narration of Nasa'ee(4) quotes the words(اَلْحَمْدُ لِلّٰهِ) of the du'aa as:

"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ عَدَدَ خَلْقِهٖ وَرِضَاءَ نَفْسِهٖ وَزِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ"

Rasulullaah ﷺ Teaches a Comprehensive Dhikr to a Sahabiyyah رضي الله تعالى عنها

Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports that when he once accompanied Rasulullaah ﷺ to see a particular lady, they found her reciting Tasbeeh, using some date seeds or pebbles to count on. Rasulullaah ﷺ said, "Should I not inform you of something easier and better for you?" Rasulullaah ﷺ then recited the du'aa:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي السَّمَآءِ سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْاَرْضِ سُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذٰلِكَ"

Rasulullaah ﷺ then told her to recite the same for (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar'),(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah'), (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') and (لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illa Billaah') (i.e. these words should substitute the words (سُبْحَانَ اللّٰهِ)in the above du'aa). (5)

Rasulullaah ﷺ Teaches a Comprehensive Dhikr to Hadhrat Abu Umaamah رضي الله تعالى عنه

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that when Rasulullaah ﷺ saw him

(1) Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah.
(2) Muslim.
(3) Nasa'ee.
(4) *Targheeb wat Tarheeb* (Vol.3 Pg.98).
(5) Abu Dawood, Tirmidhi Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).

moving his lips one day, Rasulullaah ﷺ asked, "O Abu Umaamah! What are you reciting causing your lips to move like that?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, "Should I not inform you of a Dhikr that is better than your making Dhikr day and night?" When Hadhrat Abu Umaamah رضي الله تعالى عنه asked to be informed, Rasulullaah ﷺ told him to recite:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ سُبْحَانَ اللّٰهِ مِلْأَ مَا خَلَقَ سُبْحَانَ اللّٰهِ عَدَدَ مَا فِي الْأَرْضِ سُبْحَانَ اللّٰهِ مِلْأَ مَافِي الْأَرْضِ وَالسَّمَاءِ سُبْحَانَ اللّٰهِ عَدَدَ مَا أَحْصٰى كِتَابُهُ سُبْحَانَ اللّٰهِ مِلْأَ مَا أَحْصٰى كِتَابِهِ سُبْحَانَ اللّٰهِ عَدَدَ كُلِّ شَيْءٍ سُبْحَانَ اللّٰهِ مِلْأَ كُلِّ شَيْءٍ اَلْحَمْدُ لِلّٰهِ عَدَدَ مَا خَلَقَ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَا خَلَقَ وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَآءِ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَافِي الْأَرْضِ وَالسَّمَاءِ وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا أَحْصٰى كِتَابُهُ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَا أَحْصٰى كِتَابُهُ وَالْحَمْدُ لِلّٰهِ عَدَدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلّٰهِ مِلْأَ كُلِّ شَيْءٍ"

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as it takes to fill everything He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything on earth and in the heavens. I express the purity of Allaah as much as everything that His Book counts. I express the purity of Allaah as much as it takes to fill everything that His Book counts. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as it takes to fill everything there is. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as everything on earth and in the heavens. I praise Allaah as much as it takes to fill everything on earth and in the heavens. I praise Allaah as much as everything that His Book counts. I praise Allaah as much as it takes to fill everything that His Book counts. I praise Allaah as much as everything there is. I praise Allaah as much as it takes to fill everything there is." (1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Umaamah رضي الله تعالى عنه, "Should I not inform you of something that if you say it, you will be unable to earn the same rewards even if you have to tire yourself day and night (in Ibaadah)." The same narration goes on to report the same Dhikr with the addition that he recites the same for (اَللّٰهُ أَكْبَرُ) ('Allaahu Akbar') (i.e. the phrase اَللّٰهُ أَكْبَرُ) should substitute the phrase (سُبْحَانَ اللّٰهِ) in the above du'aa). (2)

Yet another narration states that Rasulullaah ﷺ said, "Should I not inform you of something that is better than engaging in Dhikr day and night?" The rest of the Hadith is then mentioned in brief. Rasulullaah ﷺ then advised Hadhrat Abu Umaamah رضي الله تعالى عنه to learn these words and to teach it to everyone else. (3)

(1) Ahmad, Ibn Abi Dunya, Nasa'ee, Ibn Khuzaymah, Ibn Hibbaan and Haakim.
(2) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).
(3) Tabraani. Haythami (Vol.10 Pg.93) has commented on the chain of narrators.

Rasulullaah ﷺ Teaches Hadhrat Abu Dardaa رضي الله تعالى عنه a Comprehensive Dhikr

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that when Rasulullaah ﷺ saw him moving his lips one day, Rasulullaah ﷺ asked, "O Abu Dardaa! What are you reciting?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, **"Should I not inform you of a Dhikr that is better than your making Dhikr from night to day and from day to night?"** When Hadhrat Abu Dardaa رضي الله تعالى عنه asked to be informed, Rasulullaah ﷺ told him to recite:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ سُبْحَانَ اللّٰهِ عَدَدَ كُلِّ شَيْءٍ سُبْحَانَ اللّٰهِ مِلْأَ مَا اَحْصٰى كِتَابُهُ وَالْحَمْدُ لِلّٰهِ عَدَدَ مَا خَلَقَ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَاخَلَقَ وَالْحَمْدُ لِلّٰهِ مِلْأَ مَا اَحْصٰى كِتَابُهُ"

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as everything that His Book counts. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as it takes to fill everything that His Book counts." (1)

Rasulullaah ﷺ Praises the Words that a Sahabi رضي الله تعالى عنه said in a Gathering

Hadhrat Anas رضي الله تعالى عنه reports that he was sitting with Rasulullaah ﷺ in a gathering when a Sahabi رضي الله تعالى عنه arrived and greeted Rasool ﷺ saying, (اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ) ('As Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh'). Rasulullaah ﷺ replied to his greeting by saying, (وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ) ('Was Alaykumus Salaam wa Rahmatullaahi wa Barakaatuh'). When the Sahabi رضي الله تعالى عنه then sat down, he said:

"اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ كَمَا يُحِبُّ رَبُّنَا اَنْ يُّحْمَدَ وَيَنْبَغِيْ لَهٗ"

"I praise Allaah tremendously with praises that are pure and blessed as our Rabb would like to be praised and as He deserves to be praised."

"What did you say?" Rasulullaah ﷺ asked. When the Sahabah رضي الله تعالى عنهم repeated his words, Rasulullaah ﷺ remarked, "I swear by the Being Who controls my life that ten angels raced, each one of the angels eager to record what you said. However, none of them knew how to record it, so when they took it up to the One to Whom all honour belongs, He said, 'Record it exactly as my servant said it.'"(2)

Another narration(3) records the words of the Dhikr as:

(1) Tabraani and Bazzaar. Haythami (Vol.10 Pg.94) has commented on the chain of narrators.
(2) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.3 Pg.103).
(3) Nasa'ee and Ibn Hibbaan.

"اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى"

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه narrates that Rasulullaah ﷺ once heard someone recite:

"اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ"

"Who said those words?" Rasulullaah ﷺ enquired. Thinking that he had annoyed Rasulullaah ﷺ's ears with something he did not like, the man remained silent. "Who was it?" Rasulullaah ﷺ repeated, "Because what he said was very correct." The man then said, "It was I who said it with the expectation of being rewarded, O Rasulullaah ﷺ." Rasulullaah ﷺ then told him, "I swear by the Being Who controls my life! I saw thirteen angels racing to see which of them would be the first to present your words to Allaah." (1)

Hadhrat Umar رضي الله تعالى عنه's Words when he saw a Man Using a Rosary to Engage in Tasbeeh

Hadhrat Sa'eed bin Jubayr reports that when Hadhrat Umar رضي الله تعالى عنه once saw a man reciting Tasbeeh on a rosary, he remarked, "It would suffice him to rather say:

"سُبْحَانَ اللّٰهِ مِلْأَ السَّمٰوَاتِ (وَمِلْأَ الْأَرْضِ) وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ"

'I express Allaah's purity as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

He should also say:

"اَلْحَمْدُ لِلّٰهِ مِلْأَ السَّمٰوَاتِ (وَمِلْأَ) الْأَرْضِ وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ"

'I praise Allaah as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

In addition to this, he may also say:

"اَللّٰهُ اَكْبَرُ مِلْأَ السَّمٰوَاتِ وَالْأَرْضِ وَمِلْأَ مَاشَاءَ مِنْ شَيْءٍ بَعْدُ"

'I express Allaah's greatness as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'" (2)

Adhkaar to be recited after the Salaahs and Before sleeping

Rasulullaah ﷺ Teaches the Poor Sahabah رضي الله تعالى عنهم specific Adhkaar by which to Earn Great rewards

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that the poor Muhaajireen once approached Rasulullaah ﷺ saying, "The wealthy ones have taken the elevated positions and everlasting bounties!" "Why do you say that?" Rasulullaah ﷺ asked. They

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.102).
(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).

explained, "They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do, and they set slaves free, which we are also incapable of doing." Rasulullaah ﷺ said, "Should I then not teach you something by which you may catch up with those ahead of you and beat those who are still behind? None will then be better than you except those who do the same as you do." **"Please do tell us," the Sahabah رضي الله تعالى عنهم entreated. Rasulullaah ﷺ then told them to recite ('سُبْحَانَ اللّٰهِ'Subhaanallaah') thirty-three times, ('A'اَللّٰهُ اَكْبَرُ'llaahu Akbar') thirty-three times and ('اَلْحَمْدُ لِلّٰهِ'Al Hamdulillaah') thirty-three times after every salaah.**

The poor Muhaajireen then returned to Rasulullaah ﷺ (after a while) saying, "Our wealthy brothers have heard about what we are doing and they are now doing the same." To this, Rasulullaah ﷺ remarked, **"That is the grace of Allaah which He bestows on whomsoever He wills."**

(One of the narrators by the name of) Hadhrat Sumay says, "When I reported the Hadith to someone in my family, the person told me that I was mistaken because my teacher must have told me that while ('سُبْحَانَ اللّٰهِ') ('Subhaanallaah') and('اَلْحَمْدُ لِلّٰهِ') ('Al Hamdulillaah') are to be recited thirty-three times each,('اَللّٰهُ اَكْبَرُ') ('Allaahu Akbar') is to be recited thirty-four times. I then returned to (my teacher) Hadhrat Abu Saalih and informed him about this. He took my hand and recited, 'سُبْحَانَ اللّٰهِ') ('Subhaanallaah')',('اَلْحَمْدُ لِلّٰهِ') ' ('Al Hamdulillaah')' and 'اَللّٰهُ اَكْبَرُ') ('Allaahu Akbar')'. Thereafter, he again recited 'سُبْحَانَ اللّٰهِ') ('Subhaanallaah')', 'اَلْحَمْدُ لِلّٰهِ') ('Al Hamdulillaah')' and 'اَللّٰهُ اَكْبَرُ') ('Allaahu Akbar')' until he had done so thirty-three times (to indicate that each Dhikr be recited thirty-three times only)." (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Abu Dharr رضي الله تعالى عنه once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards." The narration then continues like the one above except that in this narration, Rasulullaah ﷺ instructed him to recite('اَللّٰهُ اَكْبَرُ') ('Allaahu Akbar') thirty-three times,('اَلْحَمْدُ لِلّٰهِ') ('Al Hamdulillaah') thirty-three times, ('سُبْحَانَ اللّٰهِ')('Subhaanallaah') thirty-three times after every salaah. Thereafter, Rasulullaah ﷺ told him that he should end off the Dhikr by once reciting:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

Rasulullaah ﷺ further informed Hadhrat Abu Dharr رضي الله تعالى عنه that if he recited this, all his sins will be forgiven even if though they may be as many as the foam on the ocean. (2)

Another narration states that Rasulullaah ﷺ said, "Once you have performed your salaah, them to recite ('سُبْحَانَ اللّٰهِ') ('Subhaanallaah') thirty-three times,('اَلْحَمْدُ لِلّٰهِ') ('Al Hamdulillaah') thirty-three times and('اَللّٰهُ اَكْبَرُ') ('Allaahu Akbar') thirty-four times. Thereafter, recite('لَآ اِلٰهَ اِلَّا اللّٰهُ') ('Laa Ilaaha Illallaah') ten times." (3)

(1) Bukhaari and Muslim.

(2) Abu Dawood.

(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.110). Ibn Asaakir has reported a narration similar to that of Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.296). Tayaalisi, Ibn Asaakir and Bukhaari in his Adab has also reported a narration similar to that of Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.3 Pg.315). Bazzaar has reported a similar narration in much greater detail, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.101).

Rasulullaah ﷺ Teaches Hadhrat Abu Dardaa رضي الله تعالى عنه some Adhkaar to be Recited after Every Salaah

Hadhrat Ummu Dardaa رضي الله تعالى عنها narrates that when a man once came to Hadhrat Abu Dardaa رضي الله تعالى عنه, he asked the man, "Will you be staying over so that we may send your animal for grazing or will you be leaving, in which case we shall give it some fodder to eat?" When the man informed him that he would be leaving, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "I shall then give you some provisions that had I any provisions better than them, I would have certainly given them instead. I once went to Rasulullaah ﷺ and said, 'The wealthy ones have taken the benefits of this world as well as the Aakhirah. They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do.' Rasulullaah ﷺ said, 'Should I then not teach you something by which anyone ahead of you will be unable to beat you again and those who are still behind you will be unable to catch up with you unless they do the same as you do?' Rasulullaah ﷺ then told me to recite (سُبْحَانَ اللّٰهِ) ('Subhaanallaah') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times after every salaah." (1)

Hadhrat Qataadah reports that some poor Mu'mineen once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards. They are able to donate in Sadaqah, while we cannot and they are able to spend in good causes, which we are also incapable of doing." Rasulullaah ﷺ asked, "Tell me if the wealth of this world will be able to reach the heavens if they are stacked one on top of another?" "Certainly not, O Rasulullaah ﷺ," they replied. Rasulullaah ﷺ then said, **"Should I not inform you of something that has its roots on earth but its branches in the heavens? It is that you recite ten times after every salaah,** ' لَآ اِلٰهَ اِلَّا اللّٰهُ('Laa Ilaaha Illallaah'), 'اَللّٰهُ اَكْبَرُ(Allaahu Akbar'), ('Sسُبْحَانَ اللّٰهِ)ubhaanallaah') and (اَلْحَمْدُ لِلّٰهِ)'(Al Hamdulillaah').'"(2)

Rasulullaah ﷺ Teaches Hadhrat Ali رضي الله تعالى عنه and Hadhrat Faatima رضي الله تعالى عنها a Dhikr to Recite after salaah and Before Sleeping

Hadhrat Ali رضي الله تعالى عنه reports that when he married Hadhrat Faatima رضي الله تعالى عنها, Rasulullaah ﷺ **sent with her a blanket, a leather pillow filled with the bark of a date palm, two grinding stones, a water bag and two earthen jars.** Hadhrat Ali رضي الله تعالى عنه one day said to Hadhrat Faatima رضي الله تعالى عنها, "By Allaah! Continuously drawing water from the well has caused my chest to start hurting. Allaah has sent some prisoners to your father, so please go to him and request him for a servant." Hadhrat Faatima رضي الله تعالى عنها agreed saying, "By Allaah! Continuous grinding

(1) Ahmad, Bazzaar and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.100). Abdur Razzaaq has reported a similar narration with the addition that Hadhrat Abu Dardaa رضي الله تعالى عنه said to Rasulullaah ﷺ, "...they also strive in Jihaad as we do and perform the Fardh salaahs."

(2) Abdur Razzaaq and Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.297).

has also caused my hands to be calloused." She therefore went to her father Rasulullaah ﷺ, who asked her, "What brings you here, dearest daughter?" Feeling too embarrassed to put her request forward, Hadhrat Faatima رضي الله تعالى عنها said, "I have come to greet you."

When she returned and Hadhrat Ali رضي الله تعالى عنه asked her what had happened, she said, "I was too shy to ask him." The couple then went together to Rasulullaah ﷺ. Hadhrat Ali رضي الله تعالى عنه spoke. "O Rasulullaah ﷺ!" he said, "Continuously drawing water from the well has caused my chest to start hurting." Hadhrat Faatima رضي الله تعالى عنها then said, "By Allaah! Continuous grinding has also caused my hands to be calloused. Since Allaah has sent some prisoners and wealth to you, could you please give us a servant." Rasulullaah ﷺ said, "By Allaah! I cannot give you something and leave the men of Suffa with their bellies caving in with hunger. Since I have nothing to spend on them, I intend selling the slaves and spending the money on the men of Suffa." The couple then returned home.

Rasulullaah ﷺ later went to see then at a time when they had already retired to bed. **Their blanket was so small that when they covered their heads, their feet would be exposed and when they covered their feet, their heads remained uncovered.** They were about to jump out of bed when Rasulullaah ﷺ arrived, but he bade them to remain as they were. Rasulullaah ﷺ asked, "Shall I not inform you of something better than what you asked of me today?" When they begged to know, Rasulullaah ﷺ said, "It is some words that Jibra'eel عليه السلام has taught me. After every salaah, you should recite (سُبْحَانَ اللّٰهِ)('Subhaanallaah') ten times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') ten times and (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') ten times. Then, when you go to bed, recite (سُبْحَانَ اللّٰهِ) ('Subhaanallaah') thirty-three times, (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times."

Hadhrat Ali رضي الله تعالى عنه says, "By Allaah! I have never omitted this practice ever since I heard it from Rasulullaah ﷺ." "Not even on the eve of the Battle of Siffeen?" Ibn Kawwaa asked. "May Allaah strike you down, O people of Iraq!" Hadhrat Ali رضي الله تعالى عنه said, "Not even on the eve of the Battle of Siffeen." (1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Ali رضي الله تعالى عنه and Hadhrat Faatima رضي الله تعالى عنها, "Should I not tell you of something that is better for you than a servant? Recite (سُبْحَانَ اللّٰهِ)('Subhaanallaah') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times after every salaah. Then recite the same hundred Adhkaar when you retire to bed." (2)

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that Hadhrat Faatima رضي الله تعالى عنها once approached Rasulullaah ﷺ to tell him about the difficulty she was having with her domestic chores. "O Rasulullaah ﷺ!" she said, "My hands have developed callouses by grinding grain in the grinding stones and with making dough."

(1) Ahmad, Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.112). Ibn Sa'd (Vol.8 Pg.25) has reported a similar narration. Humaydi, Ibn Abi Shaybah, Abdur Razzaaq, Adani, Ibn Jareer, Haakim and others have also reported a similar narration, as have Nasa'ee and Ibn Maajah in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.66).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal.*

Rasulullaah ﷺ said to her, "If Allaah intends to give you something, it would come to you by itself. I shall however inform you of something better. When you go to bed, recite (سُبْحَانَ اللّٰهِ)('Subhaanallaah') thirty-three times,(اَلْحَمْدُ لِلّٰهِ) ('Al Hamdulillaah') thirty-three times and(اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar') thirty-four times. This makes a complete hundred and is better for you than a servant. Then after the Fajr salaah, you should recite ten times:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِى وَيُمِيْتُ بِيَدِهِ الْخَيْرِ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

This should again be recited ten times after the Maghrib salaah. Every time these words are recited, the reward of ten good deeds are recorded and ten sins are effaced. Each one is as virtuous as freeing a slave from the progeny of Ismaa'eel عليه السلام and every sin committed that day apart from Shirk will be forgiven. The words (لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ)offer protection from every Shaytaan and evil from the time you recite it in the morning until you again recite it in the evening." (1)

What Rasulullaah ﷺ Used to Recite after Salaah

Hadhrat Jaabir رضي الله تعالى عنه narrates that after performing salaah, Rasulullaah ﷺ used to recite:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ! لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ"

"There is none worthy of worship but the One Allaah Who has no partner, to Him belongs all kingdom and to Him belongs all praise. He gives life and death and has power over everything. O Allaah! There is none to prevent what You give and none to give what You prevent. None can overturn what You decree and even the wealth of the wealthy ones cannot help them against You." (2)

Adhkaar for the Morning and Evening

Hadhrat Abdul Hameed whose mother served one of the daughters of Rasulullaah ﷺ narrates from Rasulullaah ﷺ's daughter that Rasulullaah ﷺ taught her to recite the following du'aa in the morning:

"سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَالَمْ يَشَأْلَمْ يَكُنْ أَعْلَمُ أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَأَنَّ اللّٰهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا"

(1) Ahmad and Tabraani in brief, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.108).

(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.103). Another narration of Bazzaar from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما states that Rasulullaah ﷺ used to recite these words after turning around from salaah. This narration also adds the words and omits the words and. A narration of Tabraani adds the words and omits the words. Yet another narration of Tabraani from Hadhrat Mughiera رضي الله تعالى عنه adds the words and omits the words. He reports from reliable sources as confirmed by Haythami (Vol.10 Pg.103).

Rasulullaah ﷺ stated that whoever recites this Dhikr in the morning shall be protected until the evening and whoever recites it in the evening will be protected until the morning. (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه reports(2) that Allaah will alleviate all worries of a person's if he recites the following Dhikr seven times morning and evening, regardless of whether he recites it with sincerity or not:

"حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ"

The Dhikr to be Recited in the Marketplaces and other Places where People are Negligent of Allaah

Hadhrat Ismah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The action Allaah loves most is *Subhatul Hadith* and the action that Allaah hates most is Tahreef." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "What is *Subhatul Hadith?*" Rasulullaah ﷺ explained, **"When a man is engaged in Tasbeeh at a time when everyone else is engaged in (worldly) discussions."** "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked further, "And what is *Tahreef?*" Rasulullaah ﷺ replied, **"When people are enjoying prosperity but when their neighbours or companions ask them (about their condition), they complain that they are suffering hardship."** (3)

Hadhrat Abu Idrees Khowlaani reports that Hadhrat Mu'aadh رضي الله تعالى عنه once said to them, "When you associate with people, it is inevitable that they would engage in (worldly) discussions. When you see that they have become negligent of Allaah, that is the time when you should devote your complete attention to your Rabb تبارك وتعالى. A narrator named Hadhrat Waleed says that when he mentioned this to Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir, he remarked, "That is quite right because Hadhrat Abu Talha Hakeem bin Dinaar informed me that according to the Sahabah رضي الله تعالى عنهم, **the sign of an accepted du'aa is when a person turns his complete attention to Allaah at a time when others are negligent of Allaah."** (4)

Hadhrat Abu Qilaabah narrates that when two men met in the marketplace, one said to the other, **"Come, let us seek forgiveness from Allaah while the rest of the people are negligent of Allaah."** They then did this. After one of them passed away, the other saw him in a dream and said, "Do you know that Allaah had forgiven us the night we met in the marketplace?" (5)

Adhkaar during Journeys

Rasulullaah ﷺ Instructs Some People for whom he Provided Transport for Hajj to Engage in the Dhikr of Allaah when they Mount

Hadhrat Abu Laas Khuzaa'ee رضي الله تعالى عنه says, "Rasulullaah ﷺ once provided us

(1) Abu Dawood, Nasa'ee and Ibnus Sunni, as quoted in Tuhfatudh Dhaakireen (Pg.66).
(2) Abu Dawood.
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.193). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(5) Ibn Abi Dunya and otehrs, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.191).

with a Zakaah camel to go for Hajj. 'O Rasulullaah ﷺ!' we said, 'We do not think that this camel will be able to carry us.' Rasulullaah ﷺ said, 'Because there is a Shaytaan in the hump of every camel, you ought to engage in the Dhikr of Allaah تبارك وتعالى every time you mount them, as Allaah has commanded you. You may then use them for yourselves because they can carry only by the permission of Allaah." (1)

Rasulullaah ﷺ's Words to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه when he let him Ride behind him on the same Animal

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once let him ride behind him on his animal. When he was seated on the animal, Rasulullaah ﷺ recited (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') thrice, (سُبْحَانَ اللّٰهِ)('Subhaanallaah') thrice and (لَآ اِلٰهَ اِلَّا اللّٰهُ)('Laa Ilaaha Illallaah') once. Thereafter, Rasulullaah ﷺ then leaned against Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and smiled, after which he turned to him and said, "When a person mounts his conveyance and does as I have done, Allaah تبارك وتعالى turns to him and smiles down on him just as I have smiled to you." (2)

Rasulullaah ﷺ Teaches a Sahabi رضي الله تعالى عنه Riding behind him on the same Animal what Dhikr to Recite when the Animal Falls

Hadhrat Usaamah رضي الله تعالى عنه narrates that he was sitting behind Rasulullaah ﷺ on a camel when the camel tripped. "May Shaytaan be destroyed!" Hadhrat Usaamah رضي الله تعالى عنه exclaimed. Rasulullaah ﷺ corrected him saying, "Do not say 'May Shaytaan be destroyed!' because this fills him with so much pride that he swells to the size of a house and says, 'It happened through my power!' You should rather say, 'Bismillaah' because Shaytaan is then reduced to the size of a fly." (3)

Hadhrat Abu Tameemah Hujaymi narrates that someone who was once sitting behind Rasulullaah ﷺ on the same animal said, "I was sitting behind Rasulullaah ﷺ on his donkey when it tripped..." The narration then continues like the one above, but ends with Rasulullaah ﷺ saying, "...Shaytaan says, 'I toppled her with my power. However, if you say 'Bismillaah', Shaytaan becomes so humiliated that he shrinks to a size smaller than a fly." (4)

Rasulullaah ﷺ's Words when Mounting an Elevated place and the Words of the Sahabah رضي الله تعالى عنهم when Reaching their Destination

Hadhrat Anas رضي الله تعالى عنه narrates that whenever Rasulullaah ﷺ mounted an

(1) Ahmad and Tabraani. Haythami (Vol.10 Pg.131) has commented on the chain of narrators. Mention is also made of the narration in *Isaabah* (Vol.4 Pg.168).
(2) Ahmad. Haythami (Vol.10 Pg.131) has commented on the chain of narrators.
(3) Tabraani. Haythami (Vol.10 Pg.132) has commented on the chain of narrators.
(4) Ahmad, reporting from reliable sources.

elevated place (when travelling), he would say:

"اَللّٰهُمَّ لَكَ الشَّرَفُ عَلٰى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلٰى كُلِّ حَالٍ"

"O Allaah! All prominence belongs to You on every prominent place and all praise belongs to You in every condition." (1)

Hadhrat Anas رضي الله تعالى عنه reports that whenever they reached a destination, they recited(سُبْحَانَ اللّٰهِ) ('Subhaanallaah') until they had untied their carriages. (2)

Several incidents have passed concerning this topic in the chapter discussing Dhikr while out in Jihaad.

What Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Used to say when Leaving the House

Hadhrat Awf reports that whenever Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه left the house, he used to recite:

"بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ"

"I leave in the name of Allaah. I trust only in Allaah and there is no power (to do good) and no might (to abstain from evil) but with Allaah."

Hadhrat Ka'b Qurazi says that the du'aa (for travelling) is found in the Qur'aan where Allaah says:

﴿وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖهَا وَمُرْسٰهَا ؕ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة هود: آيت ٤١)

"Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful." {Surah Hood, verse 41}

He then recited the du'aa: (تَوَكَّلْتُ عَلَى اللّٰهِ)("I trust only in Allaah"). (3)

Salutations to Nabi صلى الله عليه وسلم (4)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه Informs Rasulullaah صلى الله عليه وسلم that he Wishes to Devote all his Time for Dhikr to Sending Salutations to Rasulullaah صلى الله عليه وسلم

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه narrates that after two thirds of the night had passed, Rasulullaah صلى الله عليه وسلم stood up and addressed the people saying, "O people! Engage in the Dhikr of Allaah. Engage in the Dhikr of Allaah. The thing that shall shake everything (the blowing of the trumpet) has almost already arrived and will be followed by the one riding behind it (the second blowing of the trumpet). Death has arrived with all its terrors." It was then that Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "O Rasulullaah صلى الله عليه وسلم! I send salutations to you (recite Durood) in abundance, How much of the time I spend for Dhikr and du'aa should I devote to

(1) Ahmad and Abu Ya'la. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.
(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.133).
(3) Tabraani. Haythami (Vol.10 Pg.129) has commented on the chain of narrators.
(4) Sending salutations to Rasulullaah صلى الله عليه وسلم means reciting certain formulation to invoke Allaah to shower special mercies on Rasulullaah صلى الله عليه وسلم.

sending salutations to you?" "As much as you please," Rasulullaah ﷺ replied. "A quarter?" Hadhrat Ubay رضي الله تعالى عنه asked. "As much as you please," Rasulullaah ﷺ replied, "but it will be better if you devoted more time." "Half then?" Hadhrat Ubay رضي الله تعالى عنه asked further. Again Rasulullaah ﷺ said, "As much as you please, but it will be better if you devoted more time." Hadhrat Ubay رضي الله تعالى عنه then asked, "What about two-thirds?" "As much as you please, but it will be better if you devoted more time," Rasulullaah ﷺ repeated. **Hadhrat Ubay رضي الله تعالى عنه finally said, "I shall then devote all my time." "In that case," Rasulullaah ﷺ said, "All your worries will be taken care of and you will be forgiven."** (1)

The Incident of Rasulullaah ﷺ with Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه and His Statement Concerning Durood

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says, **"Four or five of us would remain with Rasulullaah ﷺ day and night so that we could be of assistance to him when he needed us.** It was at a time when Rasulullaah ﷺ had left his room that I came to him. I followed him as he entered an orchard belonging to one of the leaders of the Ansaar. Rasulullaah ﷺ then started performing salaah and remained so long in Sajdah that I started weeping at the thought of his soul having left him. Rasulullaah ﷺ then raised his head and called for me. 'What is the matter?' Rasulullaah ﷺ asked. 'O Rasulullaah ﷺ!' I submitted, 'You remained so long in Sajdah that I started saying to myself, 'Allaah has taken the soul of His Rasool ﷺ and I shall never see him ever again.' Rasulullaah ﷺ then said, 'I prostrated out of gratitude for what Allaah has granted me for my Ummah. **Whoever sends salutations to me once, Allaah will record the reward of ten good deeds to his account and remove ten sins from his record."** (2)

Another similar narration states that Rasulullaah ﷺ said, "Jibra'eel عليه السلام has just come to me saying, 'Should I not convey to you the good news that Allaah says, **'Whoever sends salutations to you, I shall send salutations to him and whoever sends greetings of peace for you,** I shall send greetings of peace for him.'" Rasulullaah ﷺ also said, "It was out of gratitude for this that I prostrated." (3)

Rasulullaah ﷺ States the Virtue of sending salutations to him

Hadhrat Abu Talha Ansaari رضي الله تعالى عنه reports that Rasulullaah ﷺ was in an extremely good mood one morning and his happiness could actually be seen on his face. "O Rasulullaah ﷺ!" The Sahabah رضي الله تعالى عنهم said, "You seem to be in

(1) Ahmad, Ibn Munee, Rooyaani, Haakim, Bayhaqi, Sa'eed bin Mansoor and Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.215). Tirmidhi and Tabraani have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.161). Abu Nu'aym has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.215).

(2) Abu Ya'la and Ibn Abi Dunya.

(3) Ahmad and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.155). Haythami (Vol.10 Pg.161) has commented on the chain of narrators.

such a good mood today that your happiness can clearly be seen on your face." "I certainly am," Rasulullaah ﷺ confirmed, " a messenger from my Rabb تبارك وتعالى came to me today saying, 'Whoever of your Ummah sends salutations to you once, Allaah will record the reward of ten good deeds to his account, will remove ten sins from his record, **will elevate his stages by ten and will shower as much mercies on him in response.**'"(1)

Hadhrat Ka'b bin Ujrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once instructed them to present themselves at the pulpit. When they did so and Rasulullaah ﷺ ascended the first step, he said, "Aameen." When he then ascended the second step, he again said, "Aameen" and then again said "Aameen" when he ascended the third step. After Rasulullaah ﷺ had descended from the pulpit, the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! We have heard you say something today that we have never before heard you say." Rasulullaah ﷺ explained, "Jibra'eel عليه السلام came to me and said, 'Far removed from Allaah's mercy is the person **who finds the month of Ramadhaan without being forgiven!**' To this I said 'Aameen'. When I then ascended the second step, he said, 'Far removed from Allaah's mercy is the person **before whom your name is mentioned and he fails to sends salutations to you!**' To this I also said 'Aameen'. When I then ascended the third step, he said, 'Far removed from Allaah's mercy is the person whose both parents or one parent gets old in his presence and they do not enter him into Jannah (by his service to them)!' To this I said 'Aameen'." (2)

Rasulullaah ﷺ States that the Most Miserly Person is one Who does not sends salutations to Him when his Name is Mentioned

Hadhrat Abu Dharr رضي الله تعالى عنه narrates that when he went out one day to Rasulullaah ﷺ, Rasulullaah ﷺ was saying, "Should I not inform you of the most miserly person?" "Please do, O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked. Rasulullaah ﷺ said, "The one in whose presence my name is mentioned and he still does not sends salutations to me. **This definitely makes him the most miserly of all people.**" (3)

Rasulullaah ﷺ Teaches the Sahabah رضي الله تعالى عنهم how to send salutations to Him

Hadhrat Abu Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came to sit with them as they sat with Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه. It was then that Hadhrat Basheer bin Sa'd who was the father of Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Allaah has instructed us to send salutations

(1) Ahmad and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.157). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.216). There are many variations of this Hadith narrated by many people.

(2) Haakim. Ibn Hibbaan, Bazzaar, Ibn Khuzaymah and Tabraani have all reported similar narrations from various Sahabah رضي الله تعالى عنهم, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.166). Haythami (Vol.10 Pg.166) has commented on some of the chains of narrators.

(3) Ibn Abu Aasim in his Kitaabus Salaah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.170).

to you, so how should we send salutations to you, O Rasulullaah ﷺ?" Rasulullaah ﷺ then remained silent for such a long while that we wished we had never asked him. Thereafter, he told us to say:

"اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ فِى الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ"

"O Allaah! Shower your special mercies on Muhammad ﷺ and on the family of Muhammad ﷺ just as you have showered your mercies on Ibraheem عليه السلام. O Allaah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as you have blessed Ibraheem عليه السلام in the universe. Verily You are Most Praiseworthy, Most Honourable."

Rasulullaah ﷺ said further, "As for conveying greetings of peace (Salaams) to me, you have already been taught how to do it (by reciting the Tashahhud)." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teaches the Method of sending salutations to Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said(2), "When you send salutations to Rasulullaah ﷺ, do so properly because you do not know that your salutations will be presented to Rasulullaah ﷺ." When the people then asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to teach them how to send salutations to Rasulullaah ﷺ, he told them to recite:

"اَللّٰهُمَّ اجْعَلْ صَلَوٰاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَاِمَامِ الْمُتَّقِيْنَ وَخَاتَمِ النَّبِيِّيْنَ مُحَمَّدٍ عَبْدِكَ وَرَسُوْلِكَ اِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُوْلِ الرَّحْمَةِ اَللّٰهُمَّ ابْعَثْهُ مَقَامًا مَّحْمُوْدًا يَّغْبِطُهُ بِهِ الْاَوَّلُوْنَ وَالْاٰخِرُوْنَ! "اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ"

The Durood that Hadhrat Ali رضي الله تعالى عنه taught people to recite has already passed.(3)

The Statements of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه Concerning sending salutations to Rasulullaah ﷺ

Hadhrat Abu Bakr رضي الله تعالى عنه said, "Sending salutations to Rasulullaah ﷺ eradicates sins more effectively than water extinguishes fire and sending

(1) Maalik, Ibn Abi Shaybah, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Abdur Razzaaq and Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).
(2) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.165).
(3) In the chapter discussing knowledge.

greetings of peace (Salaams) to Rasulullaah ﷺ is more rewarding than setting slaves free. Having love for Rasulullaah ﷺ is more rewarding than both setting slaves free and wielding a sword in the path of Allaah تبارك وتعالى."(1)

Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Du'aas remain suspended between the heaven and the earth and no part of it ascends until you send salutations to Nabi ﷺ."(2)

Hadhrat Umar رضي الله تعالى عنه said, "All du'aas are stopped just short of the heavens until salutations are sent to Nabi ﷺ. It is only when salutations are sent to Nabi ﷺ that the du'aa is raised." (3)

The Statements of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Concerning sending salutations to Nabi ﷺ

Hadhrat Ali رضي الله تعالى عنه said, "Every du'aa is held back until salutations are sent to Muhammad ﷺ."(4)

Hadhrat Ali رضي الله تعالى عنه said, "The person who sends salutations to Nabi ﷺ a hundred times on a Friday will have so much celestial light on his face on the Day of Qiyaamah that people will wonder what great deed he carried out." (5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "It is not appropriate to send salutations to anyone other than the Ambiyaa."(6)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه also said, "For anyone to send salutations to anyone else is inappropriate unless it be to one of the Ambiyaa."(7)

Istighfaar (Seeking Allaah's Forgiveness)

The Narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه Concerning the Istighfaar Rasulullaah ﷺ Made in a Single Sitting

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says **that in a single sitting,** they would count Rasulullaah ﷺ recite the following Istighfaar **a hundred times:**

"رَبِّ اغْفِرْلِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ"

"O my Rabb! Forgive me and accept my repentance, for verily you are the Most Forgiving and Most Merciful." (8)

(1) Khateeb and Isfahaani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.213).
(2) Tirmidhi. Ibn Raahway has reported a similar narration.
(3) Rahaawi. Haafidh Iraqi has stated that narration, although appearing to be the words of Hadhrat Umar رضي الله تعالى عنه, must have come from Rasulullaah ﷺ. Refer to *Kanzul Ummaal* (Vol.1 Pg.213) for details.
(4) Tabraani in his Awsat, Bayhaqi, Ubaydullaah Eeshi and Rahaawi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).
(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).
(6) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.216).
(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.167).
(8) Abu Dawood and Tirmidhi.

Rasulullaah ﷺ's Words to Hadhrat Hudhayfah رضي الله تعالى عنه when he Complained of His Sharp Tongue

Hadhrat Hudhayfah رضي الله تعالى عنه narrates that when he once complained to Rasulullaah ﷺ about his sharp tongue, Rasulullaah ﷺ said, "How far you are from Istighfaar? I seek forgiveness from Allaah a hundred times daily." (1) Another narration states that Hadhrat Hudhayfah رضي الله تعالى عنه went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My tongue is extremely sharp towards my family and I fear that it may enter me into Jahannam." The rest of the Hadith is as above. (2)

Rasulullaah ﷺ's Statement about Seeking forgiveness Seventy times a Day

Hadhrat Anas رضي الله تعالى عنه says, "Rasulullaah ﷺ was on a journey when he said, 'Seek forgiveness from Allaah.' We then all engaged in Istighfaar. Rasulullaah ﷺ then instructed us saying, **'Complete this seventy times.'** When we complied, Rasulullaah ﷺ said to us, 'When a male or female servant seeks forgiveness from Allaah seventy times a day, Allaah forgives seven hundred of his sins. **Destroyed is that servant who commits more than seven hundred sins during any day and night.'"**(3)

The Incident of Hadhrat Ali رضي الله تعالى عنه with Rasulullaah ﷺ Concerning Istighfaar

Hadhrat Ali bin Rabee'ah narrates that Hadhrat Ali رضي الله تعالى عنه allowed him to ride behind him on his animal as he went to the outskirts of Harra. Hadhrat Ali رضي الله تعالى عنه then raised his head to the sky and said:

"اَللّٰهُمَّ! اغْفِرْلِيْ ذُنُوْبِيْ! إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ أَحَدٌ غَيْرُكَ"

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Ameerul Mu'mineen!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' He explained, 'Rasulullaah ﷺ allowed me to ride behind him on his animal as he went to the outskirts of Harra. Rasulullaah ﷺ then raised his head to the sky and said:

"اَللّٰهُمَّ! اغْفِرْلِيْ ذُنُوْبِيْ! إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ أَحَدٌ غَيْرُكَ"

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Rasulullaah ﷺ!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' Rasulullaah ﷺ explained, 'I am laughing because Allaah laughed in His happiness to know

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol. 1Pg.212).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).

(3) Ibn Abi Dunya, Bayhaqi and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.131). Ibn Najjaar has reported a similar narration. As quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

that His servant is well aware of the fact that none but He can forgive.'"[1]

The Narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه Concerning the Excessive Istighfaar of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "I have never seen anyone after Rasulullaah ﷺ who more excessively recited:

"اَسْتَغْفِرُ اللّٰهَ وَاَتُوْبُ اِلَيْهِ"

'I Seek forgiveness from Allaah and repent to Him.'"[2]

Rasulullaah ﷺ Teaches A Du'aa of Istighfaar to a Man who had Committed many Sins

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that a man once came to Rasulullaah ﷺ saying, "Alas! How many are my sins! Alas! How many are my sins!" When he repeated himself twice or thrice, Rasulullaah ﷺ addressed him saying, "You should rather say:

"اَللّٰهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتُكَ أَرجٰى عِنْدِيْ مِنْ عَمَلِيْ"

"O Allaah! Your forgiveness is greater than my sins and I have more hope in Your mercy than I have in my deeds."

When the man recited the du'aa, Rasulullaah ﷺ asked him to repeat it. After he had repeated it once, Rasulullaah ﷺ bade him to repeat it yet again. After repeating it once more, Rasulullaah ﷺ said to him, "You may now leave because Allaah has forgiven all your sins." [3]

Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه Encourage people to Engage in Istighfaar

Hadhrat Hannaad narrates that when Hadhrat Umar رضي الله تعالى عنه overheard someone saying, (اَسْتَغْفِرُ اللّٰهَ وَ اَتُوْبُ اِلَيْهِ) " ('I seek forgiveness from Allaah and repent to Him')", Hadhrat Umar رضي الله تعالى عنه addressed him saying, "Is that All? Why do you not follow it up with its partner: (فَاغْفِرْلِيْ وَتُبْ عَلَيَّ) ('So do forgive me and accept my repentance')." [4]

Hadhrat Sha'bi reports that Hadhrat Ali رضي الله تعالى عنه said, "I am surprised at the person who destroys himself when salvation is at hand." "What is the salvation?" someone asked. "It is Istighfaar," came the reply. [5]

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Glad tidings for the person who finds in his record of deeds even a little bit of Istighfaar." [6]

(1) Ibn Abi Shaybah and Ibn Munee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(2) Abu Ya'la and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(3) Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).
(4) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(5) Deenowri, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).
(6) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

The Statement of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Concerning Istighfaar

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه mentioned that a person will be forgiven even for the sin of fleeing from the battlefield if he recites the following thrice:

"اَسْتَغْفِرُ اللّٰهَ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ وَاَتُوْبُ اِلَیْهِ"

"I seek forgiveness from Allaah. There is no deity but He Who is the Living and the One Who maintains everything. It is Him to Whom I repent." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "If you people knew my sins, not even two of you would walk behind me and you would rather throw sand on my head. I would be happy if Allaah forgave even one of my sins even though I have to be called by name of Abdullaah bin Rowtha (Abdullaah the son of dung)."(2)

The Statements of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Baraa رضي الله تعالى عنه Concerning Istighfaar

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "Every day I seek Allaah's forgiveness and repent to him twelve thousand times and this is in proportion to the debt I owe Allaah." (3) Another narration quotes him as saying, "This is in proportion to my sins."

A man once asked Hadhrat Baraa رضي الله تعالى عنه about the verse:

﴿وَلَا تُلْقُوْا بِاَیْدِیْكُمْ اِلَى التَّهْلُكَةِ﴾ (سورة بقره: آیت ۱۹۵)

"And do not throw yourselves into destruction" {Surah Baqarah, verse 195}

The question he asked was, "O Abu Amaarah! Does this refer to a person who fights the enemy until he is killed?" "No," Hadhrat Baraa رضي الله تعالى عنه replied, "It refers to a person who sins and then says that Allaah will never forgive him." (4)

What Falls into the Ambit of Dhikr

Rasulullaah صلى الله عليه وسلم's Statement about those who Love each other for the Pleasure of Allaah

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "Allaah shall raise some people on the Day of Qiyaamah whose faces will be shining with resplendence. They will be sitting on thrones of pearls and will be the envy of all people. They will however neither be martyrs nor Ambiyaa." Sitting on his knees, a Bedouin asked, "Do describe them for us, O Rasulullaah صلى الله عليه وسلم so that we may recognise them." Rasulullaah صلى الله عليه وسلم replied, "They will be people from different tribes and from different places who love each other for the pleasure of Allaah and gather together to engage in the Dhikr of Allaah." (5)

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.210).
(2) Haakim (Vol.3 Pg.316), reporting from reliable sources as confirmed by Dhahabi.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(4) Haakim, reporting from reliable sources, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.132).
(5) Tabraani.

Hadhrat Amr bin Abasa رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ say, "There shall be people on the right hand side of Ar Rahmaan (Allaah) - and both His sides are the right - who will neither be Ambiyaa not martyrs. The radiance from their faces will dazzle onlookers and even the Ambiyaa and the martyrs will envy them because of their status and close position to Allaah تبارك وتعالى." "Who will they be, O Rasulullaah ﷺ?" someone asked. Rasulullaah ﷺ replied, "They are a group of people from various tribes who gather for the Dhikr of Allaah and who select good words just as a person eating dates selects the best of dates." (1)

Rasulullaah ﷺ's Words to the Sahabah رضي الله تعالى عنهم when they sat down to discuss the days of ignorance and the Bounty of Imaan

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once came to some Sahabah رضي الله تعالى عنهم who were engaged in a discussion. They said, "We were busy discussing the ignorance and deviation we were in and how Allaah then guided us." Rasulullaah ﷺ was impressed and commended them saying, "You have done well. Remain as you are and do just as you are doing." (2)

Statements of Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about Speaking of Hadhrat Umar رضي الله تعالى عنه and Sending Salutations to Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Speak often about Hadhrat Umar bin Khattaab رضي الله تعالى عنه because speaking about him is speaking about justice, and speaking about justice is speaking of Allaah." (3)

Hadhrat Aa'isha رضي الله تعالى عنها said, "Adorn your gatherings with sending salutations to Rasulullaah ﷺ and speaking of Hadhrat Umar bin Khattaab رضي الله تعالى عنه." (4)

The Signs of Dhikr and the Reality of Dhikr

Rasulullaah ﷺ Describes the Friends of Allaah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when someone asked Rasulullaah ﷺ who the friends of Allaah (the Awliyaa) are, Rasulullaah ﷺ replied, "Those people who remind you of Allaah when you look at them." (5)

Rasulullaah ﷺ's Words to Hadhrat Handhala رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Handhala Usayyidi رضي الله تعالى عنه who was one of Rasulullaah ﷺ's scribes

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.66) and reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.77).
(2) Tabraani in his Awsat. Haythami (Vol.10 Pg.80) has commented on the chain of narrators.
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.391).
(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.394).
(5) Bazzaar. Haythami (Vol.10 Pg.78) has commented on the chain of narrators.

narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr رضي الله تعالى عنه, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr رضي الله تعالى عنه remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, **the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that.**" (1)

Another narration states that Rasulullaah ﷺ said to him, "If you could remain at all times as you are when you are with me, the angels will even shade you with their wings." (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that he once said, "O Rasulullaah ﷺ! When we are with you, our hearts are softened, we detach ourselves from this world and yearn for the Aakhirah." Rasulullaah ﷺ remarked, "If after leaving me you remain as you are when with me, the angels will visit you and shake hands with you in the streets. On the other hand, **if you do not sin, Allaah will create a creation that sins until their sins reach the heights of the sky. They will then seek forgiveness from Allaah and He will forgive them all their sins without any concern.**" (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would think of Allaah while Performing Tawaaf

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه says, "We were performing Tawaaf when I extended to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه my proposal to marry his daughter, he remained silent and offered no reply. 'Had he been happy,' I said to myself, 'he would have certainly given me a reply. By Allaah! I shall never speak to him about it ever again.' It so happened that he reached Madinah before me and when I returned, I first went to the Masjid of Rasulullaah ﷺ where I greeted Rasulullaah ﷺ and fulfilled the rights owed to him. I then went to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. He welcomed me most warmly and asked when I had arrived. When I informed him that I had just arrived, he said, 'Were you asking me about Sauda bint Abdullaah (my daughter) at a time when we were performing Tawaaf and could think of Allaah تبارك وتعالى before our very eyes? Were you unable to meet me on any other occasion?' 'It just happened to take place at that time,' I replied. 'Well,' he asked, 'what have you to say today (are you

(1) Hasan bin Sufyaan and Abu Nu'aym.
(2) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).
(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).

still willing to marry her)?' 'I am now even more eager,' I replied. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then called his two sons Saalim and Abdullaah and married me to his daughter." (1)

Making Dhikr Silently and Audibly

The Statement of Rasulullaah ﷺ Regarding the Virtue of Silent Dhikr

Hadhrat Aa'isha رضي الله تعالى عنها narrates from Rasulullaah ﷺ that the salaah performed after brushing the teeth with a Miswaak is seventy times superior to the salaah performed without using the Miswaak. Rasulullaah ﷺ also said, "Verily the virtue of the secret Dhikr that is inaudible is seventy times superior (to audible Dhikr). When Allaah gathers all of creation on the Day of Qiyaamah for reckoning, the recording angels will present everything that they recorded and have in writing. 'Look carefully to see if this person has anything else to his account.' 'O our Rabb!' the angels will submit, 'There is nothing that we had knowledge of that we have not taken cognisance of and put in writing.' Allaah will then say (to the person being questioned), 'I have something hidden with Me that no other knows of and I shall be rewarding you for it. It is the Dhikr that you made in secret.'"(2)

The Burial of a Person who Use to Raise his Voice when Making Dhikr and the Burial of Hadhrat Abdullaah Dhul Bijaadayn رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه narrates, "We once saw a fire in Baqee (the graveyard of Madinah) and we got to the grave, Rasulullaah ﷺ was already there. 'Hand over the body to me,' Rasulullaah ﷺ instructed. Removing the body from the grave from the side of the legs, we made it over to Rasulullaah ﷺ and when we looked at it, we realised that it was the person who used to raise his voice when making Dhikr." (3)

Hadhrat Muhammad bin Ibraaheem Taymi narrates that Dhul Bijadaayn ('the one with two striped blankets') was a Sahabi by the name of Abdullaah رضي الله تعالى عنه. He belonged to the Muzaynah tribe and was an orphan in the care of his uncle. Although his uncle was very good to him, when he heard that Hadhrat Abdullaah رضي الله تعالى عنه had accepted Islaam, he took away from him everything that he had given him, even his clothing. When Hadhrat Abdullaah رضي الله تعالى عنه then went to his mother, she cut a striped blanket into two pieces for him, half of which he used to cover his lower body while the other half was used to cover the upper part of his body. Thereafter, when he went to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "You are Abdullaah Dhul Bijaadayn ('the one with two striped blankets'). Stay

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.309). Ibn Sa'd (Vol.4 Pg.167) has reported a similar narration.
(2) Abu Ya'la. Haythami (Vol.10 Pg.81) has commented on the chain of narrators.
(3) Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.137). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.3 Pg.351).

at my door at all times." He therefore remained at Rasulullaah ﷺ's door at all times.

Because Hadhrat Abdullaah رضي الله تعالى عنه used to raise his voice when engaging in Dhikr, Hadhrat Umar رضي الله تعالى عنه once remarked, "Is he showing off?" Rasulullaah ﷺ however dispelled the allegation saying, "He is in fact one of those who sigh deeply (and are greatly affected by the Dhikr they make)."

Hadhrat Taymi related further from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who says, "It was in the middle of the night during the expedition to Tabook that I got up and noticed some activity at a fire on the edge of the camp. When I pursued the light, I saw Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه with Abdullaah Dhul Bijaadayn who had passed away. They had already dug a grave for him and Rasulullaah ﷺ was standing inside the grave. After the burial, Rasulullaah ﷺ prayed, 'O Allaah! I have been pleased with him, You also be pleased with him.'"(1)

In another narration, Hadhrat Uqba bin Aamir رضي الله تعالى عنه states, "It was with regard to a person called Abdullaah Dhul Bijaadayn رضي الله تعالى عنه that Rasulullaah ﷺ said, "Indeed, he is one who sighs very deeply." This Rasulullaah ﷺ said because Abdullaah Dhul Bijaadayn used to engage in Dhikr **abundantly by reciting the Qur'aan and making du'aa and all this he did in an audible voice."**

Counting the Tasbeehaat and The Source for this

What Rasulullaah ﷺ said to Hadhrat Safiyya رضي الله تعالى عنها when he saw her Using Date Seeds to Count her Tasbeehaat

Hadhrat Safiyya رضي الله تعالى عنها narrates that Rasulullaah ﷺ once came to her when she had **four thousand date seeds** in front of her, which she was using to count her Tasbeehaat. Rasulullaah ﷺ said, "Should I not tell you of something greater that all the Tasbeehaat you have recited?" "Please do tell me," she said. Rasulullaah ﷺ then told her to recite:

"سُبْحَانَ اللّٰهِ عَدَدَ خَلْقِهٖ"

"I glorify Allaah as much as all of His creation"(2)

Another narration quotes the Dhikr in the following words:

"سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ"

"I glorify Allaah as much as everything that He has created"(3)

Several similar narrations have already passed in the chapter discussing comprehensive Adhkaar.

(1) *Isaabah* (Vol.2 Pg.238). Baghawi, Ibn Mandah and Ahmad have all reported similar narrations.
(2) Tirmidhi.
(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).

Hadhrat Abu Safiyya رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Sa'd رضي الله تعالى عنه use stones to Count their Tasbeehaat

It is reported that Hadhrat Abu Safiyya رضي الله تعالى عنه who was one of Rasulullaah ﷺ's freed slaves **used to spread a leather tablecloth and send for a basket of stones.** He would then engage in Tasbeeh until midday (counting on the stones), after which the stones would be taken away. After performing the Zuhr salaah, he would again engage in Tasbeeh until the evening. (1)

Hadhrat Yunus bin Ubayd narrates from his mother that she saw a man from the Muhaajireen called Abu Safiyya رضي الله تعالى عنه who used stones to count his Tasbeehaat.(2)

It is reported that **Hadhrat Abu Hurayrah رضي الله تعالى عنه had a string on which two thousand knots were tied.** He would not go to sleep until he had recited Tasbeeh on them.(3)

Hadhrat Abu Nadhrah narrates that an old man from the Banu Tufaawah tribe related, "I was the guest of Hadhrat Abu Hurayrah رضي الله تعالى عنه in Madinah and have never seen any of the Sahabah رضي الله تعالى عنهم **who exerted themselves in Ibaadah as much as he nor any of them who cared more for his guests than he.** During the time I spent with him, I one day saw him on his bench with a bag full of stones or date seeds. As he sat there reciting Tasbeehaat, his Abyssinian slave woman sat beneath him and whenever he completed what was in the bag, he gave it to her and she collected everything back. She then refilled the bag and gave it to him." The rest of the narration continues further.(4)

Hadhrat Hakeem bin Daylami reports that Hadhrat Sa'd (bin Abi Waqqaas) رضي الله تعالى عنه used stones to count his Tasbeehaat.(5)

The Etiquette of Dhikr and Compounding Good Deeds

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "If possible, you should engage in Dhikr only when you are in a state of purity." (6)

Hadhrat Abu Uthmaan Nahdi reports that Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "I have been told that Allaah grants a servant the reward of as much as a million good deeds for a single good deed." He then said, "In fact, I have heard Rasulullaah ﷺ say that Allaah gives the rewards of as much as two million good deeds." He then recited the verse:

﴿يُضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ۝﴾ (سورة نساء: آيت ٤٠)

(1) Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.322).
(2) Baghawi and Bukhaari (not in his Saheeh), as quoted in *Isaabah* (Vol.4 Pg.109). Ibn Sa'd (Vol.7 Pg.60) has reported a similar narration.
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(4) Abu Dawood (Vol.3 Pg.55).
(5) Ibn Sa'd (Vol.3 Pg.143).
(6) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.209).

He shall multiply it *(the reward of a good deed)* and grant a tremendous *(manifold)* reward from His side. {Surah Nisaa, verse 40}

Thereafter, he added, "If Allaah speaks of a 'tremendous reward', who can measure its magnitude?"

According to another narration, Hadhrat Abu Uthmaan says that he approached Hadhrat Abu Hurayrah رضي الله تعالى عنه and asked, "I have heard that according to you, the reward of a good deed is multiplied as much as a million times." To this, Hadhrat Abu Hurayrah رضي الله تعالى عنه said, "Why do you find that surprising when I swear by Allaah that I heard Rasulullaah ﷺ say..." The rest of the narration is like the one above. (1)

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(1) Ahmad and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.145).
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Chapter Fifteen

The Chapter Concerning The Du'aas that the Sahabah رضي الله تعالى عنهم Made

This chapter highlights how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم sobbed before Allaah U when making du'aa. It further discusses the reasons for which they made du'aa, the times when they made du'aa and describes what their du'aas were like.

The Etiquette of Du'aa

Rasulullaah ﷺ Teaches Some Sahabah رضي الله تعالى عنهم the Etiquette of Making Du'aa

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by a person who was making du'aa saying, **"O Allaah! Grant me patience."** Rasulullaah ﷺ addressed the man saying, **"You have asked Allaah for difficulty, now ask him for safety."** Rasulullaah ﷺ then passed by another Mu'mineen who was making du'aa saying, "O Allaah! I ask you for the perfect bounty." "O son of Aadam عليه السلام," Rasulullaah ﷺ asked, "Do you know what the perfect bounty is?" The man's response was, "O Rasulullaah ﷺ! I only made the du'aa hoping for the best." Rasulullaah ﷺ explained, "The perfect bounty is to gain entry into Jannah and to be rescued from Jahannam." Thereafter he passed by yet another person making du'aa, saying, "O Dhul Jalaali wal Ikraam!" Addressing this person, Rasulullaah ﷺ said, "Your du'aa as been accepted, so ask (what you need)." (1)

The Incident of Rasulullaah ﷺ and a Man who was Making Du'aa for his Punishment to be Brought Forward

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once went to visit a man who was suffering so much that he (had lost a lot of weight and) looked like a defeathered fledgling. "Is there any particular du'aa that you have been making to Allaah?" Rasulullaah ﷺ asked the man. The man informed Rasulullaah ﷺ that the du'aa he always made was, "O Allaah! Please bring forward to this world whatever punishment is due to me in the Aakhirah." Rasulullaah ﷺ told him, "Why do you rather not say:

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.292).

﴿رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ﴾ (سورة بقره: آيت ٢٠١)

"O our Rabb, grant us *(all that which is)* good in this world, *(all that which is)* good in the Aakhirah and save us from the punishment of the fire *(of Jahannam)*." {Surah Baqarah, verse 201}

The man then made the du'aa and was cured. (1)

Rasulullaah ﷺ Refuses to Make Du'aa for Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه to Die before him

Hadhrat Basheer bin Khasaasiyah رضي الله تعالى عنه reports that Rasulullaah ﷺ once said to him, "Thank Allaah for bringing you from the Rabee'ah Khath'am tribe and allowing you to accept Islaam at the hands of His Rasool ﷺ." "O Rasulullaah ﷺ!" Hadhrat Basheer رضي الله تعالى عنه said, "Pray to Allaah to allow me to die before you." Refusing the request, Rasulullaah ﷺ said, "I shall not make that du'aa for anyone."(2)

Rasulullaah ﷺ Begins with Himself when Making Du'aa and Avoids Rhyming

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه says, "Whenever making du'aa for anyone, Rasulullaah ﷺ **always began with (asking for) himself.** When speaking of Hadhrat Moosa عليه السلام one day, Rasulullaah ﷺ remarked, 'May Allaah shower His mercy on Moosa عليه السلام. Had he been more patient, he would have seen even stranger things from his companion. However, he said:

﴿اِنْ سَاَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَّدُنِّي عُذْرًا﴾ (سورة كهف: آيت ٧٦)

"If I question you about anything after this, then you need not remain with me. You have received *(enough)* excuse from me *(to part from me)*." {Surah Kahaf, verse 72}(3)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه also reports that whenever Rasulullaah ﷺ made du'aa, he began with himself. (4)

Hadhrat Aa'isha رضي الله تعالى عنها once said to Ibn Abu Saa'ib who was the lecturer of Madinah, "Refrain from going out of your way to rhyme your du'aa because I have seen the time of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم and none of them did this." (5)

Hadhrat Umar رضي الله تعالى عنه Teaches the Etiquette of Du'aa to a Man and the Du'aa Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Used to make Just Before Dawn

When Hadhrat Umar رضي الله تعالى عنه overheard a man making du'aa to be protected from

(1) Ibn Abi Shaybah and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.147).
(3) Ibn Abi Shaybah, Ahmad,, Abu Dawood, Nasa'ee and others, as *Kanzul Ummaal* (Vol.1 Pg.290). Tirmidhi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).
(4) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.152).
(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.292).

tests, he remarked, "O Allaah! I seek Your protection from his words." He then addressed the man saying, "Are you asking your Rabb not to **grant you a family and wealth?**" Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "Do you want your Rabb not to grant you wealth and children? Whoever seeks protection from tests should seek protection from **tests that lead people astray.**" (1)

Hadhrat Muhaarib bin Dithaar narrates that his uncle said, "I used to **pass by the house** of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه just before dawn and **would hear him make du'aa saying,** 'O Allaah! You have called me and I have come. You have given me a command and I have obeyed. This is now the time before dawn, so do forgive me.' When I met Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, **I told him about this du'aa that I heard him say. He said, 'Verily Hadhrat Ya'qoob** عليه السلام **postponed making du'aa for his sons until the time of pre dawn.'"**(2)

Raising the Hands and Passing them over the Face Rasulullaah صلى الله عليه وسلم does this

Hadhrat Umar رضي الله تعالى عنه says, "Whenever he made du'aa, Rasulullaah صلى الله عليه وسلم raised his hands and after completing, he would pass them over his face." (3)

Another narration states that when raising his hands to make du'aa, Rasulullaah صلى الله عليه وسلم would not drop them until he passed them over his face (upon completing the du'aa). (4)

Hadhrat Umar رضي الله تعالى عنه also said, "I saw Rasulullaah صلى الله عليه وسلم making du'aa at Ahjaaruz Zayt with his palms (towards his face) and when he completed, he passed them over his face." (5)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah صلى الله عليه وسلم used to raise his hands for so long when making du'aa that I would get tired." (6)

Another narration adds that Rasulullaah صلى الله عليه وسلم made du'aa saying, **"O Allaah! I am but a human.** Please do not punish me for verbally abusing or hurting anyone."(7)

Yet another narration reports that Rasulullaah صلى الله عليه وسلم said, "O Allaah! I am but a human so please do not punish me. If I have hurt any Mu'min or verbally abused him, then please do not punish me for it." (8)

How Rasulullaah صلى الله عليه وسلم Curses the Coalition of Armies and the Practise of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Urwa رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once passed by a tribe of Bedouins who had accepted Islaam and whose settlement the coalition of

(1) Ibn Abi Shaybah and Abu Ubayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
(2) Tabraani. Haythami (Vol.10 Pg.155) has commented on the chain of narrators.
(3) Haakim.
(4) Tirmidhi.
(5) Abdul Ghani in his Idaahul Ashkaal, as quoted in *Kanzul Ummaal* (Vol.1 Pg.289).
(6) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.168).
(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(8) Bukhaari in his Adab (Pg.90).

Kuffaar armies had destroyed. Raising his hands and extending them before his face, Rasulullaah ﷺ cursed the coalition. "May my parents be sacrificed for you, O Rasulullaah ﷺ!" one of the Bedouins said, "Extend your hands even further." Rasulullaah ﷺ then extended his hands further from his face without raising them higher towards the sky. (1)

Abu Nu'aym Wahab reports that he saw both Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه pass their hands over their faces after making du'aa. (2)

Making Congregational Du'aa, Raising the Voice and saying 'Aameen'

Rasulullaah ﷺ Says 'Aameen' to the Du'aas of Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه

Hadhrat Qais Madani narrates that when a man came to ask Hadhrat Zaid bin Thaabit رضي الله تعالى عنه something, he said to the man, "Go to Hadhrat Abu Hurayrah رضي الله تعالى عنه because it once happened that Abu Hurayrah رضي الله تعالى عنه someone else and I were in the Masjid engaging in Dhikr and making du'aa when Rasulullaah ﷺ came to sit with us. When we fell silent, Rasulullaah ﷺ asked us to continue doing what we had been doing. My companion and I then started making du'aa before **Abu Hurayrah** رضي الله تعالى عنه and Rasulullaah ﷺ said 'Aameen' to our du'aas. Abu Hurayrah رضي الله تعالى عنه then started making du'aa and said, 'O Allaah! I ask You for everything that my two companions have asked **for as well as knowledge that I shall never forget.' When Rasulullaah ﷺ said 'Aameen'**, my companion and I sad, 'O Rasulullaah ﷺ! We also ask for knowledge that we shall never forget.' Rasulullaah ﷺ said, 'The man of the Daus tribe (Hadhrat Abu Hurayrah رضي الله تعالى عنه) has beaten you to it.'"(3)

Hadhrat Umar رضي الله تعالى عنه makes Du'aa and Requests the People to say 'Aameen' and the Du'aa he made during the 'Year of Ashes'

Hadhrat Jaami bin Shaddaad narrates from a relative that he once heard Hadhrat Umar رضي الله تعالى عنه say, **"I want you people to say 'Aameen' to three du'aas that I am going to make."** He then proceeded to make du'aa saying, "O Allaah! I am weak so please strengthen me. O Allaah! I am stern, so please soften me. O Allaah! I am miserly so please make me generous." (4)

Hadhrat Saa'ib bin Yazeed reports that it was early one morning during the Year of Ashes (the year in which Madinah experienced a crippling drought) that he saw

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291)..
(2) Bukhaari in his Adab (Pg.90).
(3) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.321).
(4) Ibn Sa'd (Vol.3 Pg.275)

Hadhrat Umar رضي الله تعالى عنه humbling himself before Allaah, wearing simple clothing and a shawl that barely reached his knees. He was seeking Allaah's forgiveness in a loud voice as his tears flowed on to his cheeks. (Rasulullaah ﷺ's uncle) Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه was standing on his right side as he faced the Qibla and raised his hands as he sobbed before his Rabb. The people also made du'aa as he made du'aa, after which he took Hadhrat Abbaas رضي الله تعالى عنه's hand and said, **"O Allaah! Do accept the intercession of Rasulullaah ﷺ's uncle on our behalf."** Hadhrat Abaas رضي الله تعالى عنه then stood beside Hadhrat Umar رضي الله تعالى عنه for a very long time, his eyes flowing with tears as he made du'aa to Allaah.(1)

Hadhrat Umar رضي الله تعالى عنه sits with a group in the Masjid as they all make du'aa one after the other

Hadhrat Abu Sa'eed who was the freed slave of Hadhrat Usayd reports, "Hadhrat Umar رضي الله تعالى عنه used to patrol the Masjid at night and remove from there everyone besides the person engaged in salaah. When he once passed by a group of Sahabah رضي الله تعالى عنهم amongst whom was Hadhrat Ubay bin Ka'b رضي الله تعالى عنه, he asked, 'Who are you men?' Hadhrat Ubay رضي الله تعالى عنه replied, 'We are members of your family, O Ameerul Mu'mineen.' 'What kept you behind after the salaah?' Hadhrat Umar رضي الله تعالى عنه asked. When they informed him that they had been engaged in Dhikr, Hadhrat Umar رضي الله تعالى عنه sat with them. He then said to the person closest to him, 'Take (the lead in making du'aa).' The man started making du'aa and (when he had completed) Hadhrat Umar رضي الله تعالى عنه asked each person to make du'aa until he came to me, who was sitting next to him. 'Come on,' he said to me. I was tongue-tied and started to shiver so much until he could actually feel me shake. He then said, '(Say something) Even if you have to only say, 'O Allaah forgive me. O Allaah! Have mercy on me.' Hadhrat Umar رضي الله تعالى عنه then started making du'aa and there was none who wept more than him. Thereafter, he said, 'That is enough. You may all disperse.'"(2)

The Du'aa of Hadhrat Habeeb bin Maslamah رضي الله تعالى عنه and Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Hadhrat Habeeb bin Maslamah Fahri رضي الله تعالى عنه was a person whose du'aas were always accepted. When he was once appointed commander of an army and after making the necessary preparations, he was facing the Roman army when he said to the others, "I have heard Rasulullaah ﷺ say, **'When a group assembles and they all say 'Aameen' as one of them makes du'aa, Allaah certainly acts the du'aa.'"** He then duly praised Allaah and said, "O Allaah! Protect our blood and still grant us the reward of martyrs." He was still making du'aa when the commander of the Roman army entered Hadhrat Habeeb رضي الله تعالى عنه's tent (to surrender). (3)

(1) Ibn Sa'd (Vol.3 Pg.321).
(2) Ibn Sa'd (Vol.3 Pg.294).
(3) Tabraani. Haythami (Vol.10 Pg.170) has commented on the chain of narrators.

In the chapter discussing the yearning that the Sahabah رضي الله تعالى عنهم had for martyrdom and the du'aas they made for, in it the narration has already passed in which Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه said, "I am to make a du'aa to Allaah which I stress that every person say 'Aameen' to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious." Another narration adds that the others then said 'Aameen' to the du'aa. (1)

Hadhrat Dhul Bijaadayn رضي الله تعالى عنه Used to Raise his Voice when making Du'aa

Hadhrat Uqba bin Aamir رضي الله تعالى عنه states, "It was with regard to a person called Abdullaah Dhul Bijaadayn رضي الله تعالى عنه that Rasulullaah ﷺ said, 'Indeed, he is one who sighs very deeply.' This Rasulullaah ﷺ said because Abdullaah Dhul Bijaadayn رضي الله تعالى عنه used to engage in Dhikr abundantly by reciting the Qur'aan and making du'aa and all this he did in an audible voice." (2)

Requesting Du'aas from the Pious

Rasulullaah ﷺ Requests Hadhrat Umar رضي الله تعالى عنه for Du'aas and Hadhrat Abu Umaamah رضي الله تعالى عنه requests Rasulullaah ﷺ for Du'aas

Hadhrat Umar رضي الله تعالى عنه narrates that when he once requested Rasulullaah ﷺ for permission to perform Umrah, Rasulullaah ﷺ granted him permission and said, **"Dear brother! Do not forget us in your du'aas."** Hadhrat Umar رضي الله تعالى عنه says, "Those words gave me more joy than even the entire world could not." (3)

Hadhrat Abu Umaama Baahili رضي الله تعالى عنه says, "When Rasulullaah ﷺ came to us once, we wished that he would make du'aa for us. He then said, 'O Allaah forgive us, have mercy on us, be pleased with us, accept from us, enter us into Jannah, save us from Jahannam and mend all our affairs." When we wished that he would make more du'aa, he said, "I have already included all your affairs (in the du'aa)."(4)

The Incident of a Man Rolling in the hot sands and Rasulullaah ﷺ's Request to him to make Du'aa for his Brothers

Hadhrat Talha bin Ubaydullaah رضي الله تعالى عنه narrates that a Sahabi رضي الله تعالى عنه once removed his excess clothing and then started to roll in the hot sand, saying to himself, "Taste the fire of Jahannam. You lie like a corpse in the night (without

(1) Tabari, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.216). Haakim (Vol.3 Pg.293) has reported a similar narration.

(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.369). Ibn Jareer has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.395).

(3) Abu Dawood and Tirmidhi. Ibn Sa'd (Vol.3 Pg.273) has reported a similar narration.

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).

engaging in Ibaadah) and waste time during the day!" As he was doing this, he happened to see Rasulullaah ﷺ under the shade of a tree. He then approached Rasulullaah ﷺ and excused himself saying, "My Nafs got the better of me." "In fact," Rasulullaah ﷺ said, "the doors of the heavens have all been thrown open for you and the angels are boasting about you." Rasulullaah ﷺ then addressed the other Sahabah رضي الله تعالى عنهم saying, "Take your journey's provisions from your brother (ask him for du'aas)." When one of the Sahabah رضي الله تعالى عنهم asked the Sahabi رضي الله تعالى عنه to make du'aa for him, Rasulullaah ﷺ added, "Include them all (in your du'aa)." The Sahabi رضي الله تعالى عنه prayed, **"O Allaah! Make Taqwa their journey's provision and guide them in all their affairs."** "O Allaah!" Rasulullaah ﷺ said in between, "Guide him (to continue making du'aa)." The Sahabi رضي الله تعالى عنه then concluded by saying, "O Allaah! Make Jannah their final destination." (1)

Hadhrat Buraydah رضي الله تعالى عنه reports that Rasulullaah ﷺ was travelling somewhere when he came across a Sahabi رضي الله تعالى عنه rolling from his back to his belly in the hot sand as he chided himself saying, "O Nafs! You hope for Jannah when you sleep at night and waste your time during the day!" When he had regained his composure, he approached the Sahabah رضي الله تعالى عنهم. Rasulullaah ﷺ then instructed the Sahabah رضي الله تعالى عنهم to request him for du'aas and when they did, the Sahabi رضي الله تعالى عنه prayed, "O Allaah! Guide them in all their affairs." "Pray some more," the Sahabah رضي الله تعالى عنهم requested. He then said, "O Allaah! Make Taqwa their journey's provisions." The Sahabah رضي الله تعالى عنهم again asked for more du'aas. This time, Rasulullaah ﷺ also asked him to make more du'aa for them and prayed to Allaah to inspire him. The Sahabi رضي الله تعالى عنه then said, **"O Allaah! Make Jannah their final destination."** (2)

Rasulullaah ﷺ Exhorts those who Meet Hadhrat Uwais Qarni to request him for Du'aas

Hadhrat Aseer bin Jaabir narrates that when Hadhrat Umar رضي الله تعالى عنه requested Hadhrat Uwais Qarni to seek forgiveness on his behalf, Hadhrat Uwais asked, "How can I seek forgiveness on your behalf when you are a companion of Rasulullaah ﷺ?" Hadhrat Umar رضي الله تعالى عنه replied, " I have heard Rasulullaah ﷺ say, 'Verily the best of all the Taabi'een (Muslims who have met the Sahabah رضي الله تعالى عنهم) shall be a man called Uwais." (3) Another narration states that Rasulullaah ﷺ also added, "Whoever meets him (Hadhrat Uwais), must request him to seek forgiveness on your behalf." (4)

Hadhrat Anas رضي الله تعالى عنه Makes Du'aa for his Companions upon their Request

Hadhrat Abdullaah bin Roomi narrates that Hadhrat Anas bin Maalik رضي الله تعالى عنه was in Zaawiya (close to Basrah) when someone said to him, "Some of your brothers

(1) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).

(2) Tabraani. Haythami (Vol.10 Pg.185) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.308).

(3) Ibn Sa'd (Vol.6 Pg.163).

(4) Muslims, as quoted in *Isaabah* (Vol.1 Pg.115).

from Basrah have come to you so that you may make du'aa for them." Hadhrat Anas رضي الله تعالى عنه immediately made du'aa saying, "O Allaah! **Forgive us and shower Your mercy on us.** Grant us the best of this world, the best of the Aakhirah and save us from Jahannam." When they requested for more du'aa, Hadhrat Anas رضي الله تعالى عنه repeated the du'aa and then said, "If you have been granted this, you have been granted the best of this world and the Aakhirah." (1)

Making Du'aa for Sinners

The Incident of Hadhrat Umar رضي الله تعالى عنه and a Habitual Drinker to whom he Wrote a Letter and then Made Du'aa for, After which the Man Stopped Drinking

Hadhrat Yazeed bin Asam reports that a man from Shaam was a fierce warrior and would often be in the company of Hadhrat Umar رضي الله تعالى عنه. When Hadhrat Umar رضي الله تعالى عنه did not see him for a while, he asked about him. "O Ameerul Mu'mineen!" someone informed him, "He has taken to drink." Hadhrat Umar رضي الله تعالى عنه sent for his scribe and wrote the following letter addressed to the man:

Peace be on you

Before you do I praise Allaah besides Whom there is none worthy of worship. (Allaah is also) The Forgiver of sins, Acceptor of repentance, Severe in punishment, and All Powerful. There is none worthy of worship but Him, and all shall return to Him (after death).

Thereafter, Hadhrat Umar رضي الله تعالى عنه turned to the people around him saying, "Pray to Allaah that He turns your brother's heart towards Him and that He accepts his repentance." When the man received the letter and he read it, he started repeating the words: "The Forgiver of sins, Acceptor of repentance, Severe in punishment. Allaah has warned me of His punishment and also promised to forgive me." (2) Another narration adds that after repeating the words to himself several times, the man started to weep and then gave up drinking most admirably. When this news reached Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen addressed the people saying, **"This is what you ought to do when you see that your brother has slipped. Correct him, give him conviction (in Allaah's mercy), pray to Allaah to forgive him and never be Shaytaan's accomplices against him (by allowing him to continue and to lose hope in Allaah's mercy)."** (3)

Words with Which Du'aa is Started

Rasulullaah صلى الله عليه وسلم Tells Hadhrat Abu Ayaash رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه that they have Called Allaah by His 'Ismul A'zam' (4)

(1) Bukhaari in his Adab (Pg.93).
(2) Ibn Abi Haatim.
(3) Abu Nu'aym, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.70).
(4) Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any

Hadhrat Buraydah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once overheard a Sahabi رضي الله تعالى عنه making du'aa saying:

"اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ"

"O Allaah! I beg from You on account of the fact that I testify that You are that Allaah besides Whom there is none worthy of worship. You are The One and The Independent Who has no children, Who is not the child of anyone and Who has no equal."

To this, Rasulullaah ﷺ remarked, **"You have begged from Allaah using His Ismul A'zam (The Most Majestic Name) with which anything asked for is granted and with which any du'aa is accepted."** (1)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه narrates that Rasulullaah ﷺ once overheard a Sahabi رضي الله تعالى عنه making du'aa saying:"یَا ذَا الْجَلَالِ وَالْاِكْرَامِ ". Rasulullaah ﷺ addressed him saying, "Your du'aa has been accepted, so ask (what you want)." (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ once passed by Hadhrat Abu Ayaash Zaid bin Saamit Zuraqi رضي الله تعالى عنه while he was performing salaah and making the du'aa:

"اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنَّ لَكَ الْحَمْدُ لَآ اِلٰهَ اِلَّا اَنْتَ یَاحَنَّانُ یَامَنَّانُ یَا بَدِیْعَ السَّمٰوٰتِ وَالْاَرْضِ یَاذَاالْجَلَالِ وَالْاِكْرَامِ"

"O Allaah! I beg from You on account of You being worthy of all praise and that there is none worthy of worship but You. O The Most Loving! O The One Who Bestows all bounties! O the Creator of the heavens and the earth! O The Most Honourable and Generous!"

To this, Rasulullaah ﷺ remarked, "You have begged from Allaah using His Ismul A'zam (Glorious Name) with which any du'aa is accepted and with which anything asked for is granted." (3)

Another narration(4) states that Hadhrat Abu Ayaash رضي الله تعالى عنه also added the words: "یَا حَیُّ یَا قَیُّوْمُ ". Yet another narration states that he added, "I ask You for Jannah and seek Your protection from Jahannam." (5)

Rasulullaah ﷺ Gives some Gold as a Gift to a Bedouin who Praised Allaah most Beautifully

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ once passed by a Bedouin who was making the following du'aa in his salaah:

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du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

(1) Abu Dawood, Tirmidhi, Ibn Maajah, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.145). Nasa'ee has reported a similar narration, as quoted in Nawawi's Adhkaar (Pg.501).

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.145).

(3) Ahmad and Ibn Maajah.

(4) Abu Dawood, Nasa'ee, Haakim and Ibn Hibbaan.

(5) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.146).

"يَا مَنْ لَا تَرَاهُ الْعُيُوْنُ وَلَا تُخَالِطُهُ الظُّنُوْنُ وَلَا يَصِفُهُ الْوَاصِفُوْنَ وَلَا تُغَيِّرُهُ الْحَوَادِثُ وَلَا يَخْشَى الدَّوَائِرَ يَعْلَمُ مَثَاقِيْلَ الْجِبَالِ وَمَكَائِيْلَ الْبِحَارِ وَعَدَدَ قَطْرِ الْأَمْطَارِ وَعَدَدَ وَرَقِ الْأَشْجَارِ وَعَدَدَ مَا أَظْلَمَ عَلَيْهِ اللَّيْلُ وَأَشْرَقَ عَلَيْهِ النَّهَارُ وَمَا تُوَارِيْ مِنْ سِمَاءٍ سَمَاءٌ وَلَا أَرْضٌ أَرْضًا وَلَا بَحْرٌ مَّا فِيْ قَعْرِهِ وَلَا جَبَلٌ مَافِيْ وَعْرِهِ اِجْعَلْ خَيْرَ عُمُرِيْ آخِرَهُ وَخَيْرَ عَمَلِيْ خَوَاتِيْمَهُ وَ خَيْرَ أَيَّامِيْ يَوْمَ الْقَاكَ فِيْهِ فَوَكَلَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ"

"O The One Whom eyes cannot see, Who cannot be imagined, who is beyond description, Who is unaffected by happenings, Who cannot be overwhelmed by the vicissitudes of time, Who knows the weight of the mountains, the volume of the oceans, the number of falling raindrops, the number of leaves on the trees and everything upon which the night darkens and upon which the day brightens. No sky can hide another from Him, no surface of the earth can hide another from Him, no ocean can hide anything within its depths from Him and no mountain can conceal from Him anything within its rocks. Make the last part of my life the best, make the best of my deeds the last and make my best day be the one in which I meet You."

Rasulullaah ﷺ appointed someone to bring the Bedouin to him as soon as he completed his salaah. Rasulullaah ﷺ had been given some gold from a certain mine and when the Bedouin came before him after he had completed his salaah, Rasulullaah ﷺ handed over the gold to him saying, "Which tribe do you belong to, dear Bedouin?" When the Bedouin informed Rasulullaah ﷺ that he belonged to the Banu Aamir bin Sa'sa'ah tribe, Rasulullaah ﷺ asked, "Do you know why I gave you this gold as a gift?" "Because of the family ties between us, O Rasulullaah ﷺ," the Bedouin surmised. Rasulullaah ﷺ said, **"While family ties have a right, I actually gave you the gold because of the beautiful manner in which you praise Allaah تبارك وتعالى."**(1)

The Du'aa Rasulullaah ﷺ Made Before Hadhrat Aa'isha رضي الله تعالى عنها in which he Included the Ismul A'zam

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "I once heard Rasulullaah ﷺ make du'aa saying, 'O Allaah! I beg from You using that pure and blessed name of Yours which You love best and which you love to be taken, with which anything asked for is granted, with which you shower Your mercy when it is requested and with which You remove difficulties when asked to.' One day, Rasulullaah ﷺ said to me, 'O Aa'isha! Do you know that Allaah has informed me of the name by which any du'aa is accepted.' 'May my parents be sacrificed for you, O Rasulullaah ﷺ!' I said, 'Do teach it to me.' Rasulullaah ﷺ replied, 'It would be inappropriate for (me to teach it to) you.' I then stepped aside and sat down for awhile. Thereafter,

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.158).

I stood up, kissed his head and asked, 'O Rasulullaah ﷺ! Please teach it to me.' Again Rasulullaah ﷺ said, 'It would be inappropriate for (me to teach it to) you, O Aa'isha because it would be inappropriate for you to use it to ask for anything of this world.'"

Hadhrat Aa'isha رضي الله تعالى عنها narrates further. She says, "I then got up to make wudhu, after which I performed two Rakaahs salaah. Thereafter, I made du'aa saying:

"اَللّٰهُمَّ اِنِّي اَدْعُوْكَ اللّٰهَ وَاَدْعُوْكَ الرَّحْمٰنَ وَاَدْعُوْكَ الْبَرَّالرَّحِيْمَ وَاَدْعُوْكَ بِاَسْمَائِكَ الْحُسْنٰى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَالَمْ اَعْلَمْ اَنْ تَغْفِرَلِيْ وَتَرْحَمَنِيْ"

"O Allaah! I call to You as Allaah. I call to You as the Most Merciful. I call to You as the Most Pure and Most Kind. I call to You by all Your beautiful names that I know and those that I do not know, beseeching You to forgive me and shower Your mercy on me."

Rasulullaah ﷺ then started to laugh saying, "It is amongst the names that you have mentioned." (1)

How Rasulullaah ﷺ Started and Ended his Du'aas

Hadhrat Salamah bin Akwa رضي الله تعالى عنه narrates(2) that every du'aa he heard Rasulullaah ﷺ make started with the words:

"سُبْحَانَ رَبِّيَ الْعَلِيِّ الْاَعْلَى الْوَهَّابِ"

Hadhrat Anas رضي الله تعالى عنه says, "Even if Rasulullaah ﷺ had to make a hundred du'aas, he would always say at the beginning, in the middle and at the end:

"رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ"

"O our Rabb! Grant us the best in this world, the best in the Aakhirah and save us from the fire of Jahannam." (3)

The Incident of Rasulullaah ﷺ and Two Men who Performed Salaah and Made Du'aa

Hadhrat Fudhaala bin Ubayd رضي الله تعالى عنه narrates that Rasulullaah ﷺ was sitting (in the Masjid) one day when a man entered, performed salaah and then made du'aa saying, "O Allaah! Forgive me and have mercy on me." Addressing the man, Rasulullaah ﷺ said, "Dear Musalli! You have been too hasty. When sitting down after performing salaah, first praise **Allaah as He deserves to be praised and then send salutations to me before making du'aa.**" Another Sahabi رضي الله تعالى عنه then came to perform salaah. After completing his salaah, he praised Allaah and sent salutations to Rasulullaah ﷺ. Rasulullaah ﷺ then said to him, "O

(1) Ibn Maajah (Pg.698).

(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.156). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).

(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.290).

Musalli! Now make du'aa and it will be accepted." (1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Advises People Making Du'aa to Begin with Praising Allaah

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When any of you intends making du'aa, he should commence by praising Allaah aş He deserves to be praised. Thereafter, he should send salutations to Nabi ﷺ before asking his need because in this manner it is more likely that his needs will be fulfilled." (2)

The Du'aas Rasulullaah ﷺ Made for his Ummah

Rasulullaah ﷺ Prays for the Forgiveness of his Ummah at Arafaat

Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه reports that during the evening Rasulullaah ﷺ spent at Arafaat, he made du'aa that Allaah forgive and have mercy on his Ummah. After making du'aa for a very long time, Allaah revealed to him saying, "I accede to your request (all will be forgiven) except for injustices people do to each other. I shall however forgive all the sins that relate to them and I." "O my Rabb!" Rasulullaah ﷺ pleaded, "You are capable of replacing the wronged one with that which is better than the wrong done to him and then forgiving the wrong-doer." Rasulullaah ﷺ received no response to this du'aa that evening, **but when he repeated the du'aa on the morning that he was at Muzdalifah, Allaah said to him, "I have now forgiven them as well."** When Rasulullaah ﷺ smiled at this, the Sahabah رضي الله تعالى عنهم asked, "O Rasulullaah ﷺ! You are smiling at a time when you usually do not smile (at the time of Tahajjud)." Rasulullaah ﷺ explained, "I am smiling at Allaah's enemy Iblees. When he came to know that Allaah has accepted the du'aa I made for my Ummah, he fell to the ground, calling for woe and destruction to himself and then poured sand on his head." (3)

Rasulullaah ﷺ's Du'aa for his Ummah, After which Allaah informed him that Allaah would please him with the Outcome of his Ummah

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once recited the words of Hadhrat Ibraheem عليه السلام when he said:

﴿رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ۝﴾ (سورة ابراهيم: آيت٣٦)

"O my Rabb! Indeed these idols have misled many people. So whoever

(1) Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.147). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.155).

(2) Tabraani. Haythami (Vol.10 Pg.155) has commented on the chain of narrators.

(3) Bayhaqi.

will follow me *(by believing in Towheed)*, then he is certainly from me *(from among the adherents of my religion)*. And whoever will disobey me, then *(I pray that you give him the ability to obey me because)* surely You are Most Forgiving, Most Merciful." {Surah Ibraheem, verse 36}

Rasulullaah ﷺ then recited the following words of Hadhrat Isa عليه السلام:

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۚ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝﴾

(سورة مائده:آيت ١١٨)

"If You punish them *(my followers)*, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, and if You forgive them, then surely You are the Mighty, the Wise *(and Your reason for doing so is filled with wisdom)."* {Surah Maa'idah, verse 118}

Thereafter, Rasulullaah ﷺ made du'aa to Allaah saying, "O Allaah! My Ummah! O Allaah! My Ummah! O Allaah! My Ummah!" Rasulullaah ﷺ then started to weep. Although Allaah knows all, He sent Hadhrat Jibra'eel عليه السلام to ask Rasulullaah ﷺ what was making him weep. When Hadhrat Jibra'eel عليه السلام came to ask, Rasulullaah ﷺ informed him about what he had been saying. (After Hadhrat Jibra'eel عليه السلام had reported back) Allaah instructed Hadhrat Jibra'eel عليه السلام saying, "Go to Muhammad ﷺ and tell him, 'We shall soon please you regarding to your Ummah and will not disappoint you." (1)

The Du'aa Rasulullaah ﷺ made for his Ummah and his Du'aa for Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made the following du'aa for his Ummah, "O Allaah! Turn their hearts to your obedience and engulf them from the back with Your mercy." (2)

Hadhrat Aa'isha رضي الله تعالى عنها says that when she noticed that Rasulullaah ﷺ was in a very good mood one day, she said to him, "O Rasulullaah ﷺ! Make du'aa to Allaah for me." Rasulullaah ﷺ prayed, **"O Allaah! Forgive Aa'isha's every past and future sin, those that were apparent and those that were secret."** This made Hadhrat Aa'isha رضي الله تعالى عنها so happy that her head fell into her lap as she chuckled about it. "Does my du'aa make you happy?" Rasulullaah ﷺ asked her. She replied, "How can I not rejoice about your du'aa?" Rasulullaah ﷺ then said, **"By Allaah! This is the du'aa I make for Ummah in every salaah."** (3)

The Du'aas Rasulullaah ﷺ Made for the Four Khulafaa

Rasulullaah ﷺ's Du'aa for Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ made du'aa saying, "O Allaah!

(1) Ibn Wahab, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.540).
(2) Tabraani. Haythami (Vol.10 Pg.69) has commented on the chain of narrators.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.244).

Include Abu Bakr in my rank on the Day of Qiyaamah." (1)

Hadhrat Khabbaab رضي الله تعالى عنه narrates that Rasulullaah ﷺ made du'aa saying, "O Allaah! Strengthen Islaam with the one whom You love more between Umar bin Khattaab and Abu Jahal bin Hishaam." (2)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ made du'aa saying, "O Allaah! Grant Islaam strength with Umar bin Khattaab especially." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also narrates that Rasulullaah ﷺ said in his du'aa, "O Allaah! Assist Islaam through Umar." (4)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Zaid bin Aslam رضي الله تعالى عنه narrates that when Hadhrat Uthmaan رضي الله تعالى عنه sent a reddish coloured camel to Rasulullaah ﷺ, Rasulullaah ﷺ prayed to Allaah saying, "O Allaah! Allow him to pass (speedily) across the bridge of Siraat." (5)

Another narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه states that Rasulullaah ﷺ thrice said, "O Allaah! I am pleased with Uthmaan, You also be pleased with him." (6)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ made du'aa saying, "O Allaah! Forgive Uthmaan's past and future sins, those that he committed secretly and openly, privately or in public." (7)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه says, "I was once experiencing severe pain, so I went to Rasulullaah ﷺ. He put me where he stood, threw a portion of his shawl over me and then started performing salaah. Thereafter, he said, 'You are now well, O son of Abu Taalib. Your ailment has been cured. Whatever I have asked Allaah for myself, I have asked the same for you and I have been granted whatever I have asked for. I **have however been informed that there shall be no prophet after me.**'" Hadhrat Ali رضي الله تعالى عنه says further, "When I then got up, it seemed as if I had not had any pain at all." (8)

Hadhrat Zaid bin Yuthay, Hadhrat Sa'eed bin Wahab and Hadhrat Amr bin Dhi Murr all report that they heard Hadhrat Ali رضي الله تعالى عنه say, "It is in the name of Allaah that I ask every person to stand up who heard Rasulullaah ﷺ say something at Ghadeer Khum(9)." **Thirteen Sahabah** رضي الله تعالى عنهم stood up and they all testified that

(1) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.345).
(2) Nasa'ee. Ahmad, Tirmidhi, Ibn Sa'd and others have reported a similar narration from Hadhrat Umar رضي الله تعالى عنه.
(3) Ibn Maajah, Haakim and Bayhaqi.
(4) Tabraani and Ahmad, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.370).
(5) Ibn Asaakir.
(6) Abu Nu'aym.
(7) Tabraani, Abu Nu'aym in his *Hilya* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.6).
(8) Ibn Abi Aasim, Ibn JAreer, Tabraani and Ibn Shaaheen in His Sunnah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).
(9) A place between Makkah and Madinah.

they heard Rasulullaah ﷺ say, "Am I not closer to the Mu'mineen than they are to themselves?" When the Sahabah رضي الله تعالى عنهم admitted that he really was, Rasulullaah ﷺ took hold of Hadhrat Ali رضي الله تعالى عنه's hand saying, "This man should be the friend of anyone who claims that I am his friend." Rasulullaah ﷺ then made du'aa for Hadhrat Ali رضي الله تعالى عنه saying, "O Allaah! Befriend those who befriend him, be the enemy of those who are his enemies, love those who love him, despise who despise him, assist those who assist him and do not assist those who fail to assist him." (1)

Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that Rasulullaah ﷺ made du'aa for Hadhrat Ali رضي الله تعالى عنه saying, "O Allaah! Assist him and assist others through him, have mercy on him and have mercy on others though him, help him and help others though him. O Allaah! Befriend those who are his friends and be the enemy of those who are his enemies." (2)

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Keep his tongue firm (on the truth) and guide his heart." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ's du'aa for Hadhrat Ali رضي الله تعالى عنه was, "O Allaah! Guide him in passing judgement." (4)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه

Hadhrat Abu Bakr رضي الله تعالى عنه narrates that the du'aa Rasulullaah ﷺ made for Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه was, "O Allaah! Make his arrows travel straight, accept his du'aas and love him." (5)

Hadhrat Sa'd رضي الله تعالى عنه himself narrates that Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Accept the du'aa of Sa'd whenever he makes du'aa to You." (6)

Hadhrat Zubayr bin Awwaam رضي الله تعالى عنه reports that Rasulullaah ﷺ made du'aa for him, for his children and for his progeny. (7)

The Du'aas Rasulullaah ﷺ made for the members of his Family

Hadhrat Ummu Salamah رضي الله تعالى عنها who was the wife of Rasulullaah ﷺ narrates that Rasulullaah ﷺ once told Hadhrat Faatima رضي الله تعالى عنها to come to him with her husband and her two sons. When they arrived, Rasulullaah ﷺ threw over them a blanket that Hadhrat Ummu Salamah رضي الله تعالى عنها was sitting on, which they had received as booty from Khaybar. Rasulullaah ﷺ then prayed to Allaah saying, "O Allaah! This is the family of Muhammad. Shower Your mercy and blessings on the family of Muhammad just as You have showered them on the

(1) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.105).
(2) Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.32).
(3) Haakim.
(4) Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.35).
(5) Ibn Asaakir and Ibn Najjaar.
(6) Tirmidhi, Ibn Hibbaan and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.70).
(7) Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.70).

family of Ibraheem عليه السلام. Verily You are most worthy of praise, Most Majestic."(1)

Hadhrat Abu Ammaar narrates that he was once sitting with Hadhrat Waathila bin Asqa رضي الله تعالى عنه when some people started to revile Hadhrat Ali رضي الله تعالى عنه. When they had left, Hadhrat Waathila رضي الله تعالى عنه said to Hadhrat Abu Ammaar, "Sit down and I shall inform about the personality whom they had been reviling. I was once with Rasulullaah صلى الله عليه وسلم when Ali رضي الله تعالى عنه, (his wife) Faatima رضي الله تعالى عنها, (and his two sons) Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه arrived. Rasulullaah صلى الله عليه وسلم threw a blanket over them all and said, 'O Allaah! These are the members of my household. Remove all (physical and spiritual) impurity from them and cleanse them thoroughly.' 'O Rasulullaah صلى الله عليه وسلم!' I asked, '(Make this du'aa) For me as well.' 'It is for you as well,' Rasulullaah صلى الله عليه وسلم said. By Allaah! More than all my deeds, it is in this (du'aa) that I have the most trust (to attain my salvation)." Another narration states that he said, "It is in this that I have the most trust (to secure my salvation)." (2)

Hadhrat Ali رضي الله تعالى عنه narrates that he once went to Rasulullaah صلى الله عليه وسلم, who had already spread out a shawl on the ground. When Rasulullaah صلى الله عليه وسلم, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Faatima رضي الله تعالى عنها, Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه were all seated on the shawl, Rasulullaah صلى الله عليه وسلم took hold of the ends and tied it above them. Thereafter, he said, "O Allaah! You be pleased with them just as I am pleased with them." (3)

The Du'aas Rasulullaah صلى الله عليه وسلم Made for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once made du'aa for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه saying, "O Allaah! I love them, so You love them too. Whoever loves them, loves me as well."(4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه also reports that Rasulullaah صلى الله عليه وسلم once made du'aa for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه saying, "O Allaah! I love them, so You love them too." (5) Another narration from Hadhrat Usaama رضي الله تعالى عنه states that Rasulullaah صلى الله عليه وسلم added, "...and love those who love them." The beginning of this narration adds that Rasulullaah صلى الله عليه وسلم said, "These are my children just as they are the children of my daughter." (6)

Yet another narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه like the one above states that Rasulullaah صلى الله عليه وسلم added at then end of the du'aa, "...and (O Allaah!) detest those who detest them." (7)

Hadhrat Abu Hurayrah رضي الله تعالى عنه, Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه and Hadhrat Aa'isha رضي الله تعالى عنها all narrate that Rasulullaah صلى الله عليه وسلم once made du'aa saying, "O

(1) Abu Ya'la. Haythami (Vol.9 Pg.166) has commented on the chain of narrators. Tirmidhi has reported a similar narration.
(2) Tabraani. Haythami (Vol.9 Pg.167) has commented on the chain of narrators.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.169).
(4) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.180).
(5) Bazzaar.
(6) Nasa'ee and Ibn Hibbaan, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.105).
(7) Ibn Abi Shaybah and Tayaalisi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.106).

Allaah! I love Hasan, so You love him too and love all those who love him as well."(1)

A narration from Hadhrat Muhammad bin Seereen states that Rasulullaah ﷺ once made du'aa for Hadhrat Hasan رضي الله تعالى عنه saying, "O Allaah! Keep him safe and keep others safe through him." (2)

Hadhrat Baraa رضي الله تعالى عنه says, "I once saw Rasulullaah ﷺ carrying Husayn رضي الله تعالى عنه on his shoulders saying, 'O Allaah! I love him, so You love him too.'"(3)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Abbaas رضي الله تعالى عنه and for his Children

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive the open and secret sins of Abbaas and his children. O Allaah! You be his successor (to tend to matters) in his family (after his death)." (4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive the open and secret, the public and the private sins of Abbaas and any other sins that he or his progeny may commit until the Day of Qiyaamah." (5)

Hadhrat Aasim narrates from his father that Rasulullaah ﷺ once said, "Abbaas is my father's brother and therefore just like my father and what is left of my forefathers. O Allaah! Forgive his sins for him, accept his good deeds, overlook his evil acts and restore righteousness to his progeny." (6)

Hadhrat Abu Usayd Saa'idi رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said to Hadhrat Abbaas رضي الله تعالى عنه, "You and your children should not leave the house in the morning until I come to you because there is something I need to do." They therefore waited for Rasulullaah ﷺ and it was only after midmorning that Rasulullaah ﷺ managed to arrive. When Rasulullaah ﷺ arrived, he greeted them with the words (اَلسَّلَامُ عَلَيْكُمْ), to which they replied "وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ". "How was your morning?" Rasulullaah ﷺ asked. "We praise Allaah (for it)," they replied. Rasulullaah ﷺ then instructed them to gather together and to sit close to each other. When they managed to do so, Rasulullaah ﷺ threw his shawl over all of them and made du'aa saying, "O my Rabb! Here is my uncle, who is just like my father and here are the members of my household. **Shelter them against the fire of Jahannam just as I am sheltering them with this shawl of mine." To this du'aa, the doorstep and all the walls of the house said, "Ameen! Ameen! Ameen!"** (7)

(1) Bukhaari, Muslim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.106).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.106).

(3) Bukhaari, Muslim, Tirmidhi, Ibn Maajah and Nasa'ee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.105).

(4) Tirmidhi and Abu Ya'la.

(5) Ibn Asaakir.

(6) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.207).

(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.270). Bayhaqi and Ibn Maajah have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.133). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.154).

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when he once stayed in the room of (his aunt) Hadhrat Maymoona رضي الله تعالى عنها, he kept the water ready for Rasulullaah ﷺ to perform wudhu. "Who put this water here?" Rasulullaah ﷺ asked. When Hadhrat Maymoona رضي الله تعالى عنها informed Rasulullaah ﷺ that it was Hadhrat Abdullaah رضي الله تعالى عنه, Rasulullaah ﷺ made du'aa for him saying, **"O Allaah! Grant him deep understanding of Deen and teach him the interpretation of the Qur'aan."** (1)

Another narration quotes the du'aa as, "O Allaah! Teach him the Qur'aan and grant him deep understanding of the Deen." (2) Yet another narration quotes the words as, **"O Allaah! Teach him wisdom (the Sunnah) and the interpretation of the Qur'aan."** (3)

A narration from Hadhrat Abdullaah bin Umar رضي الله تعالى عنه states that Rasulullaah ﷺ's words were, **"O Allaah! Bless him and spread the Deen through him."** (4)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Ja'far رضي الله تعالى عنه and his Children and for Hadhrat Zaid bin Haaritha رضي الله تعالى عنه and Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه

Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه reports that Rasulullaah ﷺ once made du'aa saying, "O Allaah! You be Ja'far رضي الله تعالى عنه's successor in (caring for) his children." (5)

Another narration states that the du'aa Rasulullaah ﷺ made was, "O Allaah! You be Ja'far رضي الله تعالى عنه's successor in (caring for) his family **and bless (his son) Abdullaah in trade."** Rasulullaah ﷺ repeated this du'aa thrice. (6)

Hadhrat Sha'bi states that after Hadhrat Ja'far رضي الله تعالى عنه was martyred at Balqaa during the Battle of Mu'ta, Rasulullaah ﷺ made du'aa saying, "O Allaah! You be Ja'far رضي الله تعالى عنه's successor in (caring for) his family better than You would be a successor to any of Your righteous servants." (7)

Hadhrat Abu Maysara narrates that when Rasulullaah ﷺ received the news of the martyrdom of Hadhrat Zaid bin Haaritha رضي الله تعالى عنه, Hadhrat Ja'far رضي الله تعالى عنه and Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه, he got up to speak about them. Starting with Hadhrat Zaid رضي الله تعالى عنه, Rasulullaah ﷺ said, "O Allaah! Forgive Zaid. O Allaah! Forgive Zaid. O Allaah! Forgive Ja'far and Abdullaah bin Rawaaha." (8)

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(1) Ibn Abi Shaybah.
(2) Ibn Najjaar, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.231).
(3) Ibn Maajah, Ibn Sa'd and Tabraani.
(4) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.228).
(5) Ahmad and Ibn Asaakir. Tabraani and Ibn Asaakir have also reported the narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه.
(6) Tayaalisi, Ibn Sa'd, Ahmad and others.
(7) Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.155). Ibn Sa'd (Vol.4 Pg.39) has reported a similar narration.
(8) Ibn Sa'd (Vol.3 Pg.46).

The Du'aas Rasulullaah ﷺ Made for the Family of Hadhrat Yaasir رضي الله تعالى عنه, for Hadhrat Abu Salamah رضي الله تعالى عنه and for Hadhrat Usaama bin Zaid رضي الله تعالى عنهما

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive the family of Yaasir although you have already forgiven them." (1)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Bless Ammaar رضي الله تعالى عنه (the son of Hadhrat Yaasir رضي الله تعالى عنه)." The Hadith still continues further. (2)

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Forgive Abu Salamah, elevate his rank amongst those close to You and be his successor amongst those (of his family who are) left behind. Forgive us also, O Rabb of the universe and together with expanding his grave, fill it with light as well." (3)

Hadhrat Usaamah bin Zaid رضي الله تعالى عنه says, **"Rasulullaah ﷺ used to put me on his thigh and then put Hasan bin Ali رضي الله تعالى عنه on his left thigh.** Rasulullaah ﷺ would then hug us and say, "O Allaah! I am compassionate towards the two of them, You also be compassionate towards them." (4) Another narration states that Rasulullaah ﷺ would say, "O Allaah! I love the two of them, You love them also." (5)

Hadhrat Usaamah رضي الله تعالى عنه relates, "When Rasulullaah ﷺ's illness became severe, I returned to Madinah (after camping with the Muslim army in nearby Juruf) and those with me also returned. Rasulullaah ﷺ was unable to speak when I entered (his room) and when he repeatedly placed his hand on me and lifted it, I realised that he was making du'aa for me." (6)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Amr bin Al Aas رضي الله تعالى عنه, Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه, Hadhrat Jareer رضي الله تعالى عنه and for the family of Hadhrat Busr رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ thrice made du'aa saying, "O Allaah! Forgive Amr bin Al Aas because whenever I request him for charity, he always brings it to me." (7)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made

(1) Ahmad and Ibn Sa'd.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.245).
(3) Ahmad, Muslim and Abu Dawood, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.219).
(4) Ahmad, Abu Ya'la, Nasa'ee and Ibn Hibbaan.
(5) Ibn Sa'd (Vol.4 Pg.62).
(6) Ahmad, Tirmidhi, Tabraani and others, as quoted in *Kanzul Ummaal* (Vol.7 Pg.5) and *Muntakhab Kanzul Ummaal* (Vol.5 Pg.136).
(7) Ibn Adi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.250).

du'aa for him saying, "O Allaah! Bless him in trade." (1) Another narration explains that (this happened) when Rasulullaah ﷺ sent Hadhrat Hakeem رضي الله تعالى عنه to purchase a sacrificial animal for a Dinaar. After purchasing it, he sold it for two Dinaars. Thereafter, he bought another for a Dinaar and returned with (the animal and) a Dinaar to Rasulullaah ﷺ. Rasulullaah ﷺ then made du'aa that Hadhrat Hakeem رضي الله تعالى عنه be blessed (in trade) and instructed him to donate the Dinaar in Sadaqah. (2)

Hadhrat Jareer رضي الله تعالى عنه says, "When I once mentioned to Rasulullaah ﷺ that I could never remain steady on horseback, **he placed his hand on my chest until I could actually see its imprint on my chest.** He then made du'aa saying, 'O Allaah! Make him steady and also make him one who is rightly guided and who guides others aright.' Thereafter, I never once fell off a horse." (3)

In another narration, Hadhrat Jareer رضي الله تعالى عنه says, "Rasulullaah ﷺ once said to me, 'Why do you not relieve me of Dhu Khalasa?' Dhu Khalsa was a building of the Khath'am tribe and was referred to as the Yemeni Kabah during the Period of Ignorance. 'O Rasulullaah ﷺ!' I submitted, 'I am a person who cannot remain steady on horseback...' The rest of the narration is like the one above. (4)

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه relates, "My father and I were sitting by the door of our house **when Rasulullaah ﷺ arrived on his mule.** 'O Rasulullaah ﷺ!' my father said, 'Why don't you alight to have something to eat and make du'aa for blessings?' Rasulullaah ﷺ then alighted, ate something and made du'aa saying, **'O Allaah! Have mercy on them, forgive them and bless them in their sustenance.'**" (5) Another narration states further that Hadhrat Abdullaah bin Busr رضي الله تعالى عنه said, "We then always saw a tremendous supply of sustenance coming from Allaah تبارك وتعالى." (6)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Baraa bin Ma'roor رضي الله تعالى عنه, Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه and Hadhrat Abu Qataadah رضي الله تعالى عنه

Hadhrat Nadhla bin Amr Ghifaari رضي الله تعالى عنه reports, "When a man from the Ghifaar tribe came to Rasulullaah ﷺ and Rasulullaah ﷺ asked him what his name was, he replied that it was Muhaan (meaning 'the disgraced one'). Rasulullaah ﷺ said, 'You are now Mukrim ('the honoured one').' When Rasulullaah ﷺ arrived in Madinah, he also led the Janaazah salaah for Hadhrat Baraa bin Ma'roor رضي الله تعالى عنه. Rasulullaah ﷺ made du'aa for him saying, 'O Allaah! Shower Your special mercy on Baraa bin Ma'roor. Do not be unapproachable to him on the Day of Qiyaamah and enter him into Jannah, which You already have (decreed).'" (7)

(1) Tabraani.
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.152).
(3) Tabraani.
(4) Ibn Abi Shaybah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.152).
(5) Ibn Asaakir.
(6) Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.220).
(7) Ibn Mandah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.144).

Hadhrat Ibn Abu Qataadah رضي الله تعالى عنه reports that the person for whom Rasulullaah ﷺ led the Janaazah salaah when he arrived in Madinah was Hadhrat Baraa bin Ma'roor رضي الله تعالى عنه. Rasulullaah ﷺ went with the Sahabah رضي الله تعالى عنهم and when they formed a row in front of Hadhrat Baraa رضي الله تعالى عنه's body, Rasulullaah ﷺ made du'aa saying, "O Allaah! Forgive him, have mercy on him and be pleased with him, even though You have already done this." (1)

Hadhrat Qais bin Sa'd رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Shower Your special mercy on the family of Sa'd bin Ubaadah and forgive them." (2)

Hadhrat Abu Qataadah رضي الله تعالى عنه relates, "We were with Rasulullaah ﷺ on a journey when (because of exhaustion) he started to lean to one side of his animal. I then held him up with my hand until he woke up. Later when he again started to lean to one side, I again supported him until he awoke. Thereafter, he made du'aa saying, 'O Allaah! Look after Abu Qataadah as he has looked after me tonight.' He then addressed me saying, 'We have certainly given you a lot of difficulty.'"(3)

The Du'aas Rasulullaah ﷺ Made for Hadhrat Anas bin Maalik رضي الله تعالى عنه and for Other Sahabah رضي الله تعالى عنهم

Hadhrat Anas رضي الله تعالى عنه reports that when Hadhrat Ummu Sulaym رضي الله تعالى عنها once requested Rasulullaah ﷺ to make du'aa for him, Rasulullaah ﷺ said, **"O Allaah! Grant him plenty of wealth and children and bless him in them."** (4)

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that a man called Harmala رضي الله تعالى عنه once came to Rasulullaah ﷺ. Pointing to his tongue, he said, "O Rasulullaah ﷺ! Imaan is still here while hypocrisy lurks here." He then pointed towards his heart. He then continued, "I think but a little of Allaah." Rasulullaah ﷺ made du'aa for him saying, "O Allaah! Grant him a tongue that makes Dhikr and a heart that is grateful. Allow him to love those whom I love and let all his affairs have a good ending." (5)

Hadhrat Talib رضي الله تعالى عنه narrates that when he once requested Rasulullaah ﷺ to make du'aa for him, Rasulullaah ﷺ said, "(I will do so) When permission is granted (by Allaah)." Rasulullaah ﷺ then waited awhile before he made du'aa saying, "O Allaah! Forgive Talib and have mercy on him. O Allaah! Forgive Talib and have mercy on him. O Allaah! Forgive Talib and have mercy on him." (6)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه narrates that Rasulullaah ﷺ once made du'aa saying, "O Allaah! Elevate your little servant Abu Aamir above the majority

(1) Ibn Sa'd (Vol.3 Pg.620).
(2) Abu Dawood, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.190).
(3) Abu Nu'aym and Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.161).
(4) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.142).
(5) Tabraani. Haythami (Vol.9 Pg.402) has commented on the chain of narrators.
(6) Tabraani. Haythami (Vol.9 Pg.402) has commented on the chain of narrators. Ibn Sa'd (Vol.7 Pg.42) has reported a similar narration.

of people on the Day of Qiyaamah." (1)

Hadhrat Hassaan bin Shaddaad رضي الله تعالى عنه narrates, "When my mother arrived with a delegation to meet Rasulullaah ﷺ, she said, 'O Rasulullaah ﷺ! I have come with this delegation to you so that you may make du'aa that this son of mine becomes big and good.' **Rasulullaah ﷺ then performed wudhu and, passing the leftover water over my face, said, "O Allaah! Bless her in this child and make him big and good."**'(2)

The Du'aas Rasulullaah ﷺ Made for the Weak Sahabah رضي الله تعالى عنهم

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that after making the Salaam, Rasulullaah ﷺ was still facing the Qibla when he raised his head and made du'aa saying, "O Allaah! Free Salamah bin Hishaam, Ayaash bin Abu Rabee'ah, Waleed bin Waleed and all the other weak Muslim who are unable to formulate an escape route and have no way out (of Makkah)." (3)

Another narration states that it was after raising his head from a Rakaah of the Fajr salaah that Rasulullaah ﷺ made du'aa saying, "O Allaah! Rescue Waleed bin Waleed, Salamah bin Hishaam, Ayaash bin Abu Rabee'ah and the other oppressed Muslims in Makkah. **O Allaah! Severely trample the Mudhar tribe underfoot and afflict them with drought as the people were afflicted during the time of Yusuf عليه السلام."**(4)

The Du'aas Rasulullaah ﷺ Recited When Bidding Farewell

Rasulullaah ﷺ says: "I place your Deen in Allaah's Custody..."

Hadhrat Qaz'ah narrates that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه once said to him, "Come. Let me bid you farewell as Rasulullaah ﷺ bid me farewell. (Rasulullaah ﷺ said:)

"أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ"

"I place your Deen, your trustworthiness and the results of all your deeds in Allaah's custody"(5)

Another narration states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would always say to a person embarking on a journey, "Come close to me so that I may bid you farewell as Rasulullaah ﷺ bid me farewell." He would then recite the du'aa quoted above. (6)

(1) Ibn Sa'd and Tabraani, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.239).
(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.167).
(3) Bazzaar. Haythami (Vol.10 Pg.152) has commented on the chain of narrators. Ibn Sa'd (Vol.4 Pg.130) has reported a similar narration.
(4) Ibn Sa'd (Vol.4 Pg.130).
(5) Abu Dawood (Vol.3 Pg.232).
(6) Tirmidhi (Vol.2 Pg.182).

Rasulullaah ﷺ's Words to a Sahabi رضي الله تعالى عنه who informed him that he intended Leaving on a Journey

Hadhrat Anas رضي الله تعالى عنه reports that a Sahabi رضي الله تعالى عنه once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I intend embarking on a journey, so do give me some provision (du'aas). Rasulullaah ﷺ said, "May Allaah make Taqwa your provision." When he asked for more du'aa, Rasulullaah ﷺ said, "May Allaah also forgive your sins." "May my parents be sacrificed for you, O Rasulullaah ﷺ!" the Sahabi رضي الله تعالى عنه said, "Do give me more." Rasulullaah ﷺ obliged, saying, "And may Allaah make it easy for you to acquire good wherever you may be." (1)

Rasulullaah ﷺ's Words when Bidding farewell to Hadhrat Qataadah Rahaawi رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه

Hadhrat Qataadah Rahaawi رضي الله تعالى عنه says, "When Rasulullaah ﷺ appointed me as leader of my people, I held his hand as he bade me farewell. Rasulullaah ﷺ said:

"جَعَلَ اللّٰهُ التَّقْوٰى زَادَكَ! وَغَفَرَ ذَنْبَكَ! وَوَجَّهَكَ لِلْخَيْرِ حَيْثُمَا تَوَجَّهْتَ"

"May Allaah make Taqwa your provision, forgive your sins and lead you towards good wherever you may be"(2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that a man once said, "O Rasulullaah ﷺ! I wish to undertake a journey, so please give me some advice." Rasulullaah ﷺ said, **"Ensure that you always adopt Taqwa and recite ('Al laahu Akbar') when ascending any slope."** As the Sahabi رضي الله تعالى عنه was leaving, Rasulullaah ﷺ made du'aa saying:

"اَللّٰهُمَّ اطْوِلَهُ الْبُعْدَ! وَهَوِّنْ عَلَيْهِ السَّفَرَ"

"O Allaah! Shorten the distance for him and make the journey easy for him"(3)

The Du'aas Rasulullaah ﷺ Recited When Taking Food or Drink and when Wearing clothing

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that when Nabi ﷺ lifted the tablecloth off the ground (after eating), he would recite:

"اَلْحَمْدُ لِلّٰهِ (حَمِيْدًا) كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا"

"All praise that is most abundant, pure and blessed belongs to Allaah but is (of course) insufficient (to praise Him adequately). O our Rabb,

(1) Tirmidhi (Vol.2 Pg.182).
(2) Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.131).
(3) Tirmidhi (Vol.2 Pg.182).

we are unable to stop praising You and will never be independent of doing so either"[1]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ ate or drank, he would recite:

"اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِيْنَ"

"All praise belongs to Allaah Who has given us food and drink and has made us amongst the Muslims"[2]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ wore a new garment, he would take the name of the garment - either a Qamees, a turban, a shawl (etc.) - and recite the following du'aa:

"اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِىْ هٰذَا اَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ. وَاَعُوْذُبِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ"

O Allaah All praise belongs to You for giving me this (Qamees, turban, shawl, etc.) to wear. I ask You for the good of it and the good for which it was made and ask Your protection from the evil of it and the evil for which it was made"[3]

The Du'aas Rasulullaah ﷺ Recited when Sighting the New Moon and when Noticing Thunder, Clouds or Wind

The Du'aas Rasulullaah ﷺ Recited when Sighting the New Moon

Hadhrat Talha رضي الله تعالى عنه narrates that when Rasulullaah ﷺ sighted the new moon, he would recite:

"اَللّٰهُمَّ اَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّىْ وَرَبُّكَ اللّٰهُ"

"O Allaah! Let this new moon rise over us with good fortune, Imaan, safety and Islaam. (O moon) My Rabb and yours is Allaah"[4]

A narration of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه quotes the words of the du'aa as follows:

"اَللّٰهُ اَكْبَرُ اَللّٰهُمَّ! اَهِلَّهُ عَلَيْنَا بِالْاَمْنِ وَالْاَمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ وَالتَّوْفِيْقِ لِمَا تُحِبُّ وَتَرْضَى رَبُّنَا وَرَبُّكَ اللّٰهُ"

"Allaah is the Greatest! O Allaah! Let this moon rise over us with peace, security, serenity, Islaam and inspiration to do that which You love and

(1) Bukhaari, Abu Dawood and Tirmidhi.
(2) Tirmidhi and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).
(3) Tirmidhi and Abu Dawood, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).
(4) Tirmidhi (Vol.2 Pg.183).

approve of. (O moon) Our Rabb and yours is Allaah"[1]

Hadhrat Raafi bin Khadeej رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ saw the new moon, he would remark, "The moon of good and virtue." He would then recite the following du'aa thrice:

"اَللّٰهُمَّ! اِنِّيْ اَسْأَلُكَ مِنْ خَيْرِ هَذَا الشَّهْرِ وَخَيْرِ الْقَدْرِ وَاَعُوْذُبِكَ مِنْ شَرِّهٖ"

"O Allaah! I ask You for the good of this month and for the best of destinies and I seek Your protection from its evil"[2]

The Du'aas Rasulullaah ﷺ Recited when he Noticed Thunder, Clouds and Wind

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Rasulullaah ﷺ heard thunderclaps, he recited:

"اَللّٰهُمَّ! لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ"

"O Allaah! Let not Your wrath kill us, let not Your punishment destroy us but rather grant us safety before that"[3]

Hadhrat Aa'isha رضي الله تعالى عنها narrates that whenever the wind blew violently, Rasulullaah ﷺ would say:

"اَللّٰهُمَّ! اِنِّيْ اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيْهَا وَخَيْرَ مَا اُرْسِلَتْ بِهٖ. وَاَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا وَشَرِّ مَا اُرْسِلَتْ بِهٖ"

"O Allaah! I ask You for its good, the good in it and the good it has been sent for. I also seek Your protection from its evil, the evil in it and the evil (punishment) it has been sent for"[4]

Hadhrat Aa'isha رضي الله تعالى عنها also reports that whenever Rasulullaah ﷺ noticed a cloud forming on the horizon, he would leave what he was doing. In fact, if he was performing salaah, he would shorten it. He would then recite the du'aa:

"اَللّٰهُمَّ! اِنِّيْ اَعُوْذُبِكَ مِنْ شَرِّهَا"

"O Allaah! I seek Your protection from its evil"

If rain then fell, he would say: (اَللّٰهُمَّ صَيِّبًا هَنِيْئًا)

"O Allaah! Make this a pleasant downpour"[5]

Hadhrat Aa'isha رضي الله تعالى عنها narrates that when Rasulullaah ﷺ noticed a dense cloud in the sky, he would forsake everything he was doing, even salaah. He would then turn to the cloud and say:

"اَللّٰهُمَّ! اِنَّا نَعُوْذُبِكَ مِنْ شَرِّمَا اُرْسِلَ بِهٖ"

"O Allaah! We seek Your protection from the evil (punishment) with

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.326). Tabraani has reported a similar narration without the words and with the word instead of. Haythami (Vol.10 Pg.139) has commented on the chain of narrators.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.139).

(3) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.264).

(4) Bukhaari, Muslim and Tirmidhi.

(5) Abu Dawood, as Jam'ul Fawaa'id (Vol.2 Pg.265).

which it has been sent"

However, if it happened to rain, he would recite the following du'aa twice or thrice:

"اَللّٰهُمَّ صَيِّبًا نَافِعًا"

"O Allaah! Make this a beneficial downpour"(1)

Hadhrat Salamah bin Akwa رضي الله تعالى عنه reports that when the wind blew fiercely, Rasulullaah ﷺ would say:

"اَللّٰهُمَّ لَقْحًا لَا عَقِيْمًا"

"O Allaah! Make it a wind that is fruitful and not one that is destructive"(2)

Some General Du'aas that Rasulullaah ﷺ Made

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْهُدٰى وَالتُّقٰى وَالْعَفَافَ وَالْغِنٰى"

"O Allaah! I ask you for guidance, Taqwa, chastity and independence"(3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reports that one of the du'aas Rasulullaah ﷺ often recited was:

"اَللّٰهُمَّ اغْفِرْلِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَللّٰهُمَّ اغْفِرْلِيْ جِدِّيْ وَهَزْلِيْ وَخَطَأِيْ وَعَمَدِيْ وَكُلُّ ذٰلِكَ عِنْدِيْ اَللّٰهُمَّ اغْفِرْلِيْ مَا قَدَّمْتُ وَمَآ اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهٖ مِنِّيْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

"O Allaah! Forgive my sins, my acts of ignorance, the excesses I commit in my affairs and everything else that You know better than I. O Allaah! Forgive the wrong I do in earnestness, in jest, in error and on purpose, all of which I am guilty of. O Allaah! Forgive my past sins, my future sins, those that I have done secretly, those I have committed openly and all others that You know better than I. You are the one Who promotes and relegates (people in status) and You have power over all things"(4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اصْلِحْ لِيْ دِيْنِيَ الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ وَاَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ وَاَصْلِحْ لِيْ اٰخِرَتِيَ الَّتِيْ فِيْهَا مَعَادِيْ وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِّيْ فِيْ كُلِّ خَيْرٍ وَّاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ"

"O Allaah! Set right the affairs of my Deen in which lies the safety of all

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).
(2) Tabraani. Haythami (Vol.10 Pg.135) has commented on the chain of narrators.
(3) Muslim.
(4) Muslim and Bukhaari.

my affairs, set right my worldly affairs in which lies my livelihood and set right the affairs of my Aakhirah to which I shall be returning. Make life a means for me to progress in every good and make death a means for me to be relieved of every evil"(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَبِكَ اٰمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَاِلَيْكَ اَنَبْتُ وَبِكَ خَاصَمْتُ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِعِزَّتِكَ لَآ اِلٰهَ اِلَّا اَنْتَ اَنْ تُضِلَّنِيْ اَنْتَ الْحَيُّ الَّذِيْ لَايَمُوْتُ وَالْجِنُّ وَالْاِنْسُ يَمُوْتُوْنَ"

"O Allaah! To You do I submit, in You do I believe, in You do I trust, to You do I turn and with You do I challenge (my opposition). O Allaah! Because there is none worthy of worship but You, I seek protection with Your honour against me being misguided. You are the Ever Living Who will never die while man and Jinn will surely die"(2)

Hadhrat Ummu Salamah رضي الله تعالى عنها narrates that the du'aa Rasulullaah ﷺ most often made was:

"يَا مُقَلِّبَ الْقُلُوْبِ! ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ"

"O the One Who turns hearts! Keep my heart steadfast on Your Deen"(3)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that another of the du'aas that Rasulullaah ﷺ used to make was:

"اَللّٰهُمَّ عَافِنِيْ فِيْ جَسَدِيْ وَعَافِنِيْ فِيْ بَصَرِيْ وَاجْعَلْهُ الْوَارِثَ مِنِّيْ لَآ اِلٰهَ اِلَّا اَنْتَ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"O Allaah! Grant me well-being in my body and well-being in my sight and make them my beneficiaries. There is none worthy of worship but You the Most Forbearing and Most Magnanimous. Glorified is Allaah the Rabb of the Grand Throne. All praise belongs to Allaah the Rabb of the universe"(4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that one of the du'aas Rasulullaah ﷺ used to make was:

"رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَانْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِيْ وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِيْ وَيَسِّرْ هُدَايَ وَانْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِيْ لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مِطْوَاعًا اِلَيْكَ مُجِيْبًا اَوْ مُنِيْبًا تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ وَاَجِبْ دَعْوَتِيْ وَثَبِّتْ حُجَّتِيْ وَاهْدِ قَلْبِيْ وَسَدِّدْ لِسَانِيْ وَاسْلُلْ سَخِيْمَةَ قَلْبِيْ"

"O my Rabb! Assist me and do not assist others against me. Help me

(1) Muslim.
(2) Muslim and Bukhaari.
(3) Tirmidhi.
(4) Tirmidhi.

and do not help others against me. Plan in my favour and do not plan against me. Guide me and make guidance easy for me and assist me against those who oppose me. O my Rabb! Make me one who is grateful to You, who remembers You, who is not wary of You, who obeys you and who turns towards You. Accept my repentance, wash away my sins, accept my du'aa, make my testimony firm, guide my heart, steer my tongue and remove ill feeling from my heart"(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه narrates that amongst the du'aas that Rasulullaah ﷺ made was:

"اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ وَّالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ"

"O Allaah! We beg You for everything that attracts Your mercy and forgiveness. We also beg You for safety from every sin, for inspiration to do every good, for the success of Jannah and safety from Jahannam."(2)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اغْفِرْلَنَا ذُنُوْبَنَا وَظُلْمَنَا وَهَزْلَنَا وَجِدَّنَا وَعَمَدَنَا وَكُلَّ ذٰلِكَ عِنْدَنَا"

"O Allaah! Forgive the sins and wrong we do in jest, in earnestness and on purpose, all of which we are guilty of"(3)

Hadhrat Imraan bin Husayn رضي الله تعالى عنه narrates that the du'aa Rasulullaah ﷺ made most frequently was:

"اَللّٰهُمَّ اغْفِرْلِيْ مَا اَخْطَاتُ وَمَا تَعَمَّدْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا جَهِلْتُ وَمَا تَعَمَّدْتُ"

"O Allaah! Forgive the wrongs I do in error and on purpose, those that I have done secretly and those I have committed openly, those committed in ignorance and those done intentionally"(4)

Hadhrat Aa'isha رضي الله تعالى عنها says that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اَحْسَنْتَ خَلْقِيْ فَاَحْسِنْ خُلُقِيْ"

"O Allaah! Make my character beautiful just as You have made my appearance beautiful"(5)

Hadhrat Ummu Salamah رضي الله تعالى عنها reports that Rasulullaah ﷺ used to say:

"رَبِّ اغْفِرْ وَارْحَمْ وَاهْدِنِيْ السَّبِيْلَ الْاَقْوَمَ"

"O my Rabb! Forgive me, have mercy on me and guide me to the most upright path"(6)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make

(1) Abu Dawood and Ibn Maajah. A narration of Tirmidhi adds the words.
(2) Haakim, as quoted in Nawawi's Kitaabul Adhkaar (Pg.498).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.172).
(4) Ahmad, Tabraani and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.172).
(5) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.173).
(6) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.174).

du'aa saying:

"يَا وَلِيَّ الْإِسْلَامِ وَاَهْلِهٖ! ثَبِّتْنِيْ بِهٖ حَتّٰى اَلْقَاكَ"

"O Defender of Islaam and the Muslims! Keep me steadfast on Islaam until the day I meet You"(1)

Hadhrat Busr bin Abu Artaat Qurashi رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ make the following du'aa:

"اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِى الْاُمُوْرِ كُلِّهَا وَاَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ"

"O Allaah! Conclude all our affairs in a most beautiful manner and save us from disgrace in this world as well as the punishment of the Aakhirah"(2)

Another narration adds that Rasulullaah ﷺ said, "Whoever recites this du'aa will die before being put through tribulations." (3)

Hadhrat Abu Sirma رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to say:

"اَللّٰهُمَّ اِنِّى اَسْئَلُكَ غِنَاىَ وَغِنٰى مَوْلَاىَ"

"O Allaah! I ask You to grant independence to me and to all those associated with me"(4)

Hadhrat Thowbaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الطَّيِّبَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِيْنِ وَاَنْ تَتُوْبَ عَلَىَّ وَاِنْ اَرَدْتَّ بِعِبَادِكَ فِتْنَةً اَنْ تَقْبِضَنِىْ غَيْرَ مَفْتُوْنٍ"

"O Allaah! I ask You for all that is lawful, for the resolve to stay away from evil, for the love of the poor and to accept my repentance. When You intend putting Your servants through tribulation, I ask You to take me away without undergoing any of it"(5)

Hadhrat Aa'isha رضي الله تعالى عنها narrates that one of the du'aas Rasulullaah ﷺ used to make was:

"اَللّٰهُمَّ اجْعَلْ اَوْسَعَ رِزْقِكَ عَلَىَّ عِنْدَ كِبَرِ سِنِّىْ وَانْقِطَاعِ عُمْرِىْ"

"O Allaah! Allocate the greatest quantity of the sustenance you give me to my old age and to the period just before my death"(6)

Comprehensive Du'aas

Rasulullaah ﷺ's Preference for Comprehensive Du'aas and his Teaching them to Hadhrat Aa'isha رضي الله تعالى عنها

Hadhrat Aa'isha رضي الله تعالى عنها says, "Rasulullaah ﷺ loved making comprehensive

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.176).
(2) Ahmad.
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.187).
(4) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.178).
(5) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.181).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.182).

du'aas and would make them rather than any other." (1)

Hadhrat Aa'isha رضي الله تعالى عنها also reports that she was busy performing salaah when (her father) Hadhrat Abu Bakr رضي الله تعالى عنه came to tell Rasulullaah ﷺ something that she was unable to hear. "O Aa'isha!" Rasulullaah ﷺ said to her, "Ensure that you make comprehensive du'aas. When she had completed her salaah, Hadhrat Aa'isha رضي الله تعالى عنها asked Rasulullaah ﷺ about this and he advised her to make the following du'aa:

"اَللّٰهُمَّ اِنِّي اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ وَمَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَعُوْذُبِكَ مِنَ الشَّرِّ كُلِّهٖ عَاجِلِهٖ وَآجِلِهٖ وَمَا عَلِمْتُ مِنْهُ وَمَالَمْ اَعْلَمْ وَاَسْئَلُكَ الْجَنَّةَ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَاَعُوْذُبِكَ مِنَ النَّارِ وَمَا قَرَّبَ اِلَيْهَا مِنْ قَوْلٍ اَوْ عَمَلٍ وَاَسْئَلُكَ مِنْ خَيْرِمَا سَئَلَكَ مِنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَسْتَعِيْذُكَ مِمَّا اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَرَسُوْلُكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَسْئَلُكَ مَا قَضَيْتَ لِيْ مِنْ اَمْرٍ اَنْ تَجْعَلَ عَاقِبَتَهٗ رُشْدًا"

"O Allaah! I ask You for all good that is immediate and that is still to come, whether I am aware of it or not. I seek Your protection from all evil that is immediate and that is still to come, whether I am aware of it or not. I ask You for Jannah and every word and deed that will take me closer to it. I also seek Your protection from Jahannam and every word and deed that will take me closer to it. I ask You for every good that Your servant and Rasul Muhammad ﷺ asked You for and I seek Your protection from everything that Your servant and Rasul Muhammad ﷺ sought Your protection from. I also beseech You to make the outcome be good of everything that You have decreed for me"(2)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها says, "I was busy performing salaah when Nabi ﷺ entered the room. He needed something and because I was delaying him, he said, 'O Aa'isha! You ought to make du'aa that is concise and comprehensive.' When I completed, I asked, 'O Rasulullaah ﷺ! What du'aa is concise and comprehensive?'" Rasulullaah ﷺ then taught her the du'aa quoted above.(3)

Rasulullaah ﷺ Teaches a Comprehensive Du'aa to Hadhrat Abu Umaamah رضي الله تعالى عنه and to some other Sahabah رضي الله تعالى عنهم

Hadhrat Abu Umaamah رضي الله تعالى عنه says that because Rasulullaah ﷺ made so many du'aas, they were unable to remember them. They therefore said to him one day, "O Rasulullaah ﷺ! You make so many du'aas, that we are unable to

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).

(2) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.306). Ahmad and Ibn Maajah have reported a similar narration, as quoted in the Adhkaar of Nawawi.

(3) Bukhaari in his Adab (Pg.506).

remember them." Rasulullaah ﷺ said, **"Should I not teach you a du'aa that incorporates all of them?"** Rasulullaah ﷺ then told them to recite:

"اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَعُوْذُبِكَ مِنْ شَرِّمَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَاَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰه"

"We ask You for every good that Your Nabi Muhammad ﷺ asked You for and we seek Your protection from everything that Your Nabi Muhammad ﷺ sought Your protection from. It is only from You that help can be sought and only You can conclude all matters because there is no power or might but from Allaah"(1)

Asking for Allaah's Protection

Factors from which Rasulullaah ﷺ used to Ask for Allaah's Protection

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّى اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسْلِ وَالْجُبْنِ وَالْهَرَمِ وَالْبُخْلِ وَاَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ"

"O Allaah! I seek Your protection from helplessness, laziness, cowardice, extreme old age and miserliness. I also seek Your protection from punishment in the grave and from the tribulations of life and death"

Another narration adds the words:

"وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ"

"...(and I seek Your protection from) the burden of debts and from the tyranny of men"(2)

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ used to include the following words in his du'aa:

"اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ شَرِّمَا عَمِلْتُ وَمِنْ شَرِّمَا لَمْ اَعْمَلْ"

"O Allaah! I seek Your protection from the evil of what I do and from the evil of what I do not do"(3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that amongst the du'aas that Rasulullaah ﷺ made was:

"اَللّٰهُمَّ اِنِّى اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفَجْأَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ"

"O Allaah! I seek Your protection from losing Your bounties, from a reverse in well-being, from sudden calamities and from all forms of

(1) Tirmidhi (Vol.2 Pg.190). Bukhaari has reported a similar narration in his Adab (Pg.99).
(2) Bukhaari and Muslim.
(3) Muslim.

Your wrath"

Hadhrat Zaid bin Arqam رضي الله تعالى عنه once said to the people, "I am telling you only what Rasulullaah ﷺ used to tell us." (He then proceeded to teach them the following du'aa:)

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَمِّ وَعَذَابِ الْقَبْرِ اَللّٰهُمَّ اٰتِ نَفْسِيْ تَقْوٰهَا وَزَكِّهَا اَنْتَ خَيْرُ مَنْ زَكَّاهَا اَنْتَ وَلِيُّهَا وَمَوْلَاهَا اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ عِلْمٍ لَّا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَّاتَشْبَعُ وَمِنْ دَعْوَةٍ لَّا يُسْتَجَابُ لَهَا"

"O Allaah! I seek Your protection from helplessness, laziness, cowardice, miserliness and from punishment in the grave. O Allaah! Grant Taqwa to my Nafs and purify it because You are the best of those who purify it. You are its Protector and Master. O Allaah! I seek Your protection from knowledge that does not benefit, from a heart that does not fear (displeasing You), from a Nafs that is never satiated and from du'aas that are not accepted"

Hadhrat Aa'isha رضي الله تعالى عنها reports that Rasulullaah ﷺ used the following words when making du'aa:

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَمِنْ شَرِّ الْغِنٰى وَالْفَقْرِ"

"O Allaah! I seek Your protection from the tribulation of Jahannam, from its punishment and from the evils of both wealth and poverty"(1)

Hadhrat Qutba bin Maalik رضي الله تعالى عنه reports that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنْ مُّنْكَرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ"

"O Allaah! I seek Your protection from character, actions and desires that are evil"(2)

Hadhrat Anas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْبَرَصِ وَالْجُنُوْنِ وَالْجُذَامِ وَسَيِّئِ الْاَسْقَامِ"

"O Allaah! I seek Your protection from leprosy, insanity and all debilitating diseases"(3)

Hadhrat Abu Yasar رضي الله تعالى عنه who was also a Sahabi reports that Rasulullaah ﷺ used to make du'aa saying:

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْهَدْمِ وَاَعُوْذُبِكَ مِنَ التَّرَدِّيْ وَاَعُوْذُبِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ وَاَعُوْذُبِكَ اَنْ يَّتَخَبَّطَنِيَ الشَّيْطَانُ عِنْدَ الْمَوْتِ وَاَعُوْذُبِكَ اَنْ اَمُوْتَ فِيْ سَبِيْلِكَ مُدْبِرًا وَاَعُوْذُبِكَ اَنْ اَمُوْتَ لَدِيْغًا"

(1) Tirmidhi, Abu Dawood, Ibn Maajah and Nasa'ee.
(2) Tirmidhi.
(3) Abu Dawood and Nasa'ee.

"O Allaah! I seek Your protection from being crushed, from falling, from drowning, from being burnt and from extreme old age. I also beseech You to protect me from being driven insane by Shaytaan at the time of death, from dying in Your path while fleeing from the battlefield and from dying from the bite of a poisonous creature"(1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْجُوْعِ فَاِنَّهُ بِئْسَ الضَّجِيْعُ وَاَعُوْذُبِكَ مِنَ الْخِيَانَةِ فَاِنَّهَا بِئْسَتِ الْبِطَانَةُ"

"O Allaah! I seek Your protection from starvation because it is the worst of companions and I seek Your protection from treachery because it is the worst of confidantes"(2)

Another narration states that Rasulullaah ﷺ used say in his du'aas:

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ"

"O Allaah! I seek Your protection from disputes, hypocrisy and bad character"(3)

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ used to recite the following du'aa:

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَاَعُوْذُبِكَ مِنَ الْقَسْوَةِ وَالْغَفْلَةِ وَالْعَيْلَةِ وَالذِّلَّةِ وَالْمَسْكَنَةِ وَاَعُوْذُبِكَ مِنَ الْفُسُوْقِ وَ وَالشِّقَاقِ وَالنِّفَاقِ وَالسُّمْعَةِ وَالرِّيَآءِ وَاَعُوْذُبِكَ مِنَ الصَّمَمِ وَالْبَكَمِ وَالْجُنُوْنِ وَالْجُذَامِ وَسَيِّئِ الْاَسْقَامِ"

O Allaah! I seek Your protection from helplessness, laziness, hard-heartedness, negligence, poverty, disgrace and destitution. I seek Your protection from sinfulness, disputes, hypocrisy, boastfulness and ostentation. I also seek Your protection from being deaf, dumb, insane and from contracting leprosy or any other debilitating diseases"(4)

Hadhrat Uqba bin Aamir رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to make the following du'aa:

"اَللّٰهُمَّ اِنِّي اَعُوْذُبِكَ مِنْ يَّوْمِ السُّوْءِ وَ مِنْ لَّيْلَةِ السُّوْءِ وَمِنْ سَاعَةِ السُّوْءِ وَمِنْ صَاحِبِ السُّوْءِ وَمِنْ جَارِ السُّوْءِ فِيْ دَارِ الْمُقَامَةِ"

"O Allaah! I seek Your protection from a terrible day, a terrible night, a terrible moment, a terrible companion and from a terrible neighbour to my permanent residence"(5)

Hadhrat Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to seek Allaah's

(1) Abu Dawood and Nasa'ee.
(2) Abu Dawood and Nasa'ee, as quoted in Kitaabul Adhkaar (Pg.499).
(3) Abu Dawood and Nasa'ee, as quoted in Tayseerul Wusool (Vol.2 Pg.83).
(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.143).
(5) Tabraani. Haythami (Vol.10 Pg.144) has commented on the chain of narrators.

protection from five factors with the following words:

"اَللّٰهُمَّ اِنِّی اَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ وَسُوءِ الْعُمُرِ"

"O Allaah! I seek Your protection from miserliness, cowardice, corruption of the heart, punishment in the grave and extreme old age"(1)

Hadhrat Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ used the following words to secure Allaah's protection for (his grandsons) Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه:

"In the complete and perfect attributes of Allaah do I ask:

"اِنِّیْ اُعِیْذُ كُمَا بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ"

rotection for the two of you from every Shaytaan and harmful creature and from every evil eye"(2)

Securing Protection from the Jinn

The Words Rasulullaah ﷺ used on the night the Jinn connived Against him

Hadhrat Abu Tayyaah narrates that he once asked Hadhrat Abdur Rahmaan bin Khambash Taymi رضي الله تعالى عنه - who was an old man by then - "Did you meet Rasulullaah ﷺ?" When the Sahabi رضي الله تعالى عنه confirmed that he did, Hadhrat Abu Tayyaah asked, "What did Rasulullaah ﷺ do the night the Jinn connived against him?" Hadhrat Abdur Rahmaan رضي الله تعالى عنه explained, "That night many Jinn came down from their mountains and valleys to (attack) Rasulullaah ﷺ. Amongst them was a particular Shaytaan who carried a flame in his hand with the intention of burning the blessed face of Rasulullaah ﷺ. However, Hadhrat Jibra'eel عليه السلام came down to Rasulullaah ﷺ saying, 'O Muhammad ﷺ! Say something!' 'What shall I say?' Rasulullaah ﷺ asked. Hadhrat Jibra'eel عليه السلام then told Rasulullaah ﷺ to recite the following words:

"اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّمَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّمَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّمَا يَعْرُجُ فِيْهَا وَمِنْ شَرِّفِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ طَارِقٍ اِلَّا طَارِقًا يَّطْرُقُ بِخَيْرٍيَّا رَحْمَانُ"

'In the complete and perfect attributes of Allaah do I ask protection from the evil of everything He has created and dispersed and from the evil of everything descending from the sky and going up into it. I also seek protection from the evil of the trials of the day and night and from every occurrence except those that bring good. O The Most Merciful (it is to You that I plead)'

(After Rasulullaah ﷺ recited the du'aa) The flame they carried was then extinguished and Allaah defeated them." (3)

(1) Ahmad, Ibn Abi Shaybah, Abu Dawood, Nasa'ee and others.

(2) Abu Nu'aym in, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

(3) Ahmad and Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.117) with commentary on the chain of narrators. Nasa'ee and Ibn Abi Shaybah have reported similar narrations, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه reports that he was once with Rasulullaah ﷺ when a Bedouin came and said, "O Nabi of Allaah ﷺ! I have a brother who is suffering." "What is it that ails him?" Rasulullaah ﷺ asked. When the man explained that his brother was affected by the Jinn, Rasulullaah ﷺ told him to bring his brother to him. (When the man came) Rasulullaah ﷺ seated the man in front of him and recited the following to secure protection for him (against the Jinn):

- Surah Faatiha
- the first four verses of Surah Baqarah
- the verse: "وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ" {Surah Baqarah, verse 163}
- Aayatul Kursi
- Three verses at the end of Surah Baqarah
- The verse: "شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ" {Surah Aal Imraan, verse 18}
- The verse: "اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ" {Surah A'raaf, verse 54}
- The concluding verses of Surah Mu'mineen, starting from
- The verse: "فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ وَاَنَّهٗ تَعَالٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا" {Surah Jinn, verse 3}
- Ten verses from the beginning of Surah Saaffaat
- Three verses at the end of Surah Hashar
- Surah Ikhlaas
- Surah Falaq and Surah Naas

(After Rasulullaah ﷺ recited these before him) The man then stood up as if he had never had any ailment whatsoever. (1)

What Should be Recited when Falling Asleep or when Getting Scared at Night

The Du'aa Rasulullaah ﷺ Taught Hadhrat Khaalid bin Waleed رضي الله تعالى عنه to Recite to Dispel what he saw in his Dreams

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه once told Rasulullaah ﷺ about the frightening dreams that he saw, which prevented him from performing salaah at night. "O Khaalid bin Waleed رضي الله تعالى عنه!" Rasulullaah ﷺ said, "Should I not teach you some words that if you say thrice, Allaah will dispel these dreams from you?" "May my parents be sacrificed for you, O Rasulullaah ﷺ!" Hadhrat Khaalid رضي الله تعالى عنه exclaimed, "Do inform me because it was precisely for this reason that I told you about this." Rasulullaah ﷺ then told him to recite the following du'aa:

"اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ

(1) Ahmad, Haakim and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

يَحْضُرُوْنِ"

"I seek protection in the complete and perfect attributes of Allaah from His wrath, His punishment and from the evil of His servants. I also seek His protection from the whispering of the Shayaateen and from them approaching me"

Hadhrat Aa'isha رضي الله تعالى عنها relates further that it was not even a few nights later that Hadhrat Khaalid رضي الله تعالى عنه came back to Rasulullaah ﷺ saying, "May my parents be sacrificed for you, O Rasulullaah ﷺ! I swear by the Being **Who has sent you with the truth that when I thrice completed the words you taught me, Allaah dispelled the condition I was suffering from. I now do not even fear entering a lion's den at night."** (1)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه mentioned that the above du'aa should be recited whenever a dream scares a person. He therefore used to teach the du'aa to those children of his who were of an understanding age. **As for those who had not yet reached the age of understanding, he would write the du'aa down on a piece of paper and tie it around their necks.** (2)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه often woke up frightened from his sleep. When he mentioned this to Rasulullaah ﷺ, Rasulullaah ﷺ advised him that as soon as he awoke, he should recite (Bismillaah), followed by the du'aa quoted above. (3)

Another narration states that when Hadhrat Waleed bin Waleed رضي الله تعالى عنه told Rasulullaah ﷺ that he often felt fearful, Rasulullaah ﷺ advised him to recite the above du'aa when he retired to bed. (4)

Du'aas for Distress, Worries and Anxiety

Rasulullaah ﷺ Teaches the Du'aa to be Recited when Experiencing Difficulty

Hadhrat Ali رضي الله تعالى عنه says, "Rasulullaah ﷺ instructed me to recite the following du'aa whenever I faced any difficulty:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ وَتَبَارَكَ اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"There is none worthy of worship but Allaah the Most Forbearing and Most Magnanimous. Glorified and Blessed is Allaah the Rabb of the Glorious throne. All praise belongs to Allaah the Rabb of the universe"(5)

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.116). Haythami (Vol.10 Pg.127) has commented on the chain of narrators.
(2) Nasa'ee, Abu Dawood, Haakim and Tirmidhi.
(3) Nasa'ee. Maalik has reported a similar narration in his Mu'atta.
(4) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.116).
(5) Ahmad, Nasa'ee, Ibn Jareer, Ibn Hibbaan and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Haakim has reported a similar narration, as quoted in Tuhfatudh Dhaakireen (Pg.194).

A narration of the type has already been quoted in the chapter discussing how Adhkaar were taught.

The Du'aas Rasulullaah ﷺ Recited when Faced with Difficulty and the Du'aa he Taught the Family of Abdul Muttalib

Hadhrat Anas رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ was faced with any difficulty, he used to recite:

"يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ"

"O The Ever Living and Controller, it is by Your mercy that I seek assistance"(1)

Hadhrat Asmaa bint Umays رضي الله تعالى عنها narrates that whenever Rasulullaah ﷺ was perturbed about something or when he was faced with some difficulty, he would recite:

"اَللّٰهُ اَللّٰهُ رَبِّيْ لَا اُشْرِكُ بِهٖ شَيْئًا"

"Allaah! Allaah is my Rabb and I shall not ascribe any as partner to Him"(2)

In another narration, Hadhrat Asmaa رضي الله تعالى عنها says that Rasulullaah ﷺ taught her to the above du'aa when in difficulty. (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that they were inside a room when Rasulullaah ﷺ held on to the door-frame and told them, "O family of Abdul Muttalib! When you experience any difficulties or hardships, say:

"اَللّٰهُ اَللّٰهُ رَبُّنَا لَا نُشْرِكُ بِهٖ شَيْئًا"

"Allaah! Allaah is our Rabb and we shall not ascribe any as partner to Him"(4)

Another narration quotes the same narration with the words:

"اَللّٰهُ اَللّٰهُ رَبُّنَا لَا شَرِيْكَ لَهُ"

"Allaah! Allaah has no partner"(5)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to recite the following du'aa during times of difficulty:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْعَظِيْمُ الْحَلِيْمُ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ لَآ اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ وَرَبُّ الْاَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ"

"There is none worthy of worship but Allaah the Most Honoured and The Most Forbearing. There is none worthy of worship but Allaah the Rabb of the Glorious throne. There is none worthy of worship but Allaah the Rabb of the heavens, the Rabb of the earth and the Rabb of

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.299).
(2) Ibn Jareer.
(3) Ibn Jareer and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(4) Tabraani. Haythami (Vol.10 Pg.137) has commented on the chain of narrators.
(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).

the Majestic Throne"[1]

Hadhrat Thowbaan رضي الله تعالى عنه reports that whenever something alarmed Rasulullaah ﷺ, he would say:

"اَللّٰهُ اَللّٰهُ رَبِّيْ لَا اُشْرِكُ بِهٖ شَيْئًا"

"Allaah! Allaah is my Rabb and I shall not ascribe any as partner to Him"[2]

The Du'aas of Hadhrat Abu Dardaa رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه to be Relieved of Difficulties

Hadhrat Abu Dardaa رضي الله تعالى عنه once mentioned that whether with sincerity or not, when a person recites the following du'aa seven times, Allaah will alleviate all his worries:

"حَسْبِيَ اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ"

"Allaah is enough for me (to alleviate all my worries). There is none worthy of worship but He. In Him do I pin my trust and He is the Rabb of the Glorious Throne"[3]

It is reported then whenever Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه recited the following du'aa, it was accepted, whether he recited it for any anxiety or worry or for fear of any ruler:

"اَسْئَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ وَاَسْأَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْكَرِيْمِ وَاَسْئَلُكَ بِلَا اِلٰهَ اِلَّا اَنْتَ رَبَّ السَّمٰوٰتِ السَّبْعِ وَالْاَرْضِيْنَ السَّبْعِ وَمَا فِيْهِنَّ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ"

"I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and Rabb of the Glorious Throne. I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and Rabb of the Honoured Throne. I ask You on the strength of my belief that there is none worthy of worship but You, the Rabb of the seven heavens and seven earths and everything in them. Verily You have power over all things"

It is after saying this that a person should ask Allaah for what he needs. [4]

Du'aas to be Recited when Fearing a Ruler

Rasulullaah ﷺ teaches a Du'aa and Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه Teaches the Same to his daughter

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah ﷺ taught him to recite the

(1) Bukhaari and Muslim, as quoted in Tuhfatudh Dhaakireen (Pg.193).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(3) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).
(4) Bukhaari in his Adab (Pg.105).

following du'aa before a (tyrannical) ruler and whenever one feels apprehensive:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ السَّمٰوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اِنِّي اَعُوْذُبِكَ مِنْ شَرِّ عِبَادِكَ"

"There is none worthy of worship but Allaah The Most Forbearing and The Most Magnanimous. Pure is Allaah The Rabb of the seven heavens and Rabb of the Majestic Throne. All praise belongs to Allaah the Rabb of the universe. (O Allaah!) I seek Your protection from the evil of Your servants"(1)

Hadhrat Abu Raafi narrates that when Hadhrat Abdullaah bin Ja'far رضي الله تعالى عنه (under duress) married his daughter to (the notorious governor) Hajjaaj bin Yusuf, he advised her to recite the following du'aa whenever Hajjaaj came to her:

"لَآ اِلٰهَ اِلَّا اللّٰهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ"

"There is none worthy of worship but Allaah The Most Forbearing and The Most Magnanimous. Pure is Allaah The Rabb of the Majestic Throne. All praise belongs to Allaah the Rabb of the universe"

He believed that it was this du'aa that Rasulullaah ﷺ always recited whenever he was worried about something. As a result (of her reciting this du'aa) Hajjaaj was unable to get close to her. (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Teaches a Du'aa

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "When you appear before a fearsome ruler and you fear that he may tyrannise you, then recite the following du'aa three times:

"اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَعَزُّ مِنْ خَلْقِهٖ جَمِيْعًا اَللّٰهُ اَعَزُّ مِمَّا اَخَافُ وَاَحْذَرُ اَعُوْذُ بِاللّٰهِ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْمُمْسِكُ السَّمٰوٰتِ السَّبْعِ اَنْ يَّقَعْنَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ مِنْ شَرِّ عَبْدِكَ فُلَانٍ وَجُنُوْدِهٖ وَاَتْبَاعِهٖ وَاَشْيَاعِهٖ مِنَ الْجِنِّ وَالْاِنْسِ اَللّٰهُمَّ كُنْ لِّيْ جَارًا مِنْ شَرِّهِمْ جَلَّ ثَنَاؤُكَ وَعَزَّ جَارُكَ وَتَبَارَكَ اسْمُكَ وَلَآ اِلٰهَ غَيْرُكَ"

'Allaah is the Greatest! Allaah is the Greatest! Allaah is Mightier than all of the creation and Mightier than anything I fear and am apprehensive about. I seek the protection of that Allaah besides whom there is none worthy of worship, the One Who holds the seven skies from falling to the earth without His permission. I seek Your protection from this servant of Yours, from his army, his followers and all his partisans from amongst Jinn and mankind. O Allaah! Be my Protector against their evil. Exalted are Your praises, mighty is Your protection, blessed is

(1) Kharaa'iti in his Makaarimul Akhlaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.299).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300).

Your name and there is none worthy of worship but You'"[1]

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Teaches Such a Du'aa

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said that if a person has a ruler whom he fears for his arrogance and oppression, he should recite:

"اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ كُنْ لِّيْ جَارًا مِنْ فُلَانٍ وَاَحْزَابِهٖ وَاَشْيَاعِهٖ مِنَ الْجِنِّ وَالْاِنْسِ اَنْ يَّفْرُطُوْا عَلَيَّ وَاَنْ يَّطْغَوْا عَزَّجَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ"

"O Allaah Rabb of the seven heavens and Rabb of the Glorious Throne. Be my Protector from this servant of Yours, from his armies and all his partisans from amongst Jinn and mankind. O Allaah! You protect me from their oppression and tyranny. Mighty is Your protection, exalted are Your praises and there is none worthy of worship but You'

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه added that when one recites this du'aa, the tyrant will be unable to do anything unpleasant to him. [2]

In another narration, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "If you fear a tyrannical ruler, say..." The words of the du'aa are as quoted above, but with the words:

"كُنْ لِّيْ جَارًا مِّنْ شَرِّ"

" Be my Protector against ..."

After this, the name of the tyrant is to be mentioned. Thereafter, the du'aa continues as follows:

"وَشَرِّ الْجِنِّ وَالْاِنْسِ وَاَتْبَاعِهِمْ اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِنْهُمْ عَزَّجَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ"

"...and from the evil of the Jinn, of mankind and all their followers. I seek Your protection against any of them harming me. Mighty is Your protection, exalted are Your praises and there is none worthy of worship but You"[3]

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(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.10 Pg.137). Bukhaari has also reported a similar narration in his Adab (Pg.104).

(2) Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.300). Bukhaari has briefly reported a similar narration in his Adab (Pg.104).

(3) Tabraani. Haythami (Vol.10 Pg.137) has commented on the chain of narrators.
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Chapter Sixteen

The Chapter Concerning The Lectures of the Sahabah رضي الله تعالى عنهم

This chapter highlights how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم addressed the people in Jumu'ah sermons, when in congregation, on the occasions of Hajj and Umrah and on various other occasions. It discusses how they motivated the people to carry out the commands of Allaah, even though these seemed to oppose experience and what was apparent. It further discusses how they made people abstain from this world and its temporary pleasures and yearn for the Aakhirah and its eternal delights. Those firmly stationed every category of the Ummah whether rich, poor or prominent on the consciousness that they should fulfil the commands coming to them from Allaah and Rasulullaah ﷺ even if it meant spending their very lives and all their wealth. The discussion makes it clear that they did not build people's conviction on the temporary and short-lived wealth and resources of this world.

The Lectures of Rasulullaah ﷺ

The First Lecture that Rasulullaah ﷺ Delivered

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf رضي الله تعالى عنه narrates that when Rasulullaah ﷺ stood up to deliver a sermon in Madinah for the first time, he began by duly praising Allaah. Thereafter, he said, "O people! Send (good deeds) ahead for yourselves (to the Aakhirah) By Allaah! You must know that each one of you shall definitely die, leaving his flock of goats without a shepherd. There will then neither be any interpreter or negotiator to come between him and his Rabb when his Rabb will ask him, 'Have my messengers not come to you and conveyed the message to you? Have I not granted you wealth and blessed you with favours? Now (with the guidance and means at your disposal) what (good deeds) have you sent ahead?' The man will then look to his right and left, but will see nothing. He will then look in front of him but will see nothing but Jahannam. Therefore, whoever can save himself from Jahannam even by (giving) a piece of a date (as Sadaqah), should do so. Whoever cannot afford even this, **should at least say a good word because** every good deed is rewarded ten fold up to seven hundred fold. May Allaah's peace, mercy and blessings be upon Allaah's messenger."

Rasulullaah ﷺ then delivered another sermon saying, "I praise Allaah to Whom belongs all praise. We seek Allaah's protection from the evil of our souls and from our evil actions. There is none to mislead the one whom Allaah guides and there is none to guide the one whom Allaah does not guide. I testify that there is none worthy of worship but the One Allaah Who has no partner. The best of all speech is the Book of Allaah and successful is the person whose heart Allaah has decorated with it, whom Allaah guides to Islaam after kufr and who chooses it rather than all other talks. Apart from it being the most beautiful speech, it is also the most effective. **Love those who love Allaah and love Allaah with all your heart.** Never grow weary of Allaah's Book and His Dhikr because your hearts will then harden. From what (deeds) Allaah has chosen and selected, He has named the (recitation of the) Qur'aan as the best of all good deeds, the best of all acts of worship, the most relevant of all speech and of all that explains what is lawful and unlawful. You should therefore worship Allaah without ascribing any partners to Him. Fear Him as He ought to be feared and let everything righteous that you speak with your mouths be sincerely for Allaah. Love each other for the pleasure of Allaah and always remember that Allaah hates does not like that any pledge made with Him should be broken. May Allaah's peace, mercy and blessings be upon you all." (1)

Rasulullaah ﷺ's Jumu'ah Sermon

Hadhrat Sa'eed bin Abdur Rahmaan Jumhi narrates that from the narrations he received, the sermon that Rasulullaah ﷺ delivered in the locality of the Banu Saalim bin Auf **on the occasion of the first Jumu'ah salaah in Madinah was:**

"All praise belongs to Allaah! I praise Him, seek His assistance, seek His forgiveness and His guidance. I believe in Him, do not reject His Divinity and accept as an enemy all those who do reject His Divinity. I testify that there is none worthy of worship but the One and Only Allaah Who has no partner. **I also testify that Muhammad ﷺ is His servant and Rasul,** whom Allaah has sent with guidance, light and advice at a time when there was a cessation in the chain of Ambiyaa (prophets); a time when knowledge was little, people were astray, time was coming to an end, Qiyaamah was drawing near and the world was coming to an end. Whoever obeys Allaah and His Rasool ﷺ is rightly guided and whoever disobeys them has gone astray, has been negligent and strayed far off the right path. I advise you to adopt **taqwa** because the best advice a Muslim can give to another Muslim **is to encourage him towards the Aakhirah and to instruct him to adopt taqwa.** Take heed to the warnings that Allaah has given you about Himself because there is no better advice nor any better reminder. Whoever adopts taqwa with true fear for (displeasing) his Rabb, his taqwa will be his true helping hand in everything he seeks for the Aakhirah. Whoever sets right all private and public affairs between his Rabb and himself solely to please Allaah, shall always be fondly remembered in this world and shall have a vast

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.214). As quoted earlier, Hadhrat Anas رضي الله تعالى عنه has also related Rasulullaah ﷺ's first sermon in different words.

treasure after death at a time when a person is most in need of the deeds he did in the past. Every person who did not do this shall wish that there was a very large distance between him and his actions. Allaah warns you of Himself and Allaah is Most Gentle towards His bondsmen. Allaah is always true to His word and He fulfils His promises without going back on them, because He says:

﴿مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ۝﴾ (سورة ق: آيت ٢٩)

'What I say can never be changed and I am never unjust towards My servants' {Surah Qaaf, verse 29}

Fear (disobeying) Allaah in your private and public matters of this world and the Aakhirah because whoever fears Allaah, Allaah shall wipe out their sins and grant them an immense reward. **Whoever fears Allaah shall succeed most remarkably.** Taqwa protects against Allaah's anger, it protects against Allaah's punishment, it protects against Allaah's wrath, it illuminates faces, it pleases your Rabb and it elevates stages. Take your share (of rewards) and never be negligent in (securing) Allaah's mercy. Allaah has taught you His Book and chalked out for you a pattern (of life) to ascertain which of you are sincere and who are not. Do good (to others) just as Allaah does good to you, declare your enmity with those who are Allaah's enemies and fight them for the pleasure of Allaah as you ought to do. It is Allaah Who has chosen you and called you Muslims. (Jihaad takes place) So that those who are destroyed are destroyed after seeing proof and those who survive live on after seeing a proof. There is no power or might without Allaah, so carry out Allaah's Dhikr in abundance and know well what is to happen after today. Whoever sets right the matters between himself and Allaah, Allaah shall see to all matters between him and other people because it is Allaah Who makes decisions for people and they cannot pass decisions against Him. While Allaah prevails over people, they cannot prevail over Him. Allaah is the Greatest and there is no power without Allaah the Most Honourable." (1)

The Lectures Rasulullaah ﷺ Delivered on the Occasions of Battles

The Lecture Rasulullaah ﷺ delivered during one of the Battles

A Sahabi by the name of Hadhrat Hiraar رضي الله تعالى عنه reports that they were with Rasulullaah ﷺ in a battle and it was when they were about to engage the enemy in combat that Rasulullaah ﷺ delivered a lecture. After duly praising Allaah, Rasulullaah ﷺ said, "You are enjoying (bounties in) green, yellow and red (and every other shade) and even have this in your camps. When you meet with the enemy, you should advance step by step because whenever a person launches an attack in the path of Allaah, two damsels from the wide-eyed damsels of Jannah hurry towards him. **If he is martyred, Allaah تبارك وتعالى forgives**

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.213). Qurtubi has reported a similar narration at length, as quoted in his the *Tafseer* (Vol.18 Pg.98).

all his sins with the first drop of blood that falls. The two damsels then wipe the dust from his face and say to him, 'Your time has now come.' He then responds by telling them, 'Your time has also come.'"(1)

The Sermon Rasulullaah ﷺ Delivered when he Stopped at Hijr en- route to Tabook

Hadhrat Jaabir رضي الله تعالى عنه narrates that when on the expedition to Tabook, Rasulullaah ﷺ stopped at Hijr (the place where the nation of Hadhrat Saalih عليه السلام were destroyed) and addressed the Sahabah رضي الله تعالى عنهم saying, "O people! Do not ask your Nabi for miracles because here lies the nation of Saalih عليه السلام who asked their Nabi to raise a (pregnant) she-camel for them (from a mountain). He complied and she would arrive by that wide road to drink water. On the day she drank, she would consume all their water and the amount of milk they would get from her on that day would be as much as on the day when she did not drink (when the other animals had their turn). She would then return by the same wide road. They however hamstrung her, because of which Allaah gave them only three days (to repent). The promise of Allaah is never untrue and a terrible scream came, which destroyed all of them except for one of them who happened to be in the Haram. It was the Haram that saved him from Allaah's punishment." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "Who was he?" Rasulullaah ﷺ replied, "He was Abu Righaal." (2)

Another Sermon Rasulullaah ﷺ Delivered on the expedition to Tabook

Hadhrat Hasan bin Ali رضي الله تعالى عنه reports that during the expedition to Tabook, Rasulullaah ﷺ mounted the pulpit and after praising Allaah, he said, "O people! I instruct you to do only that which Allaah instructs me and I forbid you only from that which Allaah forbids me. You should therefore pursue the most moderate manner of seeking your livelihood because I swear by the Being Who controls the life of Abul Qaasim (myself) that your sustenance searches for each one of you just as his death searches for him. Whenever finding sustenance becomes difficult for any of you, look for it in the obedience of Allaah تبارك وتعالى."(3)

The Sermon Rasulullaah ﷺ Delivered when Makkah was Conquered

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه says, "When Makkah was conquered, Rasulullaah ﷺ announced that everyone should lay down their arms except for the people of the Banu Khuzaa'ah tribe, who were allowed to use their weapons against the people of the Banu Bakr tribe (because they were at risk from them). This permission remained until Rasulullaah ﷺ had performed the Asr salaah,

(1) Tabraani and Bazzaar. Haythami (Vol.5 Pg.375) has commented on the chain of narrators.
(2) Tabraani, Bazzaar and Ahmad, as quoted by Haythami (Vol.7 Pg.38).
(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.192).

after which he instructed them to also lay down their arms. The following day however, a man from the Banu Khuzaa'ah tribe met someone from the Banu Bakr tribe in Muzdalifah and killed him. When the news reached Rasulullaah ﷺ, I saw him leaning against the Kabah as he stood up and addressed the people saying, 'Verily Allaah's greatest enemy is the person who kills in the Haram, who kills someone who was no threat to his life or who kills in revenge for something done during the Period of Ignorance.'

A man then stood up and claimed that a particular child was his. Rasulullaah ﷺ's response to this was, 'One cannot randomly lay claim to a child in Islaam because the practices of the Period of Ignorance have all come to an end. A child belong to the biological father and the one **who commits adultery** shall have that which is most blunt.' 'What is that which is most **blunt?**' the Sahabah رضي الله تعالى عنهم asked. Rasulullaah ﷺ replied, **'Stones (the person will be stoned to death).'** Rasulullaah ﷺ then proceeded to say, 'No salaah can be performed after the Fajr salaah until sunrise and no salaah after the Asr salaah until sunset. A woman can also not be married (at the same time) to the person married to either her paternal or maternal aunt.'"(1)

Another Sermon Rasulullaah ﷺ Delivered when Makkah was Conquered

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ was standing on the steps leading to the Kabah when he praised Allaah and said, "All praise belongs to Allaah Who has fulfilled His promise, assisted His servant **and defeated the hordes by Himself.** Take note that a person killed with whipping or beating with a stick falls in the category of manslaughter, for which the blood money is hundred camels, forty of which must be pregnant. You should also take note that every act of pride and murder during the Period of Ignorance now lie trampled beneath my two feet. All that I shall be restoring to those who had been doing it are the services of tending to the House of Allaah and of providing water to the people performing Hajj." (2)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ **was riding his camel Qaswaa as he performed Tawaaf of the Kabah.** He was using the opposite end of his stick to touch the corners of the Kabah and wherever he tried to make the camel sit inside the Masjidul Haraam, it would be where people already had their hands (already occupied). Rasulullaah ﷺ therefore left with the camel to the channel where water drained and it was there that the camel was made to sit. Sitting on his camel, Rasulullaah ﷺ then started to address the people. After duly praising Allaah, he said, "O people! Allaah has eliminated the things you took pride in during the Period of Ignorance and the pride you took in your forefathers. There are now only two types of people. One is the righteous person with Taqwa who is honoured in the sight of Allaah and the other is the sinful wretch who is insignificant in Allaah's sight. Allaah says:

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.178).
(2) Ibn Maajah (Pg.478).

﴿يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّ اُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىِٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝﴾ (سورة حجرات: آيت ١٣)

'O people! We have certainly created you from a single male *(Aadam* عليه السلام*)* and female *(Hawwa)* and made you into various families *(nations)* and tribes so that you may recognise each other *(so that each person may know where he belongs and who others are). (Your differences in lineage and race does not give any of you superiority over others because)* Verily, the most honoured of you in Allaah's sight is the one with the most Taqwa. Allaah is certainly All Knowing, Informed *(Only He knows whose Taqwa is best).*'" {Surah Hujuraat, verse 13}

Rasulullaah ﷺ then concluded by saying, "That is all I have to say for now. I seek Allaah's forgiveness for myself and for you all." (1)

The Sermons Rasulullaah ﷺ Delivered for the Month of Ramadhaan

The Epic Sermon Rasulullaah ﷺ Delivered upon the Arrival of Ramadhaan, as Narrated by Hadhrat Salmaan رضي الله تعالى عنه

Hadhrat Salmaan رضي الله تعالى عنه reports that on the last day of Sha'baan, Rasulullaah ﷺ addressed the Sahabah رضي الله تعالى عنهم saying, "O people! A great and blessed month is dawning upon you. It is a month that includes a day that is better than a thousand months. Allaah has made fasting compulsory in this month and standing in (Taraaweeh) salaah an act of tremendous merit. Whoever carries out an act of virtue (Nafl) during this month will receive the reward of carrying out a Fardh during any other month and whoever carries out a Fardh act during this month will receive the reward of carrying out seventy Fardh acts during any other month. It is a month of **patience** and the reward for patience is Jannah. It is also a month of **sympathy** and a month when the **sustenance** of a Mu'min is increased. Whoever provides something for a fasting person to terminate his fast shall receive the reward of the fasting person without his reward being diminished in the least."

"O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم submitted, "Not all of us can afford something to give a fasting person to terminate his fast." Rasulullaah ﷺ consoled them saying, "Allaah shall grant this reward to any person who gives a fasting person even a single date or a sip of water or milk to drink. It is a month that has **mercy** at the **beginning, forgiveness** in the **middle and emancipation** from Jahannam at the end. For the person who makes work light for his slaves during this month, Allaah will forgive him and free him from Jahannam. In this month, you should endeavour to do four things in abundance. Two of these will please your Rabb while you cannot do without the other two. The **two** that will please your Rabb

(1) Ibn Abi Haatim and Abd bin Humayd, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.218).

are to recite the **Shahaadah** 'Laa Ilaaha Illallaah' and to seek Allaah's **forgiveness.** As for the two without which you cannot do, it is to beg Allaah for **Jannah** and to seek protection from **Jahannam.** Whoever gives the fasting person something to drink to end the fast, Allaah shall give him such a drink from my pond after which he shall never be thirsty ever again." (1)

The Lecture Rasulullaah ﷺ Gave Stating that the sins of Muslims are forgiven on the First Night of Ramadhaan

Hadhrat Anas رضي الله تعالى عنه reports that when Ramadhaan drew close, Rasulullaah ﷺ addressed them briefly at the time of Maghrib. Rasulullaah ﷺ said, "Ramadhaan is arriving, so welcome it. Take note that on the first night of Ramadhaan there is not a soul from the people of the Qibla who is not forgiven."(2)

The Lecture Rasulullaah ﷺ Gave Stating that the Shayaateen are Chained and that Du'aas are Accepted During Ramadhaan

Hadhrat Ali رضي الله تعالى عنه reports that on the first night of Ramadhaan, Rasulullaah ﷺ stood up to address the Sahabah رضي الله تعالى عنهم. After duly praising Allaah, he ﷺ said, "Allaah has seen to your enemy from the Jinn and promised to accept your du'aas. Allaah says:

﴿ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ ط﴾ (سورة مؤمن: آيت ٦٠)

Supplicate *(make du'aa)* to Me and I shall respond.' {Surah Mu'min, verse 60}

Allaah has appointed seven angels to (guard) every rebellious Shaytaan and Shaytaan is therefore unable to escape until the end of Ramadhaan. Take note also that the doors of the heavens are wide open from the first night of Ramadhaan until the end and all du'aas in this month are accepted."

Hadhrat Ali رضي الله تعالى عنه says further, "When the first of the last ten nights of Ramadhaan arrived, Rasulullaah ﷺ would tighten his loincloth, leave his wives, sit in I'tikaaf and spend all night in Ibaadah." When someone asked Hadhrat Ali رضي الله تعالى عنه what he meant by tightening the loincloth, he explained that Rasulullaah ﷺ would separate from his wives during that period. (3)

The Lecture Rasulullaah ﷺ Gave Stating the Importance of the Jumu'ah Salaah

Hadhrat Jaabir رضي الله تعالى عنه reports that once Rasulullaah ﷺ addressed them saying, "O people! Repent to Allaah before you die and hasten to do good deeds before you become too busy to do so. Join the ties between yourselves and your Rabb by engaging in abundant Dhikr and by giving Sadaqah in abundance. You

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.218). Bayhaqi and Ibn Hibbaan have reported a similar narration, as has Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).
(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.325).
(3) Isfahaani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.323).

will then be given sustenance, assistance and you will be compensated for your losses. Take note that Allaah has made the Jumu'ah salaah compulsory for you in this place, on this day, in this month and in this year until the Day of Qiyaamah. Whoever regards it as trivial and rejects it and therefore neglects it during my lifetime or after my death in the presence of a just or unjust Imaam, then may Allaah not set his affairs in order and may Allaah not bless him in anything. No salaah, zakaah, Hajj, fast or good deed of his will ever be accepted until he repents and Allaah will certainly forgive anyone who repents to Him. **Take note that no woman may lead a man in salaah,** no Bedouin may lead a Muhaajir and no sinner may lead a righteous person unless forced to do so by a tyrannical ruler whose sword to lash is feared." (1)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه narrates that it was on a Friday that Rasulullaah ﷺ stood up and addressed them saying, "When a person lives a mile away from Madinah and **does not attend the Jumu'ah** salaah, Allaah will seal his heart (so that no good can ever enter)." On the next Friday, Rasulullaah ﷺ said, "When a person lives two miles away from Madinah and does not attend the Jumu'ah salaah, Allaah will seal his heart." On the Friday after that, Rasulullaah ﷺ said, "When a person lives three miles away from Madinah and does not attend the Jumu'ah salaah, **Allaah will seal his heart.**" (2)

The Lectures Rasulullaah ﷺ Delivered on the Occasion of Hajj

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that on the occasion of the Farewell Hajj, Rasulullaah ﷺ addressed the Sahabah رضي الله تعالى عنهم saying, "Shaytaan has lost hope in being worshipped in your land but he is satisfied with having you obey him in other sins that you regard as trivial. Therefore, O people, you should always be on your guard. **I have left with you two things with which you will never go astray as long as you hold fast to them. They are Allaah's Book and the Sunnah of your Nabi ﷺ.** Every Muslim is the brother of another Muslim and all Muslims are brothers. The wealth of a Muslim is not permissible for another unless he willingly gives it to him. Never oppress others and never become Kuffaar after my death by striking the necks of each other (by killing each other)." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that **it was in Masjidul Khayf (in Mina) that Rasulullaah ﷺ addressed them.** After praising Allaah as he deserves to be praised, Rasulullaah ﷺ said, "Allaah will set right the affairs of the person whose prime concern is the Aakhirah, Allaah will also grant him self-sufficiency and the world will humble itself before him. As for the person whose prime concern is this world, Allaah will scatter his affairs, place poverty in front of him and all he will get of this world will be what has been predestined

(1) Ibn Maajah (Pg.172). Tabraani has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.31).
(2) Abu Ya'la, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.31).
(3) Haakim (Vol.1 Pg.93) with commentary.

for him." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that **it was in Masjidul Khayf** (in Mina) that Rasulullaah ﷺ addressed them saying, **"May Allaah always keep fresh the person who after hearing my words, narrates it to his brother.** There are three things that the heart of a Muslim will never betray; sincerely carrying out good deeds for Allaah, wishing well for the Muslim leadership and **remaining within the ranks of the Muslim majority** because their du'aas will always be there for all of them." (2)

In a lengthy Hadith describing the method in which Rasulullaah ﷺ performed Hajj, Hadhrat Jaabir رضي الله تعالى عنه reports that **after he had passed Muzdalifah to reach Arafah,** Rasulullaah ﷺ found that a tent had already been **pitched for him at Namirah.** It was there that Rasulullaah ﷺ then camped. When the sun had crossed the meridian, Rasulullaah ﷺ had a carriage **placed on Qaswaa and then went to Bat Waadi** where he addressed the people saying, "Verily your blood and your wealth are scared to all of you just as this day is sacred, as this month is sacred and as this city is sacred. Take note that everything that took place during the Period of Ignorance is now trampled beneath my two feet. All blood money due during the Period of Ignorance is also waived and the first that I wish to waive is that of the son of Rabee'ah bin Haarith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Sa'd tribe. All the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to Abbaas bin Abdul Muttalib. Every bit of it has now been written off. Fear Allaah with regard to your women because it is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. They owe it to you not to allow anyone you disapprove of to enter your home. If they do this, you should punish them in a manner that does not injure them in any way. On the other hand, you owe it to them to provide food and attire for them within reason. I am leaving with you something with which you will never go astray if you hold fast to it - the Book of Allaah. You will also be questioned about me (on the Day of Qiyaamah). What response will you offer?"

The Sahabah رضي الله تعالى عنهم replied, "We shall testify that you have conveyed the message, given excellent advise and fulfilled your responsibility." Pointing his index finger towards the sky and then lowering it towards the people, Rasulullaah ﷺ thrice repeated, "O Allaah! You be Witness! O Allaah! You be Witness!" (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that it was on the day of Nahr (10th of Dhul Hijjah) that Rasulullaah ﷺ delivered a sermon to the people. "O people!" Rasulullaah ﷺ asked, "What day is this?" "It is a sacred day," the Sahabah رضي الله تعالى عنهم replied. Rasulullaah ﷺ asked further, "And what city is this?"

(1) Tabraani, Abu Bakr Khaffaaf and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.202).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.228).

(3) Muslim, as quoted in Al Bidaayah wan Nihaayah (Vol.5 Pg.148). Abu Dawood and Ibn Maajah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.23).

"This is a sacred city," the Sahabah رضي الله تعالى عنهم responded. When Rasulullaah ﷺ further asked them what month it was, they replied that the month was also a sacred one. Rasulullaah ﷺ then emphasised, **"Verily, your blood, your wealth and your honour are as sacred to you as this day, this city and this month."** After repeating this several times, Rasulullaah ﷺ looked to the sky and said, "O Allaah! Have I conveyed the message? O Allaah! Have I conveyed the message?"

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I swear by the Being Who controls my life that an emphatic piece of advice that Rasulullaah ﷺ gave to the Ummah was that he said, **'Those of you present here should convey the message to those who are not present and you should never become Kuffaar after my death by striking the necks of each other (by killing each other)."** (1)

Hadhrat Jareer رضي الله تعالى عنه narrates that after asking him to keep the people quiet (on the occasion of the Farewell Hajj), Rasulullaah ﷺ addressed them saying, "After I have been keeping watch over you, never become Kuffaar after my death by striking the necks of each other (by killing each other)." (2)

Hadhrat Ummul Husayn رضي الله تعالى عنها reports that when she performed the Farewell Hajj with Rasulullaah ﷺ she saw Hadhrat Usaamah رضي الله تعالى عنه and Hadhrat Bilaal رضي الله تعالى عنه with Rasulullaah ﷺ. One of them was holding the reins of his camel while the other was holding **his shawl aloft to shade Rasulullaah ﷺ from the sun until he had pelted the last Jamarah.** Rasulullaah ﷺ then said many things, amongst which Hadhrat Ummul Husayn رضي الله تعالى عنها heard him say, "Even if an Abyssinian slave with amputated limbs has to become your ruler, you should listen to and **obey him if he leads you by the Book of Allaah."** (3)

Hadhrat Abu Umaamah رضي الله تعالى عنه narrates that on the occasion of the Farewell Hajj, he heard Rasulullaah ﷺ say the following in his sermon: "Allaah has granted every rightful person his right. Therefore, no bequest can be made for an heir, **a child will belong to the biological father and the adulterer will be stoned.** Their reckoning will nevertheless be Allaah's prerogative. The curse of Allaah perpetuating until the Day of Qiyaamah shall fall on the person who claims to be the child of anyone other than his father and on the slave who claims to be the property of anyone other than his master. A woman my also not spend from the house without the permission of her husband." Someone asked, "O Rasulullaah ﷺ! Can she not even give food away (without his permission)?" Rasulullaah ﷺ replied, "(Certainly not because) **Food is the best of our wealth."** Rasulullaah ﷺ then continued to say, "Items given on loan must be returned, animals lent to give milk must also be returned, debts must be paid and the guarantor must settle the penalty." (4) Another narration makes it clear that the lecture was delivered in Mina on the day of Nahr (10th of Dhul Hijjah). (5)

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.194). Ahmad, Ibn Abi Shaybah, Ibn Maajah, Tabraani and Baghawi have all reported similar narrations from various Sahabah رضي الله تعالى عنهم, as quoted in *Kanzul Ummaal* (Vol.3 Pg.25).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.197).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.196). Nasa'ee has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.3 Pg.62), as has Ibn Sa'd (Vol.2 Pg.184).

(4) Ahmad, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah.

(5) Abu Dawood.

Hadhrat Abu Umaamah رضي الله تعالى عنه also reports that Rasulullaah ﷺ **was on a camel called Jad'aa** with his feet in the stirrups and standing high so that people could hear him. **Rasulullaah ﷺ then said at the top of his voice, "Can you not hear?"** "O Rasulullaah ﷺ!" someone from the gathering asked, "What is it that you wish to advise us?" Rasulullaah ﷺ said, "Worship your Rabb, perform your five Fardh salaahs, fast for your month (of Ramadhaan), obey your leader and you will enter the Jannah of your Rabb." (1)

Hadhrat Abdur Rahmaan bin Mu'aadh Taymi رضي الله تعالى عنه relates, "We were at Mina when Rasulullaah ﷺ addressed us. We listened attentively and **could therefore hear him clearly even though we were in our camps.** Rasulullaah ﷺ started teaching the people the rites of Hajj. When Rasulullaah ﷺ reached the Jamaraat, **he placed both fingers in his ears and announced that only small pebbles be used** to pelt. Thereafter, he instructed the **Muhaajireen to camp at the front of the Masjid (Khayf) and the Ansaar to camp at the rear.** The rest of the people then set up their own camps." (2)

Hadhrat Raafi bin Amr Muzani رضي الله تعالى عنه narrates that it was in Mina during midmorning when he saw Rasulullaah ﷺ **deliver a sermon on a brown mule. Hadhrat Ali رضي الله تعالى عنه was amplifying what** Rasulullaah ﷺ said and while some people were standing, others were sitting. (3)

Hadhrat Abu Hurra Raqaashi reports from his uncle رضي الله تعالى عنه who was holding the reins of Rasulullaah ﷺ's camel during the middle days of the days of *Tashreeq*. As he was busy warding the people away from Rasulullaah ﷺ, Rasulullaah ﷺ was addressing the people saying, "O people! Do you know in which month you are? Do you know in which day you are? Do you know in which city you are?" The Sahabah رضي الله تعالى عنهم replied, "We are in a sacred day, a sacred month and a sacred city." Rasulullaah ﷺ then said, "Now remember that until the day you meet Allaah, your blood, your wealth and your honour are as sacred to you as the sacredness of this day in this month and in this city."

Rasulullaah ﷺ said further, "Listen attentively to what I say and you will live well. Behold! Never oppress! Behold! **Never oppress! Behold! Never oppress! The wealth of a Muslim is not permissible without his consent.** Take note that all blood money, other monies and prejudices that took place during the Period of Ignorance are now trampled beneath my two feet until the Day of Qiyaamah. The first blood money that I wish to waive is that of the son of Rabee'ah bin Haarith whom the Hudhayl tribe killed while he was still a suckling infant with the Banu Layth tribe. Also take note that all the interest due during the Period of Ignorance is also waived and the first that I wish to waive is that which was due to Abbaas bin Abdul Muttalib. Creditors can have back only the amounts they lent (and no interest). Do not oppress and you will not be oppressed. Take note of the fact that time has revolved to return to the way it had been when Allaah created the

(1) Ahmad and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.198).
(2) Abu Dawood (Vol.2 Pg.490). Ibn Sa'd (Vol.2 Pg.185), Ahmad and Nasa'ee have reported similar narrations.
(3) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.198).

heavens and the earth." Rasulullaah ﷺ then recited the verse:

﴿إِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اِثْنَا عَشَرَ شَهْرًا فِيْ كِتَابِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ذٰلِكَ الدِّيْنُ الْقَيِّمُ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ﴾

(سورة توبه: آيت٣٦)

Indeed the number of months *(in a year)* according to Allaah is twelve months *(as specified)* in the Book of Allaah *(the Lowhul Mahfoodh), (on)* the day He created the heavens and the earth. Of these, four are sacred *(Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab - sacred because no fighting should take place during these months).* This is the straight Deen, so do not oppress yourselves in these months (by committing sins). {Surah Taubah, verse 36}

Rasulullaah ﷺ continued, "Listen! Never become Kuffaar after my death by striking the necks of each other. Remember that Shaytaan has given up hope of being worshipped by people performing salaah, **but he does his best to cause disputes between you.** You should also fear Allaah with regard to **your wives because they are like captives with you with no powers of authority.** You owe many rights to them just as they owe rights to you. (The rights they owe you are) That they should not allow anyone else to sleep in your bed and they should not allow into your house anyone whom you disapprove of. If you fear that they are being rebellious, **you should advise them,** then (if they do not respond) you should **separate your beds** and (if this is also fruitless) then you may **punish them without causing them any injury.** The rights you owe them is that you **provide their food and clothing within reason.** It is by a licence from Allaah that you have taken them (in your marriage) and it is with His words that you have made cohabitation with them lawful for yourselves. Also bear in mind that the person who has something kept in trust with him should return it to the one who has trusted him with it."

Rasulullaah ﷺ then spread out his hands and said, "Have I conveyed (the message)? Have I conveyed (the message)? **Those present here should convey the message to those who are absent because it is a fact that many recipients of a message are more fortunate (to understand the message) than the one who has heard it."**

Hadhrat Humayd reports that when this narration reached Hadhrat Hasan, he remarked, "By Allaah! The Sahabah رضي الله تعالى عنهم have conveyed the message to people who have been extremely fortunate (to have received the Deen)." (1)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports a narration similar to the one above but with an addition at the beginning. It states that Rasulullaah ﷺ was at Mina during the **middle days of the days of Ta*shreeq* while performing the Farewell Hajj when Allaah revealed the Surah:** ﴿إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ﴾**(Surah Nasr).** Realising that this would indeed be his farewell to the people, Rasulullaah ﷺ had a

(1) Ahmad. Baghawi, Baawardi and Ibn Mardway have reported a similar narration in detail, as quoted in *Kanzul Ummaal* (Vol.3 Pg.26).

carriage saddled to his camel Qaswaa, mounted it and **then stood waiting for the people at Aqaba.** When a considerable number of Muslims had gathered, Rasulullaah ﷺ duly praised Allaah and then said, "O people! All blood monies due during the Period of Ignorance have been waived..." The narration then continues as above, until Rasulullaah ﷺ said, "...O people! Shaytaan has given up hope of being worshipped in this region until the end of time, **but he is satisfied with you committing sins that you think nothing of. You should therefore guard your Deen against such seemingly trivial sins."**

The narration also adds that Rasulullaah ﷺ said, "I am leaving with you something with which **you will never go astray if you hold fast to it. It is the Book of Allaah, so practise on it."** The narration ends with the words, **"Those present here should convey the message to those who are absent because there shall be no Nabi after me and no Ummah after you." Rasulullaah ﷺ then raised his hands saying, "O Allaah! You be Witness!"** (1)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنهما narrates that it was during the days of *Tashreeq* that Rasulullaah ﷺ delivered his farewell sermon to the Sahabah رضي الله تعالى عنهم saying, "O people! Verily your Rabb is One and your father is one. Take note that the Arab is not superior to the non-Arab just as the non-Arab is not superior to the Arab. Whites are not superior to blacks and blacks are not superior to whites unless it (the superiority) is by virtue of Taqwa. **This is because the most honoured in the sight of Allaah is the one with the most Taqwa (regardless of his nationality or colour).** Have I conveyed the message?" "You have indeed, O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم replied. Rasulullaah ﷺ then added, **"Those present here should then convey the message to those who are absent."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that Rasulullaah ﷺ was standing on (the carriage of) a camel with cut ears in Arafaat when he addressed the people saying, "Do you know in which month you are? Do you know in which day you are? Do you know in which city you are?" The Sahabah رضي الله تعالى عنهم replied, "We are in a sacred day, a sacred month and a sacred city." Rasulullaah ﷺ then said, "Now remember that your blood, your wealth and your honour are as sacred to you as the sacredness of this day in this month and in this city. **Remember that I shall be going ahead of you to the pond and will boast about your numbers to the other nations. Please do not blacken my face (do not embarrass me by doing evil).** Listen well! While I shall be rescuing many people (from Jahannam), many of them will be taken away from me. 'O my Rabb!' I will say, 'But they are my companions (members of my Ummah).' Allaah will reply by saying, **'You do not know what innovations they had introduced (to the Deen) after your demise."** (3)

(1) Bazzaar, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.202).
(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.392).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.25).

The Lectures Rasulullaah ﷺ Delivered About Dajjaal, Musaylama, Ya'jooj and Ma'jooj and Sinkings

Rasulullaah ﷺ's Lecture about Dajjaal as reported by Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "We were discussing during the Farewell Hajj whether it was really to be Rasulullaah ﷺ's farewell or not. It was during this Farewell Hajj that Rasulullaah ﷺ delivered a sermon in which he deliberated at length about Maseeh Dajjaal. He also said, 'There was not a single Nabi who did not warn his Ummah about Dajjaal. Nooh عليه السلام and all the Ambiyaa after him warned about Dajjaal but there is still something about him that you do not know, but which you ought to know. **It is that (Dajjaal is one-eyed whereas) your Rabb is not one-eyed.**" (1)

Rasulullaah ﷺ's Lecture about Dajjaal as reported by Hadhrat Safeenah رضي الله تعالى عنه

Hadhrat Safeenah رضي الله تعالى عنه narrates that Rasulullaah ﷺ delivered a sermon to them in which he said, "There has not been a single Nabi before me who has not warned his Ummah about Dajjaal. **He has no left eye and a large growth from the corner of his right eye covers its iris. The word "كافر" Kaafir will be written between his eyes and with him will be two valleys.** While one valley will appear to be Jannah, the other will appear to be Jahannam whereas in reality the Jannah will be Jahannam and the Jahannam will be Jannah. He will also have **two angels** with him who will resemble two of the Ambiyaa. One of them will be on his right and the other on his left. This will be a **great test** for the people. Dajjaal will ask them, 'Am I not your Rabb who gives life and death?' 'You are lying,' one of them will say. However, no one will be able to hear this besides the other angel, who will confirm the words of the first angel saying, 'You are right.' This statement will however be heard by all the people, who will naturally assume that the angels are confirming the words of Dajjaal. This will also be a great test. **He will then travel** to **Madinah, but will not be allowed entry there.** 'This,' he will say, 'is the city of that man (Rasulullaah ﷺ).' **From there, he will leave for Shaam where Allaah will destroy him at a place called Afeeq.**" (2)

Rasulullaah ﷺ's Third Lecture about Dajjaal

Hadhrat Junaadah bin Abu Umayyah Azdi narrates that he went with a companion to one of the Sahabah رضي الله تعالى عنهم and asked, "Tell us a Hadith that you heard from Rasulullaah ﷺ about Dajjaal." The Sahabi رضي الله تعالى عنه said, "Rasulullaah ﷺ once delivered a sermon saying, 'I am warning you about Dajjaal! I am warning you about Dajjaal! I am warning you about Dajjaal! There is

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.338).
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.340).

not a Nabi who did not warn his Ummah about Dajjaal and, O Ummah, he is certainly amongst you. **He has curly hair, is brown in complexion and his left eye is wiped out.** He will have with him a **Jannah, a Jahannam a mountain of bread and a river of water.** While he will be able to make it rain, he will be unable to make a tree grow and while he will have the power to kill one soul, he will not have the power over any others. He will stay on earth **for forty days,** during which he will reach every place of water. He will **however be unable to approach four Masaajid; the Masjidul Haraam, the Masjid of Madinah, the Masjid of Toor and Masjidul Aqsa.** You should never be in doubt about Dajjaal (thinking him to be Allaah) because your Rabb تبارك وتعالى is not one-eyed." (1)

Rasulullaah صلى الله عليه وسلم's Lengthy Lecture about Dajjaal as Narrated by Hadhrat Abu Umaamah رضي الله تعالى عنه

Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم once delivered a lengthy sermon, most of which concerned Dajjaal. Rasulullaah صلى الله عليه وسلم spoke about him until the end of the sermon. Amongst the things he mentioned was, "Verily Allaah has not sent a single Nabi who did not warn his Ummah about Dajjaal. **Since I am the last Nabi and you are the last Ummah,** there is not doubt that he will emerge amongst you. If he emerges while I am with you, I shall be the advocate of every Muslim against him. However, if he emerges after my demise, then every person will have to be his own advocate. Still, Allaah shall be my successor over every Muslim. **He will emerge from the road between Iraq and Shaam** and cause widespread anarchy to his right and to his left. You need to be steadfast, O servants of Allaah because he will begin **by claiming that he is a prophet** and that no prophets will come after him. He will then **advance his claim** by saying, 'I **am your Rabb.**' However, you will not be seeing your Rabb before death. **The word " كافر" Kaafir will be written between his eyes, which every Mu'min will be able to read. Whoever of you meets him should spit on his face and recite the opening verses of Surah Kahaf.** He will even be given the ability **to kill one person** and then bring him back to life. He will however **be unable to do more than this** or given this power over anyone else. Another test he will present will be that he will have a Jannah and a Jahannam. **The Jahannam will however be Jannat** while the Jahannam will actually be the Jannah. Whoever is tested with his Jahannam should close his eyes and ask for Allaah's help. It will then become cool and comfortable for him just as the fire became cool and comfortable for Ibraheem عليه السلام. Another of his tests will be when he will pass by a tribe that will believe him and have faith in him. He will then make du'aa for them, as a result of which rain will fall the same day, vegetation will sprout the same day and on that very day, their animals will return in the evening in larger numbers than they had been and fatter. Their bellies would be bigger and their udders will be fuller. Thereafter, he will pass by another tribe that will reject him and refuse to believe him. He will in turn curse them, because of which (all their

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.343).

animals will die and) not a single animal will return to them. His days on earth will be forty, the first of which will be like a year, the next like a month, another like a week another like other days and the last of his days will be like a mirage when a man will be at the gate of a city in the morning and evening will arrive before he can even reach the other gate." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم asked, "How will we perform salaah during those short days?" Rasulullaah ﷺ replied, "You will have to estimate and perform salaah according to your estimation based on longer days." (1)

Rasulullaah ﷺ's Lecture Stating how Dajjaal will be Prevented from Entering Makkah and Madinah

Hadhrat Jaabir رضي الله تعالى عنه narrates that Rasulullaah ﷺ stood on the pulpit one day and said, "O people! I have not gathered you for some news coming from the heavens..." The narration then proceeds to discuss the incident of the spy (for Dajjaal). Rasulullaah ﷺ then said, "He is Maseeh (Dajjaal) for whom the earth will be folded in forty days (and he will travel everywhere) except for Taybah. Taybah is Madinah, which will have an angel at every entrance with a drawn sword to prevent his entry. The same will be the case for Makkah." (2)

The Sermon Rasulullaah ﷺ delivered Concerning the Eclipse and Dajjaal

Hadhrat Tha'laba bin Abbaad Abdi from Basrah reports that he was once present for a lecture that Hadhrat Samurah bin Jundub رضي الله تعالى عنه delivered. Hadhrat Samurah رضي الله تعالى عنه narrated a Hadith from Rasulullaah ﷺ and also narrated the Hadith of the solar eclipse. He said that it was when Rasulullaah ﷺ was sitting after the second Rakaah (of the salaah for an eclipse) that the eclipse ended. Rasulullaah ﷺ then made Salaam (to end the salaah), praised Allaah and testified to his being Allaah's servant and messenger. Thereafter, Rasulullaah ﷺ said, "O people! In the name of Allaah do I ask you to tell me if I have been negligent in conveying any part of the messages that my Rabb تبارك وتعالى sent me with." Several Sahabah رضي الله تعالى عنهم the stood up and said, "We testify that you have certainly conveyed the messages of your Rabb تبارك وتعالى, that you have been a well-wisher for your Ummah and have fulfilled your responsibility."

Rasulullaah ﷺ then continued. He said, "Some people think that the eclipse of the sun and the moon and the changing of the rising positions of the stars occur because of the death of a great man on earth. They are wrong. These occurrences are signs that Allaah shows His servants to test which of them are the ones who will be stirred by this to repent (from kufr and sin). By Allaah! For as long as I have been standing here performing salaah, I have seen everything that is going to happen to you in this world and in the Aakhirah. By Allaah! Qiyaamah will not arrive until thirty liars emerge, the last of them being the one-eyed Dajjaal whose left eye will appear to be wiped out, like the eye of Abu Tahya." Hadhrat

(1) Haakim (Vol.4 Pg.536), reporting from reliable sources as confirmed by Dhahabi.
(2) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.346).

Abu Tahya رضي الله تعالى عنه was an old man of the Ansaar who at that time was sitting between Rasulullaah ﷺ and the room of Hadhrat Aa'isha رضي الله تعالى عنها.

Rasulullaah ﷺ continued, "When Dajjaal emerges, he will claim to be Allaah. Whoever believes him and follows him will receive no benefit from any good deed he has ever done previously. On the other hand, whoever refuses to believe him and rejects his claim will never be punished for any sin he had done previously. He will soon make his appearance in every land **except for the Haram and Baytul Maqdas. He will barricade the Mu'mineen inside Baytul Maqdas, after which a catastrophic earthquake will take place.** Thereafter, Allaah will destroy him. Eventually a time will arrive (as the Muslims and Kuffaar do battle) when even the foundations of walls and the roots of trees will call to the Muslims saying, 'Here is a Jew. Kill him!' or 'Here is a Kaafir. Come and kill him!' This will however not take place until you see occurrences that will strike you with so much terror that you will ask each other, 'Has your Nabi ﷺ spoken anything about this?' **It will also not take place until some mountains move from their places.** Thereafter, everything shall perish (when Qiyaamah arrives)."

Hadhrat Tha'laba says, "Afterwards, I again heard Hadhrat Samurah رضي الله تعالى عنه narrate the same Hadith in another sermon without misplacing even a single word." (1)

Another narration states that Rasulullaah ﷺ said, "Whoever holds fast to Allaah and says, 'Allaah is my Rabb Who is Ever Living and will never die', he will suffer no punishment. On the other hand, the one who tells Dajjaal 'You are my Rabb' will be punished." (2)

The Lecture Rasulullaah ﷺ Delivered Concerning Musaylama Kadhaab

Hadhrat Abu Bakrah رضي الله تعالى عنه says, "People had been saying a lot about Musaylama before Rasulullaah ﷺ made a statement about him. Rasulullaah ﷺ stood up to deliver a lecture saying, "Regarding this man that you People are speaking so much about, he is one of the thirty great liars who will appear before Qiyaamah. There shall not be a single town that will not be swept up in the awe of Maseeh (Dajjaal)." (3) Another states that Rasulullaah ﷺ added, "...except for the city of Madinah that will have two angels at each of its entrances who will be repelling this awe from the city." (4)

The Lecture Rasulullaah ﷺ Delivered about the Ya'jooj and Ma'jooj and the Sinking of the earth

Hadhrat Khaalid bin Abdullaah bin Harmala reports from his aunt that Rasulullaah ﷺ once delivered a lecture when he had a bandage tied around his head because of a scorpion's bite. Rasulullaah ﷺ said, "While you people say that no enemy is left, you will continue fighting (enemies) until the Ya'jooj

(1) Ahmad.
(2) Bazzaar, as quoted by Haythami (Vol.7 Pg.341).
(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.332).
(4) Haakim (Vol.4 Pg.541).

and Ma'jooj emerge. They will have broad faces, tiny eyes and reddish hair and they will come scampering down every hill. In fact, their faces will appear to look like shields covered with hide." (1)

Hadhrat Baqeera رضي الله تعالى عنها who was the wife of Hadhrat Qa'qaa رضي الله تعالى عنه says, "I was sitting in the rows of the women when I heard Rasulullaah ﷺ deliver a lecture. Pointing with his left hand, Rasulullaah ﷺ said, 'O people! When you hear of the earth sinking in that direction (the west), then Qiyaamah has arrived." (2)

Rasulullaah ﷺ's Lecture Condemning Backbiting

Hadhrat Baraa رضي الله تعالى عنه narrates that Rasulullaah ﷺ once delivered a lecture (in such a high pitch) that even the young ladies sitting in seclusion in the inner rooms of their homes could hear him. Rasulullaah ﷺ said, "O assembly of those who have accepted Imaan with their tongues without it entering their hearts! Never backbite about the Muslims and never search for their faults because Allaah will search for the faults of the person who searches for the faults of his brother. Remember that when Allaah searches for the faults of a person, he will be humiliated while sitting in the inner recesses of his home."(3)

Another narration states that Rasulullaah ﷺ added, "Never harm the Mu'mineen, and never search for their faults because Allaah will expose the faults of the person who searches for the faults of his brother." (4)

The Lecture Rasulullaah ﷺ Delivered about Enjoining Good and Forbidding Evil

Hadhrat Aa'isha رضي الله تعالى عنها said, "Rasulullaah ﷺ came to my room one day and I could see from his face that something had happened. He proceeded to make wudhu and without speaking to anyone, he went to the Masjid. I pressed my ear to the wall to hear what he had to say. After sitting on the pulpit and praising Allaah, Rasulullaah ﷺ said, 'O people! Allaah says, 'Enjoin good and forbid evil before the time arrives when you pray to Me and I will not respond; you will ask from Me and I will not grant you and you will ask Me for assistance and I will not assist you." Rasulullaah ﷺ then descended from the pulpit without saying anything else." (5)

Rasulullaah ﷺ's Lecture Warning Against Bad Character

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ once delivered a lecture to them saying, "Stay away from oppression because oppression will

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.6).
(2) Ahmad and Tabraani. Haythami (Vol.8 Pg.9) has commented on the chain of narrators.
(3) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.93).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.94). Bayhaqi has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.200).
(5) Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.12). Ahmad and Bazzaar has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.266).

assume the form of compounded darkness on the Day of Qiyaamah. You must also avoid lewdness, lewd behaviour and especially greed because those before you were destroyed on account of this very greed. **It was when this greed instructed them to sever family ties that they did it, when it instructed them to be miserly, they did it and when it instructed them to commit sin, they did that as well."**

A person then stood up and asked, "O Rasulullaah ﷺ! Which act of Islaam is the best?" Rasulullaah ﷺ replied, "That Muslims remain safe from your tongue and your hand." The same man or another then asked, "And which Hijrah (migration) is best?" Rasulullaah ﷺ replied, "To migrate from (to forsake) that which your Rabb dislikes. There are two types of Hijrah; the Hijrah of the city-dweller and the Hijrah of the country-dweller. Hijrah of the country-dweller is that (while still living in the countryside,) he should respond (to the call for Jihaad) when called and obey when he is given a command. The Hijrah of the city-dweller is a greater test and of course more rewarding (because he has to forsake his hometown)." (1) Yet another narration states that Rasulullaah ﷺ added, "Avoid misappropriating trusts because it is the worst of confidantes."

Rasulullaah ﷺ's Lecture Condemning Major Sins

Hadhrat Ayman bin Khuraym رضي الله تعالى عنه reports that Rasulullaah ﷺ once delivered a lecture saying, "O people! False testimony has been equated to ascribing partners to Allaah." After repeating this thrice, Rasulullaah ﷺ recited the verse:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ (سورة حج: آيت ٣٠)

So abstain *(totally)* from the impurity of idols and abstain from false talk. {Surah Hajj, verse 30} (2)

Hadhrat Anas bin Maalik رضي الله تعالى عنه narrates that when delivering a sermon one day, Rasulullaah ﷺ spoke about interest and emphasising its evil, he said, **"A Dirham that a person receives through interest is more sinful in Allaah's sight than committing adultery thirty-six times as a Muslim. The worst of all interest is dishonouring a Muslim."** (3)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه reports that in his lecture to the Sahabah رضي الله تعالى عنهم one day, Rasulullaah ﷺ said, "O people! Refrain from Shirk because it is more subtle than the crawling of an ant." "O Rasulullaah ﷺ!" someone then asked, "How can we refrain from Shirk when it is more subtle than the crawling of an ant?" Rasulullaah ﷺ replied, **"Say, 'O Allaah! I seek Your protection from knowingly committing Shirk and we seek Your forgiveness from that which we do without knowing."** (4)

(1) Haakim and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.158). Tabraani has reported a similar narration from Hirmaas, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.467).
(2) ahmad, Tirmidhi, Baghawi and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.7).
(3) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.282).
(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.169).

Rasulullaah ﷺ's Lecture Concerning Gratitude

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه reports that it was while standing on the pulpit that Rasulullaah ﷺ said, "Whoever is ungrateful for a little will be ungrateful for a lot and whoever does not express gratitude to people will not express gratitude to Allaah. Speaking about Allaah's bounties denote gratitude while not doing so is tantamount to ingratitude. Unity is a mercy while disunity is a punishment." Hadhrat Abu Umaamah Baahili رضي الله تعالى عنه then remarked, **"Stick to the larger group** (who follow the ways of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم)." When someone asked him what the larger group was, he replied, "Do you not recite the verse of Surah Noor that states:

﴿فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ۭ﴾ (سورة نور: آيت ٥٤)

If they turn away *(from obedience),* then the Rasool ﷺ is responsible only for what he has been entrusted with *(passing on the message)* and you people are responsible for what you have been entrusted with *(for accepting the message).* {Surah Noor, verse 54}[1]

Hadhrat Abu Dharr رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ recite the following in his sermon:

﴿اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ۭ وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ۝﴾ (سورة سبا: آيت ١٣)

"O family of Dawood! Express your thanks *(to Me for the favours I have given you). (Unfortunately,)* Few of My bondsmen are thankful." {Surah Saba, verse 13}

Rasulullaah ﷺ then proceeded to say, "Whoever is given three things has been given what was given to Dawood عليه السلام; the ability to fear of Allaah in private and in public, the ability to be just when angry and when not and the ability to be spend moderately when poor and when wealthy." [2]

Rasulullaah ﷺ's Lecture Concerning the Goodness of Life

Hadhrat Ali رضي الله تعالى عنه narrates that Rasulullaah ﷺ once said in a lecture, "There is no good in life except for the one who listens and remembers and for the Aalim who speaks the truth. O people! You are going through a period of truce. However, you are moving swiftly ahead. Do you not see night and day are making every new thing old, **every distant thing near** and bringing along everything that has been promised? You should therefore prepare to exert yourselves for the racecourse (plains of resurrection) that is still far off."

Hadhrat Miqdaad رضي الله تعالى عنه then asked, "O Nabi of Allaah ﷺ! What is this period of truce?" Rasulullaah ﷺ replied, "It is a period of test and separation. However, when matters become confusing to you like the phases of a dark night (when everything seems alike), then you should hold fast to **the Qur'aan** because

(1) Abdullaah bin Ahmad, Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.218).

(2) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).

it is an intercessor whose intercession is accepted and an advocate whose word is always taken. **The Qur'aan** will lead to Jannah whoever places it ahead of him and it will push into Jahannam whoever puts it behind his back. **The Qur'aan** is a guide to the best of ways, it is decisive without being inconsequential and has both an inner dimension as well as an exterior dimension. **The inner dimension is the commands (of the Shari'ah) and the exterior is the conviction.** Its depth is immense, its wonders are countless and Ulema can never have enough of it. It is Allaah's strong rope, it is the straight path and the unquestionable truth about which the Jinn could not help but exclaim:

﴿إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۝ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ﴾ (سورة جن: آيت ١، ٢)

'Indeed we have heard a most astounding Qur'aan that points towards righteousness, so we believed in it' {Surah Jinn, verses 1,2}

Whoever speaks by the Qur'aan is true, whoever acts on it will be rewarded, whoever passes judgement by it is just and whoever practises its teachings will be guided to the straight path. It contains lanterns of guidance, beacons of wisdom and it guides towards the proof (for all truths)." (1)

Rasulullaah صلى الله عليه وسلم's Lecture Concerning Abstinence from the World

Hadhrat Husayn bin Ali رضي الله تعالى عنه narrates that he once saw Rasulullaah صلى الله عليه وسلم stand up to deliver a lecture to the Sahabah رضي الله تعالى عنهم. Rasulullaah صلى الله عليه وسلم said, "O people! (By the way we lead our lives) It appears as if death has been ordained only for others and that it is only the duty of others to embrace the truth. It appears as if the deceased people we see off to their graves are merely going on a little journey from which they will soon return, yet we eat up their legacy as if we will live forever after them. We have forgotten every lesson and feel safe from every calamity. **Glad tidings for the person whose own faults preoccupy him from searching for the faults of others and glad tidings for the person whose earnings are pure, whose private life is a righteous one, whose public life is good and who is steadfast on the path he treads.** Glad tidings also for the person who humbles himself before Allaah even though he does not suffer any deficiencies within himself, who spends from what he earns without sinning, who associates with men of understanding and wisdom and who is compassionate towards downtrodden and poor people. Glad tidings for the one who spends (in Sadaqah) his excess wealth, holds back **his excess talk and is comfortable with practising the Sunnah without ever resorting to Bid'ah." Rasulullaah صلى الله عليه وسلم then dismounted.** (2)

In another similar narration(3), Hadhrat Anas رضي الله تعالى عنه states that Rasulullaah صلى الله عليه وسلم was on his camel Adbaa and that he added, "We eat their legacy while their corpses are still in their houses.' This narration also adds that Rasulullaah صلى الله عليه وسلم

(1) Askari, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(2) Abu Nu'aym in his *Hilya* (Vol.3 Pg.202) with commentary on the chain of narrators.
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.204).

said, "(Glad tidings for the person) Who follows the Sunnah and never transgresses it to go towards any Bid'ah."

Yet another narration[1] adds that Rasulullaah ﷺ said, "(Glad tidings for the person) Who associates with men of understanding, avoids people with doubts and who practice Bid'ah. His public life is a righteous one and people are safe from his evil."

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ was on the pulpit and the Sahabah رضي الله تعالى عنهم were sitting around him when he said, "O people! Be shy (to do wrong) in front of Allaah as you ought to be shy." "O Rasulullaah ﷺ!" someone asked, "Are we to be shy in front of Allaah?" Rasulullaah ﷺ replied, "Whoever amongst you is shy, should not pass a single night without his death before his eyes. He should protect his abdomen and whatever it contains (heart, stomach, liver, etc) and his head and whatever organs it is host to (eyes, ears, tongue, etc). He should also remember death and decomposition and forsake the pleasures of this world." [2]

Rasulullaah ﷺ's Lecture Concerning Resurrection

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ deliver the following lecture from the pulpit: **"You will meet your Rabb barefooted, naked, uncircumcised and on foot."** Another narration states that Rasulullaah ﷺ stood up amongst the Sahabah رضي الله تعالى عنهم and said, "O people! You will be barefooted, naked and uncircumcised when you are resurrected before Allaah." Rasulullaah ﷺ then recited the verse:

﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ۝﴾ (سورة انبياء: آيت ١٠٤)

As We originated the first creation, We shall repeat it *(making all appear as they had appeared when they were first created).* This is a binding promise upon Us. We are undoubtedly the Ones Who can do *(Who have the power to fulfil this promise).* {Surah Ambiyaa, verse 104}

Rasulullaah ﷺ then continued. He said, **"Verily the first of creation to be clothed will be Ibraheem** عليه السلام. Thereafter, some men from my Ummah will be caught and taken to the left. 'O my Rabb!' I will plead, 'they are my companions.' Allaah will then say, **'You have no idea what innovations they had introduced after you.'** I will then say what one of Allaah's pious servants (Isa عليه السلام) will say:

﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ۝ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۝﴾ (سورة مائده: آيت ١١٧، ١١٨)

'I was a witness to them as long as I was with them. *(However)* When You took me away, then You were watching over them for You are

(1) Bazzaar. Haythami (Vol.10 Pg.229) has commented on the chain of narrators.

(2) Tabraani in his Awsat. Tirmidhi has reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.200).

Witness over all things. If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, and if You forgive them, then surely You are the Mighty, the Wise *(and Your reason for doing so is filled with wisdom)*.' {Surah Maa'idah, verses 117,118}

It will then be said to me, 'Verily they had turned on their heels and become Murtad as soon as you left them (which was what happened to many Arab tribes).'" Another narration adds that Rasulullaah ﷺ will then say, "Take them far away! Take them far away!" (1)

Rasulullaah ﷺ's Lecture Concerning Predestination

Hadhrat Ali رضي الله تعالى عنه reports that Rasulullaah ﷺ once mounted the pulpit and after duly praising Allaah, he said, "Allaah has written a register with the names and lineages of all the people destined for Jannah. The register has already been totalled and no person will be added or deleted from it until the Day of Qiyaamah. Allaah has also written a register with the names and lineages of all the people destined for Jahannam. The register has already been totalled and no person will be added or deleted from it until the Day of Qiyaamah. Regardless of what the person destined for Jannah does, his concluding actions will be those of the people of Jannah. Similarly, regardless of what the person destined for Jahannam does, his concluding actions will be those of the people of Jahannam. A fortunate person (one destined for Jannah) can sometimes be treading the path of the unfortunate ones (destined for Jahannam) so much so that it will be said, 'He seems to be one of them (those destined for Jahannam). Nay! It seems that he actually is one of them.' However, his good fortune then finds him and rescues him (placing him on the path to Jannah). An unfortunate person (one destined for Jahannam) can also sometimes be treading the path of the fortunate ones (destined for Jannah) so much so that it will be said, 'He seems to be one of them (those destined for Jannah). Nay! It seems that he actually is one of them.' However, his ill fortune then removes him (from this path and places him on the path to Jahannam). Whoever has been registered as a fortunate person in the Lowhul Mahfoodh will not be removed from this world until he carries out actions that qualify him for good fortune, even though he does such an act a split second before his death. On the other hand, whoever has been registered as an unfortunate person in the Lowhul Mahfoodh will not be removed from this world until he carries out actions that qualify him for ill fortune, even though he does such an act a split second before his death. **Actions are judged according to those done at the end.**" (2)

(1) Bukhaari, Muslim and others, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.345).

(2) Tabraani in his Awsat and Abu Sahl Jandisafoori, as quoted in *Kanzul Ummaal* (Vol.1 Pg.87). Haythami (Vol.7 Pg.213) has commented on the chain of narrators.

Rasulullaah ﷺ's Lecture Concerning the Benefit of being Related to him

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports he heard Rasulullaah ﷺ saying from the pulpit, "What is the matter with some people who say that being related to me will be of no benefit on the Day of Qiyaamah? By Allaah! My relatives are attached to me in this world as well as in the Aakhirah. O people! I shall go to the pond (of *Kowthar*) ahead of you on the Day of Qiyaamah where some people will call for me and tell me their names and father's names. I will say to them, **'Although I know your lineage (to be part of my own), but you people had introduced innovations after I left the world and turned back on your heels (from the true Deen).**" (1)

Rasulullaah ﷺ's Lecture Concerning Leaders and Rulers

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ mentioned the following in one of his lectures: "Take note that I shall soon be called (to Allaah) and will have to respond. Such leaders will then assume authority over you who will do things that you are familiar with and well acquainted with. Obeying them will be true obedience. You will live with this status quo for some time until some other leaders take control after them. These leaders will do things that you will not be familiar with. Those who will lead them (in wrong) and will be their advisors (in doing wrong) will be destroyed and will destroy others as well. **While you may associate with them physically but you must disassociate from their (evil) activities. You must also testify to the good of those who do good and to the evil of the wrong-doers.**" (2)

Hadhrat Abu Humayd Saa'idi رضي الله تعالى عنه narrates that Rasulullaah ﷺ once appointed someone as collector (to collect zakaah) and when he returned after completing his collection, he said, "O Rasulullaah ﷺ! This is for you and this is what has been given to me as a gift." Rasulullaah ﷺ said to him, "Why do you rather not sit in your father's or mother's home and see whether or not you are given any gifts?"

That night after salaah, Rasulullaah ﷺ stood up to deliver a lecture. After reciting the Shahaadah and duly praising Allaah, he said, "What is the matter with some collectors whom we appoint and who then return to say, 'This amount is from the collection and this amount is what has been gifted to me.' Why does he rather not sit in his father's or mother's home and see whether or not he is given any gifts? I swear by the Being Who controls my life that when any of you embezzles any wealth, he will arrive carrying it on his neck on the Day of Qiyaamah. If it was a camel (that he took), he will bring it bellowing, if it was a cow, he will bring it mooing and if it were a goat, he will bring it bleating. I have now conveyed the message."

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.98). Ahmad has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.256).

(2) Tabraani. Haythami (Vol.5 Pg.237) has commented on the chain of narrators.

Hadhrat Abu Humayd رضي الله تعالى عنه says, **"Rasulullaah ﷺ then lifted his arms so high that we could see the whites of his armpits.** Zaid bin Thaabit رضي الله تعالى عنه heard the lecture with me, so you may ask him." (1)

Rasulullaah ﷺ's Lecture about the Ansaar

Hadhrat Abu Qataadah رضي الله تعالى عنه reports that he heard Rasulullaah ﷺ say the following about the Ansaar from the pulpit: "Listen well! While all other people are like my outer garments, the Ansaar are like my inner garments. If everyone walked down one valley and the Ansaar walked down another, I would follow the Ansaar down their valley. Had it not been for the virtue of Hijrah, I would have wanted to be one of them. Whoever assumes authority over the Ansaar should be good towards the righteous ones amongst them and overlook the sinful ones amongst them. Whoever upsets the Ansaar will have upset that which is between these two sides." Rasulullaah ﷺ then pointed towards himself. (2)

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه who was one of the three men whose repentance was accepted(3), was informed by one of the Sahabah رضي الله تعالى عنهم that Rasulullaah ﷺ once came out of his room with a bandage tied around his head. He then delivered a lecture saying, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. **You should therefore honour the honourable ones amongst them and overlook the sinful ones."** (4)

Miscellaneous Lectures of Rasulullaah ﷺ

Hadhrat Abu Bakr رضي الله تعالى عنه reports that Rasulullaah ﷺ was on the wooden pulpit when he said, "Save yourselves from Jahannam even if it be with a piece of a date (that you give in Sadaqah) because Sadaqah straightens crookedness, repels a bad death and benefits a hungry person just as much as it does a person with a full stomach." (5)

Hadhrat Aamir bin Rabee'ah reports from his father رضي الله تعالى عنه that he heard Rasulullaah ﷺ say the following in his sermon, **"For as long as a person continues sending salutations to me, the angels continue making du'aa for his forgiveness."** (6)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه narrates that Rasulullaah ﷺ once delivered a lecture to them saying, "Whoever wishes to be saved from Jahannam and to be allowed entry into Jannah should meet his death at a time when he has Imaan in Allaah and in the Last Day and should **deal with people in a manner that he likes them to deal with him."** (7)

(1) Bukhaari (Vol.2 Pg.982). Muslim, Abu Dawood and Ahmad have all reported a similar narration, as quoted in Jaami'us Sagheer.
(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.35).
(3) When they missed the expedition to Tabook.
(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.26).
(5) Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.134).
(6) Ahmad, Ibn Abi Shaybah and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.160).
(7) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).

Hadhrat Anas رضي الله تعالى عنه relates, "Rasulullaah ﷺ Once delivered a lecture the like of which I have never heard before. He said, 'If you people knew what I know, you would laugh less and cry more.' The Sahabah رضي الله تعالى عنهم then covered their heads as they burst out weeping."

Another narration states that when Rasulullaah ﷺ heard something about some of the Sahabah رضي الله تعالى عنهم, he delivered a lecture saying, "Jannah and Jahannam have been shown to me and I have never seen such bliss and such terror to this day. If you people knew what I know, you would laugh less and cry more." There was not a day more weightier on the Sahabah رضي الله تعالى عنهم than that day and they all covered their heads as they burst out weeping. (1)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Rasulullaah ﷺ was delivering a lecture when he recited the verse:

﴿إِنَّهُ مَنْ يَّأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى﴾ (سورة طٰهٰ: آيت ٧٤)

Indeed whoever comes to his Rabb as a criminal *(Kaafir or sinner)*, then he shall have Jahannam where he shall neither live nor die. {Surah TaaHaa, verse 74}

Rasulullaah ﷺ then said, "Those who deserve to be there (forever) shall neither die in Jahannam nor shall they live (a life worth living). As for those who do not deserve to be there (forever), Jahannam will burn them for awhile, after which intercessors will intercede on their behalf. They will then be grouped and taken to (bathe in) a river called Hayaat or Hayawaan where they will flourish just as grass flourishes in the silt that floodwater carries." (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ once delivered a lecture saying, **"O people! Entertain good thoughts about the Rabb of the universe because Allaah treats his servants according to their expectations of Him."** (3)

Hadhrat Abu Zuhayr Thaqafi رضي الله تعالى عنه narrates that he heard Rasulullaah ﷺ say in a lecture, "O people! Soon you will be able to distinguish the people of Jannah from the people of Jahannam or the good from the bad." "O Rasulullaah ﷺ!" someone asked, "How will we be able to do that?" Rasulullaah ﷺ replied, **"By your praise and your criticism (of the person after his death) because you are witnesses to (the behaviour) each other."** (4)

Hadhrat Tha'laba رضي الله تعالى عنه reports that Rasulullaah ﷺ once stood up to deliver a lecture in which he instructed the payment of Sadaqatul Fitr. He detailed that it should be a *Saa* of dates or a *Saa* of barley for every person, whether a minor, an adult, a free person or a slave. (5)

The Most Comprehensive of Rasulullaah ﷺ's Lectures

Rasulullaah ﷺ's Comprehensive Lecture at Tabook

Hadhrat Uqba bin Aamir Juhani رضي الله تعالى عنه reports that when they left with

(1) Bukhaari and Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.226).
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.159).
(3) Ibn Abi Dunya and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(4) Haakim (Vol.4 Pg.436), reporting from reliable sources as confirmed by Dhahabi.
(5) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.4 Pg.338).

Rasulullaah ﷺ for Tabook, they were a day away from their destination when Rasulullaah ﷺ (and the Sahabah رضي الله تعالى عنهم) fell asleep (one night) and did not get up until the sun had already risen the length of a spear (above the horizon). "O Bilaal!" Rasulullaah ﷺ said, "Did I not tell you to check for us when dawn arrives (and then awaken us for Fajr)?" Hadhrat Bilaal رضي الله تعالى عنه submitted, "O Rasulullaah ﷺ! **The same sleep that whisked you away whisked me away as well.**" Rasulullaah ﷺ moved a little **distance away and then led the (Qadhaa) salaah.** Thereafter, he duly praised Allaah before saying, "Indeed the most truthful speech is Allaah's Book and the most secure handhold is the Kalimah of Taqwa. The best of creeds is the creed of Ibraheem عليه السلام, the best of ways is the Sunnah of Muhammad ﷺ, the most honourable dialogue is the Dhikr of Allaah and the best narrative is this Qur'aan. The best of matters are the most resolute ones, while the worst of them are the fabricated ones. The best guidance is the guidance of the Ambiyaa, the best death is that of the martyrs and the blindest of blindness is to go astray after receiving guidance. The best knowledge is that which is beneficial, the best directive is that which is followed and the worst blindness is the blindness of the heart.

The upper (giving) hand is better than the lower (receiving) hand and that wealth which is sufficient though little is better than that which is plenty, but which makes the owner negligent of Allaah. The worst time to ask to be excused is at the time of death and the worst regret will be on the Day of Qiyaamah. There are some people who perform their salaahs only after its time and there are others who make Dhikr while totally detached (from the consciousness of Allaah). The worst sin is the lying tongue, the best wealth is contentment of heart and the best of provisions is Taqwa. The fountainhead of wisdom is fear for Allaah and the best thing to have its roots in the heart is conviction. Being doubtful stems from Kufr, wailing (on the occasion of death) is an act from the Period of Ignorance, stealing from the booty is from the mounds of Jahannam and hoarded wealth shall be hot branding irons. **Poetry is amongst the flutes of Iblees, wine is the root of all sin, women are the traps of Shaytaan and youth is a branch of insanity.**

The worst of all forms of earning are earnings from interest and the worst of things to consume is the wealth of orphans. The fortunate person is he who takes a lesson from (what happens to) others and the unfortunate person is he who was unfortunate from the time he was in the belly of his mother. Each one of you shall be ending up in a place measuring four arm's lengths, a matter is evaluated by the way it ends and actions are judged by those that take place at the end of a person's life. The worst of narrations are those that are lies and everything that is pending is really close by. Verbally abusing a Mu'min is a grave sin, killing a Mu'min is tantamount to kufr, eating his flesh (backbiting about him) is to insolently disobey Allaah and his wealth is as sacred as his blood. The person who falsely swears in Allaah's name, Allaah will make him a liar. Allaah will forgive those who forgive, will overlook the faults of those who overlook the

faults of others and will reward the one who swallows his anger. Allaah will compensate the person who exercises patience when afflicted with a calamity and for the person who seeks fame (for his good deeds), Allaah will announce it to the people (on the Day of Qiyaamah, making them aware of his selfish intentions). Allaah will multiply the rewards of those who persevere in fulfilling Allaah's commands and punish those who disobey them.

O Allaah forgive me and my Ummah. O Allaah forgive me and my Ummah. O Allaah forgive me and my Ummah. I seek Allaah's pardon for myself and for all of you." (1)

Another Comprehensive Lecture from Rasulullaah ﷺ

Hadhrat Ayaadh bin Himaar Mujaashi'ee رضي الله تعالى عنه narrates that Rasulullaah ﷺ once delivered a lecture saying, "From the knowledge I have today, my Rabb has instructed me to educate you about that which you have no knowledge. Allaah says, 'All the wealth I have given My servants is lawful and I have created all my servants as people with the inherent inclination to follow the true Deen without swerving. However, the Shayaateen have approached them, deviated them from their Deen, made unlawful for them what I have made lawful and instructed them to ascribe partners to Me when I have given no justification for it.'"

Rasulullaah ﷺ continued, "(Before I was sent as a Rasul) Allaah looked at all the people on earth and became angry with the Arabs and non-Arabs alike (because they had all resorted to Shirk), except for a few remaining members of the Ahlul Kitaab (who had remained steadfast on their Deen without altering any part of it). Allaah said (to me), 'I am sending you to test you and to test (others) by you (to see whether they will accept your message). I shall also reveal a scripture to you that water will not be able to wash off and which you will be able to recite in your sleep and when awake.' Allaah then commanded me to set the Quraysh alight (by igniting the call to Islaam amongst them). 'O my Rabb!' I said, 'They will then trample my head and make it a piece of bread (to be consumed).' Allaah however said, 'I shall remove them (from Makkah) just as they removed you. Fight them and We shall fight by your side, spend on them and We will spend on you, dispatch an army against them and We will dispatch an army (of angels) five times larger. Use those who obey you to fight those who disobey you.'"

Rasulullaah ﷺ continued to say, **"The people of Jannah are of three categories;** (1) the just ruler whom Allaah inspires to do good and who spends in Sadaqah, (2) the soft hearted person who is compassionate towards every

(1) Bayhaqi in his Dalaa'il and Ibn Asaakir in his Taareekh. Abu Nasr Sajzi has reported a similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه in his Kitaabul Ibaanah, while Ibn Abi Shaybah, Abu Nu'aym in his *Hilya* and Qudhaa'i in his Shihaab have all reported the narration as the words of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه. Askari and Daylami have reported the narration from Hadhrat Uqba رضي الله تعالى عنه, as quoted in Suyuti's Jaami'us Sagheer and Manaawi's commentary on it entitled Faydhul Qadeer (Vol.2 Pg.179). Haakim has reported a similar narration, as quoted in Zaadul Ma'aad (Vol.3 Pg.7).

relative and every Muslim and (3) the chaste and poor person with a family who still donates in Sadaqah. **The people of Jahannam fall into five categories;** (1) the weakling who has no intelligence and who follows blindly, (2) those who (in the pursuit of illicit activities) do not ever seek a family or wealth, (3) the traitor whose greed cannot be concealed and who will endeavour to betray no matter how slight the chance, (4) the person who cannot pass a single day or night without deceiving a person with regard to his family and wealth." When describing the fifth type of person, Rasulullaah ﷺ mentioned the traits of miserliness, lying, bad character and vulgarity. (1)

A Comprehensive Lecture of Rasulullaah ﷺ as Narrated by Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates, **"It was after he had led the Asr salaah that Rasulullaah ﷺ stood up to deliver a lecture.** There is nothing to occur until the Day of Qiyaamah that he did not inform us about. Whoever remembered what he said remembers it and whoever forgot it, forgot it. Amongst the things he mentioned was: 'This world is lush and sweet. Allaah has appointed you as His deputies in the world and is watching how you conduct yourselves. You should be wary of the world and of women because the first trial of the Bani Israa'eel (that they failed) involved women. Remember that the children of Aadam عليه السلام are of different categories. There are those who are born as Mu'mineen, live as Mu'mineen and die as Mu'mineen. Then there are those who are born Kuffaar, live as Kuffaar and die as Kuffaar. There are also those who are born as Mu'mineen, live as Mu'mineen but then die as Kuffaar. Another group are those who are born as Kuffaar, live as Kuffaar but then die as Mu'mineen.

Take note! Anger is a coal that ignites in the belly of a man. Do you not see the redness in the eyes of an angry person and the swelling of his veins? When any of you experiences this, he must take to the ground. He must take to the ground (sit or lie down). Remember that the best of people is he who is slow to anger and quick to please and the worst of people is he who is quick to anger and slow to please. As for those whose temper takes time to flare but also long to abate and those whose anger flares quickly and also abates quickly, these two are alike (because each has one good and one bad quality). Remember also that **the best trader is he who is considerate in settling debts** as well as in claiming them while the worst of traders is he who is inconsiderate when settling and when claiming debts. As for the one who is considerate when settling but inconsiderate when claiming and the one who is considerate when claiming but inconsiderate when settling, they are both on par (with an evil quality and a good quality each). Take note that every traitor will have a flag (denoting his treachery) on the Day of Qiyaamah which will be proportionate to the degree of his treachery. Remember that the worst of treachery is when a ruler betrays his subjects. Listen well! Fear for the people must never stop a person from speaking the truth when he knows

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.35).

it because the best of Jihaad is speaking the truth in front of a tyrant.
Remember also that all that is left of this world in comparison to what has already passed is like what is left of this day compared to what has already passed of it." (1)

A Comprehensive Lecture of Rasulullaah ﷺ as Narrated by Hadhrat Umar رضي الله تعالى عنه

Hadhrat Saa'ib bin Mahjaan was from Shaam and had met many Sahabah رضي الله تعالى عنهم. He reports that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam, he (in his address to the people) praised Allaah, advised the people, reminded them (of their responsibilities), enjoined good and forbade evil. He then said, "Rasulullaah ﷺ once delivered a lecture to us just as I am doing here before you. After instructing us to adopt Taqwa, to maintain family ties and to reconcile our differences, he said, **'You must remain united by listening (to your leaders) and obeying (them) because Allaah's help is with the united mainstream. Shaytaan is with the loner and stays far from a pair. A man must never be in seclusion with a (non-Mahram) woman because Shaytaan is then the third person.** A sign of a Muslim with Imaan is that he is dismayed by his sins and pleased by his good deeds while the sign of a hypocrite is that he is not dismayed by his sins and not pleased by his good deeds. When he carries out a good deed, he does not hope for reward from Allaah and when he commits a sin, he does not fear Allaah's punishment for it. **Be moderate in seeking your livelihood because Allaah has assumed responsibility for your sustenance.** Every person will complete every action he is destined to carry out, so seek Allaah's assistance in your actions because He removes and retains whatever (event of destiny) He pleases and the 'Mother of all Books' (the Lowhul Mahfoodh) is with Him.'"
Hadhrat Umar رضي الله تعالى عنه then concluded his lecture by saying, "May Allaah shower His special mercy on our Nabi Muhammad ﷺ and on his family. May peace and Allaah's mercy be on him. Peace be to you all." (2)

Rasulullaah ﷺ's Final Sermon

Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه reports that (during his final illness,) Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم saying, **"Pour over me seven water bags of waters drawn from several wells so that I may go to the people and advise them."** Consequently, with a bandage tied to his head, Rasulullaah ﷺ managed to leave his room and mounted the pulpit. After duly praising Allaah, Rasulullaah ﷺ said, "A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." None of the Sahabah رضي الله تعالى عنهم besides Hadhrat Abu Bakr رضي الله تعالى عنه understood this statement. He therefore burst out crying and

(1) Ahmad, Tirmidhi, Haakim and Bayhaqi, as quoted in Jaami'us Sagheer and Manaawi's commentary, Manaawi (Vol.2 Pg.181) has commented on the chain of narrators.
(2) Ibn Mardway, Bayhaqi in his Shu'abul Imaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

said, "May our parents and our children be sacrificed for you (O Rasulullaah ﷺ)!"

Rasulullaah ﷺ consoled him saying, "Take it easy. The best of all my companions and the one who assisted me the most is the son of Abu Quhaafa (Hadhrat Abu Bakr رضي الله تعالى عنه). All these doors leading to the Masjid must be closed **except for the door of Abu Bakr because I see celestial light emerging from it.**"(1)

Hadhrat Ayyoob bin Basheer رضي الله تعالى عنه narrates that during his illness, Rasulullaah ﷺ requested for water to be poured over him. The narration then proceeds like the one above, but adds that the first thing Rasulullaah ﷺ mentioned after praising Allaah was the martyrs of the Battle of Uhud. Rasulullaah ﷺ sought Allaah's forgiveness for them and made du'aa for them. Thereafter, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), **the population of the Ansaar will not increase any more than they are today.** The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones. O people! A servant from amongst Allaah's servants has been asked to choose between this world and what is with Allaah and he has chosen that which is with Allaah." Form all the Sahabah رضي الله تعالى عنهم, it was only Hadhrat Abu Bakr رضي الله تعالى عنه who understood this statement and therefore burst out crying. (2)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates, "Rasulullaah ﷺ delivered a lecture saying, 'Allaah has asked a servant from amongst His servants to choose between this world and what is with Allaah and he has chosen that which is with Allaah." When Abu Bakr رضي الله تعالى عنه burst out crying, we all wondered why he should be weeping over some servant of Allaah that Rasulullaah ﷺ was speaking about. (What the rest of us did not understand was that) The servant given this choice was none other than Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه knew this well. Rasulullaah ﷺ then said, "The person who did me the most favours through his friendship and wealth is Abu Bakr. If I were to choose a bosom friend other than my Rabb, I would have chosen Abu Bakr رضي الله تعالى عنه. He is nonetheless my close companion in Islaam and in the love for Islaam. Every door leading to the Masjid must be sealed except for the door of Abu Bakr رضي الله تعالى عنه."(3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that during the illness with which he passed away, Rasulullaah ﷺ came out of his room with his head wrapped in an oily bandage. With a shawl draped over his shoulders, Rasulullaah ﷺ sat on the pulpit. The narration then recounts the sermon quoted above together with the advice Rasulullaah ﷺ gave about the Ansaar. The narration concludes to state that this was the final sermon that Rasulullaah ﷺ ever delivered. (4)

(1) Tabraani in his Awsat. A narration in his *Kabeer* adds that Rasulullaah ﷺ also made mention of the martyrs of the Battle of Uhud and performed salaah for them, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.42).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).

(3) Ahmad, Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.229).

(4) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.230). Ibn Sa'd (Vol.2 Pg.251) has reported a similar narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه.

Hadhrat Ka'b bin Maalik رضي الله تعالى عنه who was one of the three men whose repentance was accepted[1] relates that Rasulullaah ﷺ once came out of his room and after duly praising Allah and seeking forgiveness on behalf of the martyrs of the Battle of Uhud, he said, "O assembly of Muhaajireen! Whereas your numbers will continue to increase (as more people make Hijrah), the population of the Ansaar will not increase any more than they are today. The Ansaar are my personal trunk with whom I have taken shelter. You should therefore honour the honourable ones amongst them and overlook the sinful ones." [2] Another similar narration states that this was the last sermon that Rasulullaah ﷺ ever delivered. [3]

Hadhrat Abu Salmah bin Abdur Rahmaan narrates that he heard from both Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه that the last sermon they heard Rasulullaah ﷺ deliver was when he said, **"Verily the person who guards these five Fardh salaahs in congregation will be the first to pass over the Bridge of Siraat like a flash of lightning.** Allaah shall also resurrect him amongst the first group of those who followed (the Deen). In addition to this, for every day and night that he guarded his salaahs, he will have the reward of a thousand martyrs killed in the path of Allaah." [4]

The Lecture Rasulullaah ﷺ Delivered from Fajr Until Maghrib

Hadhrat Abu Zaid Ansaari رضي الله تعالى عنه relates, "Rasulullaah ﷺ led us in the Fajr salaah and then delivered a lecture to us until Zuhr. He then dismounted the pulpit and led the Zuhr salaah. Thereafter, he delivered a lecture until Asr, after which he again dismounted to lead the Asr salaah. He then mounted the pulpit again and delivered a lecture until Maghrib. In these lectures, Rasulullaah ﷺ related to us everything that was still to happen. Those of us who remembered the most (of these lectures) are therefore the most knowledgeable." [5]

Rasulullaah ﷺ's Condition at the Time of delivering a lecture

Hadhrat Jaabir رضي الله تعالى عنه reports that when Rasulullaah ﷺ delivered a lecture, his eyes would redden, his voice would get louder and (when necessary) his anger would be intense as if he were warning an army that the enemy was attacking them that morning or evening. He would then hold up his index and middle finger and say, "My coming and Qiyaamah are like these two (as close as they are)." Rasulullaah ﷺ would then also add, "The best guidance is that of Muhammad ﷺ, the worst of matters are those that have been fabricated and every Bid'ah is a means of misguidance. The wealth a person leaves behind after his death shall be for his family and the debts and little children he leaves behind

(1) When they missed the expedition to Tabook.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.37).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.37). Haakim (Vol.4 Pg.78) has reported a similar narration from reliable sources as confirmed by Dhahabi.
(4) Tabraani in his Awsat. Haythami (Vol.2 Pg.39) has commented on the chain of narrators.
(5) Haakim (Vol.4 Pg.487), reporting from reliable sources as confirmed by Dhahabi.

shall be mine and will be my responsibility." (1)

The lectures that Rasulullaah ﷺ's Successor Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه delivered

His Lecture when he Assumed the Office of Khilaafah

Hadhrat Urwa رضي الله تعالى عنه reports that when Hadhrat Abu Bakr رضي الله تعالى عنه assumed the office of Khilaafah, he delivered a lecture to the people. After duly praising Allaah, he said, "O people! I have been placed in charge of your affairs whereas I am not the best amongst you. The Qur'aan has already been revealed and Nabi ﷺ has already chalked out his ways. He taught us that the best of intelligence is Taqwa and that the most foolish of all foolishness is to sin. The powerful amongst you are weak in my sight until I am able to reclaim the rights he owes (to the weak ones he oppressed) and the weakest is powerful in my sight until I can restore his right (taken by the powerful ones). **O people! I am a follower and not one to fabricate new practices (in Deen).** Do assist me when I do right and straighten me when I stray. This much I have to say and I seek Allaah's pardon for myself and for you." (2)

Hadhrat Abdullaah bin Ukaym رضي الله تعالى عنه narrates that when the Muslims pledged allegiance to Hadhrat Abu Bakr رضي الله تعالى عنه, he ascended the pulpit and, **sitting a step beneath the step where Rasulullaah ﷺ usually sat,** he praised Allaah and said, "O people! You should know that the best of intelligence..." The Hadith continues like the one above, with the following addition at the end: "Take stock of yourselves before your reckoning takes place (on the Day of Qiyaamah). **Whenever a nation forsakes Jihaad in the path of Allaah, Allaah smites them with poverty and whenever immorality prevails in a nation, Allaah afflicts them all with a common calamity.** Obey me as long as I obey Allaah and as soon as I disobey Allaah and His Rasool ﷺ, you need not obey me any more. This much I have to say and I seek Allaah's pardon for myself and for you." (3)

Hadhrat Hasan narrates a narration similar to the one above, but with the addition that Hadhrat Abu Bakr رضي الله تعالى عنه said, "The most foolish of all foolishness is sin. Take note that to me truthfulness is a great trust and lying is grave treachery." After Hadhrat Abu Bakr رضي الله تعالى عنه's statement "I am not the best amongst you", Hadhrat Hasan says, **"By Allaah! He was the best of them and none would have contested the fact. However, he made the statement because a true Mu'min always humbles himself."** This narration also states that Hadhrat Abu Bakr رضي الله تعالى عنه added, "I wish that one of you would have relieved me of this responsibility." To this, Hadhrat Hasan comments, "By Allaah! He truly meant this." Hadhrat Abu Bakr رضي الله تعالى عنه then said further, "If you people wish that I fill the

(1) Ibn Sa'd (Vol.1 Pg.376). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.144), where he states that Muslim has reported the narration.

(2) Ibn Sa'd, Mahaamili and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

(3) Deenowri, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135).

position for which Allaah used revelation to steer His Nabi ﷺ, then you should know that I do not enjoy that privilege. I am but an ordinary human being, so please do watch over me." (1)

Hadhrat Hasan also reports that Hadhrat Abu Bakr رضي الله تعالى عنه delivered a lecture saying, "By Allaah! I am not the best of you. I have always disliked this post and have always wished that one of you would relieve me of it. Do you think that I can practice the ways of Rasulullaah ﷺ precisely as he did with you? This I am unable to do because Rasulullaah ﷺ was safeguarded from doing wrong by revelation and while he had an angel with him, I have a Shaytaan who keeps coming to me. **You should therefore stay away from me when I am angry so that I harm neither your hide nor your hair.** Remember to keep watch over me. When I remain steadfast (on Deen), then assist me but when I stray, then correct me." Hadhrat Hasan says, "By Allaah! This was a sermon the like of which he never delivered again." (2)

Another narration states that Hadhrat Abu Bakr رضي الله تعالى عنه also added, "I am but a human being who does right and makes mistakes as well. When I do right, I want you to praise Allaah and **when I err, I want you to correct me.**" (3)

Hadhrat Qais bin Abu Haazim reports that he was sitting with Rasulullaah ﷺ's Khalifah Hadhrat Abu Bakr رضي الله تعالى عنه a month after Rasulullaah ﷺ passed away... The narration continues until he says that the people were gathered with the call "As Salaatu Jaami'ah", after which Hadhrat Abu Bakr رضي الله تعالى عنه **mounted the pulpit, which was a little platform made for him to deliver lectures on.** This was the first sermon that Hadhrat Abu Bakr رضي الله تعالى عنه delivered in Islaam (after becoming the Khalifah). After praising Allaah, he said, "O people! I had wished that someone else could relieve me of this post. If you people want to charge me with following the Sunnah of your Nabi ﷺ (to the fullest), you should know that I do not (fully) have the ability to do so because Rasulullaah ﷺ was protected from Shaytaan and revelation from the heavens used to come to him."(4)

Already quoted earlier(5) was the following lecture in which Hadhrat Abu Bakr رضي الله تعالى عنه said, "O people! There are people who entered into Islaam willingly and those who entered unwillingly. However, they are now all in Allaah's protection and His neighbours. Therefore, if it is possible that Allaah does not find you guilty of wronging anyone in His protection, then make sure that you do so. I also have a Shaytaan with me so when you see me angry, stay away from me so that I may not harm even your hair or your skin. **O people! Keep watch over the income of your slaves because flesh nourished with Haraam cannot enter Jannah.** Hear this well! Inspect me with your eyes and assist me when I do good. However should I deviate, then do correct me. Obey me as long as I obey Allaah

(1) Bayhaqi (Vol.6 Pg.353).
(2) Abu Dharr Harawi and Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.3 Pg.126).
(3) Abu Dharr Harawi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.136).
(4) Ahmad. Haythami (Vol.5 Pg.184) has commented on the chain of narrators.
(5) Under the heading "Relinquishing the Post of Khilaafah" and the subheading "The Response of the Sahabah رضي الله تعالى عنهم to Hadhrat Abu Bakr رضي الله تعالى عنه and their Statement Confirming that he was the Best Amongst them".

and disobey me if I disobey Allaah.

Hadhrat Aasim bin Adi narrates that it was a day after Rasulullaah ﷺ had passed away that Hadhrat Abu Bakr رضي الله تعالى عنه sent a caller to announce that the expedition of Hadhrat Usaamah رضي الله تعالى عنه must proceed. The announcement was, "Behold! Not a single member of Usaamah's army should remain behind in Madinah without proceeding to the military rendezvous at Juruf." Hadhrat Abu Bakr رضي الله تعالى عنه then stood up amongst the people to deliver a lecture. After duly praising Allaah, he said, "O people! I am a human just like you. I however do not know whether you would expect me to do what only Rasulullaah ﷺ could do. Allaah had selected Muhammad ﷺ from all in the universe and safeguarded him against all disasters. **I am only a follower and not one to start anything new.** Therefore, if I remain steadfast (on Deen), you should follow me and if I stray, you must correct me. Rasulullaah ﷺ was taken from this world without any member of the Ummah seeking redress for a lash given unjustly or anything even less than this. Remember that I have a Shaytaan that comes to me, so when he does, you should keep away from me so that I never harm your hide or hair. You pass through every morning and evening with a lifespan that is hidden from you. Therefore, if you can, you must spend every moment of this life doing good deeds. This you can of course not do without Allaah's help. You should compete with each other in doing good while your lifespan still allows you grace and before it brings all your deeds to an end one day. You must beware not to be like some people who had forgotten their deaths and did all their actions for others. Exert yourselves! Exert yourselves! Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick. Fear death and take lesson from (the deaths of) your forefathers, children and brothers. Never envy the living for anything other than that for which you would envy the dead." (1)

Hadhrat Sa'eed bin Abu Maryam says that he was informed that when Hadhrat Abu Bakr رضي الله تعالى عنه became the Khalifah, he mounted the pulpit. After duly praising Allaah, he said, "By Allaah! Had it not been for your affairs being ruined with us in your midst, I would have preferred that this responsibility be placed **around the neck of the person I detest the most so that he could have no peace.** Remember that the most ill-fortuned people in this world and in the Aakhirah are the kings." When the people looked up and started at him, Hadhrat Abu Bakr رضي الله تعالى عنه said, "Take it easy! You people are too hasty. A person never becomes king of a place before Allaah knows the kingdom well and the person spends half his life. Fear and worry then take charge of him and he becomes greedy for what the people have, while ignoring what he has with him. His life then becomes straightened even though he eats the best and wears the best. Eventually when his shadow dwindles and his life is taken, he reaches Allaah's court. Allaah will then take him to task most severely and is unlikely to forgive him. **Remember that it is the poor ones who will be forgiven!** Remember that it is the poor ones who will be

(1) Tabari in his Taareekh (Vol.2 Pg.460)

forgiven! Remember that it is the poor ones who will be forgiven!" (1)

Hadhrat Abu Bakr رضي الله تعالى عنه's Lecture Concerning Taqwa and Acting for the Aakhirah

Hadhrat Abdullaah bin Ukaym reports that Rasulullaah ﷺ once delivered a lecture to them saying, "I emphatically advise you to adopt Taqwa, to praise Allaah as He deserves to be praised, **to combine both hope and fear (of Allaah)** and that you be persistent in begging from Allaah. Allaah has praised Zakariyya عليه السلام and his family when He says:

﴿إِنَّهُمْ كَانُوا يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ؕ وَكَانُوْا لَنَا خٰشِعِيْنَ ۝﴾

(سورة انبياء: آيت ٩٠)

'Verily, they would hasten to perform good deeds and prayed to Us in anticipation *(of Our mercy)* and in fear *(of Our punishment)*. They were truly humble before Us.' {Surah Ambiyaa, verse 90}

O servants of Allaah, you must know that Allaah has taken your souls as security against the rights you owe Him. He has also taken a pledge from you (to fulfil these rights) and has bought from you this temporary little (world) for what is eternal and much more. This Book of Allaah that you have is such that its wonders will never cease and its light will never be extinguished. You must therefore believe its words, heed its advices and glean sight from it for the day of complete darkness. You have been created only for worshipping Allaah. The honourable angel scribes *(Kiraaman Kaatibeen)* have been appointed over you (to record your actions) and they are aware of the actions you do. O servants of Allaah! You must also know that you spend every morning and evening within a fixed lifespan that you have no knowledge of. Therefore, if you are able to be doing deeds that please Allaah when your lifespan comes to an end, you must do so. You will however be unable to do this without Allaah's help. Compete in good deeds while your lifespans allow you grace and before they eventually terminate, causing you to return to the worst of your actions. There have been people who have sacrificed their lives for others and forgotten about themselves. I want to stop you from being like them. Rush! Rush! Hasten to salvation! Hasten to salvation! (Do this) Because behind you is a speedy hunter, which is very quick."(2)

Hadhrat Abu Bakr رضي الله تعالى عنه's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Amr bin Dinaar reports that Hadhrat Abu Bakr رضي الله تعالى عنه once said the following in one of his lectures: "My advice to you in your conditions of poverty and hunger is to fear Allaah, to praise Him as He deserves to be praised and to seek His pardon because He is most Forgiving." The rest of the narration is like

(1) Ibn Zanjway in his Kitaabul Amwaal, as quoted in *Kanzul Ummaal* (Vol.3 Pg.162).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.35). Ibn Abi Shaybah, Hannaad, Haakim and Bayhaqi have reported similar narrations and Ibn Abi Dunya has also reported a part of it in his Qisarul Amal, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).

the one above narrated by Hadhrat Abdullaah bin Ukaym. The following addition has however been reported: "You ought to remember that by being sincere (in everything you do), you will be obeying your Rabb as well as safeguarding what (reward) is yours. You must pay what is due from you during the days that you have been given to make your advance payment (i.e. in this world) and ensure that you also send Nawaafil ahead of you (to the Aakhirah) because you will then collect all the advance payments you had made at a time when you will be in dire need for it.

O servants of Allaah! You should also ponder about those who lived before you. Where were they yesterday and where are they today? Where are the kings who had erected monuments on earth and had cities built? People have forgotten about them and their feats have also been forgotten. They are non-entities today and because of their injustice, their dwellings now lie in ruins (after Allaah had destroyed them) while they lie in the darkness of the grave. Do you hear any of them or even a whimper from them? Where are all the friends and brothers that you knew? They have reached the actions they sent ahead and it is either good fortune or ill fortune that has become their lot. Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all of you."(1)

Hadhrat Nu'aym bin Namha narrates that a lecture of Hadhrat Abu Bakr رضي الله تعالى عنه included the following: "Do you not know that you spend mornings and evenings within the confines of your lifespans..." The narration then continues like the narration of Hadhrat Abdullaah bin Ukaym, but with the addition: "There is no good in the speech that is not said with the intention of pleasing Allaah, there is no good in the wealth that is not spent in the path of Allaah, there is no good in the person whose foolishness dominates his forbearance and **there is no good in the person who fears the condemnation of a critic when carrying out a command of Allaah."** (2)

The Narration of Tabari Concerning Hadhrat Abu Bakr رضي الله تعالى عنه's Lecture about Taqwa and about taking Lessons from the Past

Hadhrat Aasim bin Adi reports a lecture that Hadhrat Abu Bakr رضي الله تعالى عنه delivered. While the first part is like the one already narrated, this narration states that Hadhrat Abu Bakr رضي الله تعالى عنه stood up again and after praising Allaah yet again, he said, "Verily Allaah accepts only those actions done solely to please Him, **so ensure that your intention for all your actions is solely for Him.** You must

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.35).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.36). Tabraani has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.342) with more detail on the narrators.

know that every act that you do sincerely for Allaah represents an act of obedience, a sin that you have been saved from, an instalment that you have paid (towards the Aakhirah) and an advance payment that you send ahead from these transitory days to others that are eternal. It will therefore be there for the time when you will be most in need of it.

O servants of Allaah! Take lessons from those who have died from amongst you and think about those who had lived before you. Where were they yesterday and where are they today? Where are all the tyrants? Where are those who were famous in battle, in conquests and whenever wars raged? **Time has humbled them, their bones have decayed and people have stopped talking about them.** Remember that indecent women are for indecent men and indecent men are for indecent women. Where are the kings who had erected monuments on earth and had cities built? They are far away, have been forgotten about and are non-entities today. Listen well! While their passions have long been cut off and they have passed on, their sins will still remain theirs but their worldly possessions have gone to others. We have been left as their successors and we will be saved only if we take lesson from them. However, if we allow ourselves to be deceived, we will be just like them. Where are all the handsome and attractive people who were so enamoured by their youth? They have become dust and now regret their overindulgence. Where are those who erected cities, fortified them with high walls and built spectacular wonders? They had left it all behind for their successors. So there are their dwellings standing in ruins while they are in the darkness of their graves. Do you hear any of them or even a whimper from them? Where are all the children and brothers that you knew? Their prescribed terms caught up with them so they reached the actions they sent ahead (to the Aakhirah) and have settled there. They now live after death in either a place of ill fortune or a place of good fortune. Listen well! Allaah has no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. Remember that you are servants who will be rewarded and **whatever is with Allaah can be attained only by being obedient to Him.** There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah." (1)

A Comprehensive Lecture that Hadhrat Abu Bakr رضي الله تعالى عنه Delivered

Hadhrat Moosa bin Uqba reports that when he delivered a lecture, Hadhrat Abu Bakr رضي الله تعالى عنه would say, "All praise belongs to Allaah the Rabb of the universe. I praise Him, seek his assistance and ask Him for honour after death because my death and yours have drawn very close. I testify that there is none worthy of worship but the One and Only Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. Allaah sent him with the truth, as a giver of glad

(1) Tabari (Vol.2 Pg.460).

tidings, a warner and an illuminating lantern. Allaah sent him to warn the living and so that the proof may be established against the Kuffaar. Whoever obeys Allaah and His Rasool ﷺ has been rightly guided and whoever disobeys them has strayed far off the path.

I strongly advise you to adopt Taqwa and to hold fast to Allaah's commands that He has ordained for you and to which He has directed you. The most comprehensive guidance of Islaam after the Kalimah of sincerity is to listen to and obey the people whom Allaah has appointed to take charge of your affairs (your leaders). The person who obeys the leader who enjoins good and forbids evil shall be successful and has fulfilled his responsibility. I must also warn you against following your desires. Successful is the person who is saved from his whims, from greed and from anger. You must also stay away from pride, for what pride can one have when one is created from sand and shall be returning to sand where worms shall consume his body? What pride can he have when he is alive today and shall be dead tomorrow? **Act from day to day and from hour to hour, save yourselves from the curse of the oppressed one and count yourselves amongst the dead.**

Persevere, because all actions are achieved through perseverance and be vigilant because vigilance is truly beneficial. Continue carrying out good deeds because such deeds are accepted, beware of the punishment that Allaah has warned you about and hasten to the mercy that Allaah has promised you. **Make an effort to understand and Allaah will make you understand, make an effort to stay away (from wrong) and Allaah will save you from it.** Allaah has explained to you what it was that destroyed those before you and what it was that caused others to be rescued. **Allaah has also detailed what is Halaal and what is Haraam and which actions He likes and which ones He does not like.** Remember that I shall never compromise on what ensures your and my welfare. It is Allaah from Whom we seek assistance because there is no power or might except with Allaah.

Listen well! Whenever you do something sincerely for Allaah, you are obeying Allaah, safeguarding your share (of rewards in the Aakhirah) and becoming the envy of others. The deeds you carry out apart from the Faraa'idh, you will be sending ahead of you (to the Aakhirah) as Nawaafil and there you will receive back in full every advance payment you made and given your reward at a time when you will be most in need of it.

O servants of Allaah! You must also think about your friends and brothers who have passed on. They have reached the actions they sent ahead and there that they shall abide. After their deaths, they have now settled either in a place of good fortune or one of ill fortune. Allaah has no partner and no family ties with any creation because of which He would give them some good or avert any evil from them. This will happen purely due to obedience to Him and by carrying out His commands. There is no good in the good that is followed by entry into Jahannam and there is no difficulty in the difficulty that is followed by entry into Jannah. This much I have to say and I seek Allaah's pardon for myself and for all

of you. Send salutations to your Nabi ﷺ. May peace be on him as well as Allaah's mercy and blessings." (1)

The lecture Hadhrat Abu Bakr رضي الله تعالى عنه delivered About the condition in the Aakhirah of the person who Was Ungrateful for the Bounties of Allaah

Hadhrat Yazeed bin Haaroon reports that Hadhrat Abu Bakr رضي الله تعالى عنه once delivered a lecture saying, "(On the Day of Qiyaamah) A person will be brought forward upon whom Allaah had showered His bounties. Allaah had given him plenty of sustenance and a healthy body, yet he was ungrateful for these bounties (and did not thank Allaah by being obedient to Allaah). He will be made to stand before Allaah and asked, "What have you done for this day? What deeds have you sent ahead for yourself?" Finding that he had not carried out any good deed, he will weep so much that all his tears would be exhausted. He will then be taunted and humiliated so much for not obeying Allaah that he will start to cry tears of blood. Thereafter, he will again be taunted and humiliated so much that he will (start biting his nails and eventually) eat his hands up to the elbows. Then too, he will be further taunted and humiliated so much for not obeying Allaah that he will scream and cry so much that his eyeballs will (pop out and) fall to his cheeks. Each eye will then be three miles long and three miles wide. Yet again he will be taunted and humiliated so much that he will cry, 'O my Rabb! Send me to Jahannam and relieve me of standing here.' It is about this that Allaah says:

﴿اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ؕ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ۝﴾ (سورة توبه: آيت ٦٣)

'Whoever opposes Allaah and His Rasool ﷺ shall have the fire of Jahannam *(as his punishment)*, where he shall live forever? That is the extreme humiliation.'" {Surah Taubah, verse 63} (2)

Various lectures that Hadhrat Abu Bakr رضي الله تعالى عنه delivered

Hadhrat Muhammad bin Ibraheem bin Haarith narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once delivered a lecture to the people saying, "I swear by the Being Who controls my life that if you have Taqwa and do good deeds, it will not be long before the time arrives when you will eat bread and butter to your fill." (3)

Hadhrat Zubayr رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once delivered a lecture saying, "O people! **Have shame before Allaah** تبارك وتعالى. I swear by the Being Who controls my life that out of shame before my Rabb تبارك وتعالى **I always have a cloth covering my head whenever I go out to relieve myself.**" (4)

(1) Ibn Abi Dunya in his Kitaabul Hadhr and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).
(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.246).
(3) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.206).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.34). Ibn Mubaarak, Rustah, Ibn Abi Shaybah and Kharaa'iti have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.306).

Hadhrat Ibn Shihaab reports that during one of his sermons, Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه said, "Have shame before Allaah تبارك وتعالى. I swear by Allaah that out of shame before my Rabb, since the day I pledged allegiance to Rasulullaah صلى الله عليه وسلم, I have always had a cloth covering my head whenever I go out to relieve myself." (1)

Hadhrat Abu Bakr رضي الله تعالى عنه once stood on the pulpit and started to weep, saying, "It was during the first year that Rasulullaah صلى الله عليه وسلم stood on the pulpit and started to weep. He then said, 'Ask Allaah for forgiveness and well-being because **well-being is the best thing that a person can be granted after conviction.**'" (2)

Hadhrat Aws رضي الله تعالى عنه narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once delivered a sermon saying, "It was during the first year that Rasulullaah صلى الله عليه وسلم stood where I am standing and said, 'Ask Allaah for forgiveness and well-being because well-being is the best thing that a person can be granted after conviction. **You must also ensure that you adhere to speaking the truth because it is coupled with righteousness and the two will lead to Jannah.** You must also ensure that you refrain from lying because it is coupled with sinfulness and the two will lead to Jahannam. Never foster jealousy between you, never have hatred for each other, never sever family ties and never turn your backs to each other. O servants of Allaah! You must rather be brothers as Allaah has commanded you.'" (3)

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazm reports that Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه once delivered a lecture to them saying, "Rasulullaah صلى الله عليه وسلم once told us **to seek Allaah's protection from hypocritical humility.** When the Sahabah رضي الله تعالى عنهم asked what hypocritical humility was, Rasulullaah صلى الله عليه وسلم explained that it occurred **when the body appeared to be humble but there lurked hypocrisy in the heart.**" (4)

Hadhrat Abul Aaliya narrates that Hadhrat Abu Bakr رضي الله تعالى عنه once delivered a lecture to them saying, "Rasulullaah صلى الله عليه وسلم once said, "The traveller will perform two Rakaahs salaah while the resident will perform four. While Makkah is my place of birth, Madinah is my place of migration. Therefore, when I leave for Makkah from Dhul Hulayfah, I shall perform two Rakaahs salaah until I return (to Madinah)." (5)

Hadhrat Abu Dhamra narrates that in one of his lectures to the people, Hadhrat Abu Bakr رضي الله تعالى عنه praised Allaah and then said, "You people will soon be conquering Shaam. You will then arrive in a fertile land where you shall fill yourselves with bread and olive oil. Masaajid will also be built for you there. You should therefore never let Allaah know that you go to these Masaajid only in vanity because they are built expressly for Allaah's remembrance." (6)

Hadhrat Anas رضي الله تعالى عنه reports, "When Hadhrat Abu Bakr رضي الله تعالى عنه delivered lectures to us, he would mention how man is created. He would say, 'When he is born,

(1) Ibn Hibbaan in his Rowdhatul Uqalaa, as quoted in *Kanzul Ummaal* (Vol.5 Pg.124).
(2) Tirmidhi and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.233).
(3) Ahmad, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.291).
(4) Hakeem, Askari and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.229).
(5) Abu Nu'aym in his *Hilya* and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).
(6) Ahmad in his Zuhd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

man has to twice pass through the urinary passage.' He would make this point clear until each of us would regard himself as being impure (thereby expelling pride from our hearts)." (1)

In the chapter discussing Jihaad, the lectures of Hadhrat Abu Bakr رضي الله تعالى عنه have already passed in which he encourages the Muslims to fight the Murtaddeen, to fight in Jihaad and to march against the Romans. His lecture to the Muslims before they marched to Shaam has also been reported there. His lectures have also been quoted in the chapter discussing the importance that the Sahabah رضي الله تعالى عنهم gave to unity. Here, his lecture warning against conflict has been quoted, as well as his lecture confirming the demise of Rasulullaah ﷺ and concerning holding fast to Deen. Also quoted is his lecture about Khilaafah being for the Quraysh, his lecture in which he excused himself from being the Khalifah, his lecture about refusing to pledge allegiance and his lecture about the qualities of a Khalifah. The chapter discussing enjoining good and forbidding evil also quotes his lecture that explains the meaning of the verse:

﴿لَا يَضُرُّكُمْ مَّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط﴾ (سورة مائده: آيت ۱۰۵)

He who has strayed *(from the truth)* cannot harm you when *(as long as)* you are rightly guided *(obeying Allaah's commands)*. {Surah Maa'idah, verse 105}

The Lectures of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه

His lecture after Burying Hadhrat Abu Bakr رضي الله تعالى عنه

Hadhrat Humayd bin Hilaal reports from someone who was present for the burial of Hadhrat Abu Bakr رضي الله تعالى عنه that after Hadhrat Umar رضي الله تعالى عنه had finished with the burial, **he dusted off the sand from his hands. Standing where he was,** he then delivered a lecture saying, "Allaah is testing you with me and me with you (by making me your leader) and has kept me alive after my two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه). By Allaah! It will never be that any of your matters are presented before me (to be settled) and is then done by anyone other than myself. It will also never happen that something happens in my absence and I am then negligent in settling it with integrity. **When people behave well, I shall be good to them, but when they do evil, I shall punish them."**

The man reporting the narration says, "By Allaah! This was exactly what Hadhrat Umar رضي الله تعالى عنه did until the day he departed from this world." (2)

His Lecture the day he became the Khalifah

Hadhrat Sha'bi narrates that when Hadhrat Umar رضي الله تعالى عنه became the Khalifah, he ascended the pulpit and said, "Allaah should never see me considering myself

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.8 Pg.205).
(2) Ibn Sa'd (Vol.3 Pg.275).

worthy of sitting where Abu Bakr رضي الله تعالى عنه sat." **He then climbed a step lower and** after duly praising Allaah, he said, "Recite the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. **Weigh yourselves before you are weighed** and beautify yourselves (with good deeds) for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him. Remember that no one has such a right over you that compels you to obey him while disobeying Allaah. Take note that in respect of the wealth of Allaah (public funds), I regard myself to be like the guardian of an orphan. I shall therefore stay away from it if I have sufficient means and will use it within reason if I am ever in need of it." (1)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said the following in his sermon: **"Take reckoning of yourselves before your reckoning is taken** (on the Day of Qiyaamah), because it (the reckoning you take of yourself) is easier. Weigh yourselves before you are weighed for the great presentation on the day you will be presented before Allaah and nothing of yours will be hidden from Him." (2)

The Lecture Hadhrat Umar رضي الله تعالى عنه gave About how he Knew the Conditions of People and about other Matters

Hadhrat Abul Firaas reports that Hadhrat Umar رضي الله تعالى عنه once delivered a lecture saying, "O people! We knew you people well when Rasulullaah صلى الله عليه وسلم was in our midst because it was a time when revelation descended and Allaah used to inform us about your condition. Take note however that Rasulullaah صلى الله عليه وسلم has left and revelation has ceased. Therefore, we now get to know you only in the manner we shall be stating to you: Whoever displays good behaviour, we shall think good of him and love him for the good. On the other hand, whoever displays evil behaviour, we shall think negatively of him and dislike him for his evil ways. Your secret affairs lie between you and your Rabb (and only He can judge you by them). There was a time when I was certain that whoever recited the Qur'aan did so to please Allaah and to attain what (reward) is with Him. However, I have since come to realise that lately some people recite the Qur'aan to attain that which is with the people. You must therefore aspire to please only Allaah when reciting the Qur'aan and when carrying out any good deeds. Take note also that I do not dispatch my governors to you to beat you or to take away your wealth. **I am sending them only to educate you in your Deen and in the Sunnah practices.** Whoever receives treatment other than this, should take the matter up with me and I swear by the Being Who controls my life that reparation shall be done. You must never hit Muslims because this will humiliate them and never prevent them from returning home after their shifts in guarding the state borders because this will cast them into difficulty. You should also not deny them

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.210). Fadhaa'ili has reported a similar narration, as quoted in Riyaadhun Nudhrah (Vol.2 Pg.89).

(2) Ibn Mubaarak, Sa'eed bin Mansoor, Ahmad in his *Zuhd*, Ibn Abi Shaybah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

their rights because this would lead them to show ingratitude. Do not make them set up camp in a dense forest because this would lead to their destruction (when they fall prey to the enemy taking advantage of the ample cover)." (1)

Hadhrat Umar رضي الله تعالى عنه Delivers a Lecture Preventing people from Making Dowries Expensive and from openly stating who is a Martyr

Hadhrat Ibnul Ajfaa reports that Hadhrat Umar رضي الله تعالى عنه once said the following in his lecture: "Take note that you should not inflate the dowries of your women because had this been an act of honour in this world and an act of Taqwa in Allaah's sight, Nabi ﷺ would have been most entitled to it. However, **Rasulullaah ﷺ never gave any of his wives a dowry of more than twelve Awqiya and did not receive more than this as dowry for any of his daughters either.** What is happening is that some of you inflate the dowry so much that the husband (when unable to pay) fosters hatred for her in his heart, saying, 'It is because of you that I have been burdened with a water-bag hung around my neck.' Another aspect I wish to discuss is that when someone is killed in your battles, you say that he has been killed as a martyr or has died as a martyr. However, it is very possible that in the interests of conducting trade, he has stored away some gold or silver at the back of his animal or in his carriage. You should therefore not make such bold statements but rather say what Rasulullaah ﷺ used to say; **'Whoever is killed or dies in the path of Allaah shall be in Jannah.'"**(2)

Hadhrat Masrooq narrates that Hadhrat Umar رضي الله تعالى عنه once mounted the pulpit and said, "O people! What is this inflation of dowries for your women when the **dowries** common amongst Rasulullaah ﷺ and his Sahabah رضي الله تعالى عنهم were **in the region of four hundred Dirhams and less.** Had inflated dowries been a sign of Taqwa in Allaah's sight or a mark of honour, you people would have never beaten Rasulullaah ﷺ and his Sahabah رضي الله تعالى عنهم to it (they would have been first to implement it)." (3)

Some versions of this lecture have already been quoted in the chapter discussing marriage.

The Lecture of Hadhrat Umar رضي الله تعالى عنه Prohibiting Discussions on Predestination

Hadhrat Umar رضي الله تعالى عنه was in Jaabiya when he delivered a lecture. After duly praising Allaah, he said, "There can be none to mislead the one whom Allaah guides and none can guide the one whom Allaah misleads." **A priest who was in front of Hadhrat Umar رضي الله تعالى عنه then said something in Persian.** When Hadhrat

(1) Ahmad, Ibn Sa'd, Musaddad, Ibn Khuzaymah, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.209). Haythami (Vol.5 Pg.211) has commented on the chain of narrators. Haakim (Vol.4 Pg.439) states that the report is from reliable sources and this is confirmed by Dhahabi.

(2) Abdur Razzaaq, Tayaalisi, Ahmad, Daarmi, Tirmidhi, Abu Dawood, Nasa'ee, Ibn Maajah and others.

(3) Sa'eed bin Mansoor and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.8 Pg.258).

Umar رضي الله تعالى عنه asked a translator to translate what he had said, the translator said, "He is of the opinion that Allaah does not mislead anyone." "You are wrong, O enemy of Allaah!" Hadhrat Umar رضي الله تعالى عنه exclaimed, **"It was Allaah Who created you, Who misled you and will enter you into Jahannam if He so pleases. Had you not entered into a treaty (with the Muslims), I would have had you executed."**

Hadhrat Umar رضي الله تعالى عنه then said, "When Allaah created Hadhrat Aadam عليه السلام, He spread out his progeny. Allaah then recorded who the people of Jannah shall be and the actions they will carry out. Thereafter, Allaah also recorded who the people of Jahannam shall be and the actions they will carry out and said, 'These are for this (Jannah) and those for that (Jahannam).' The people then dispersed (on earth) and now they dispute about predestination." (1)

Hadhrat Abdur Rahmaan bin Abzah narrates that when someone reported to Hadhrat Umar رضي الله تعالى عنه that some people were disputing about predestination, he stood up to deliver a lecture saying, "O people! The nations before you were destroyed when they disputed about predestination. I swear by the Being Who controls Umar's life that **if I have to hear about any two persons disputing about predestination,** I shall have them both executed." The people then stopped disputing about predestination and no one discussed the matter until a group in Shaam started to dispute about it during the time of Hajjaaj." (2)

His Lecture at Jaabiya

Hadhrat Baahili narrates that when he arrived in Shaam, Hadhrat Umar رضي الله تعالى عنه stood up to deliver a lecture in Jaabiya. He said, "Learn the Qur'aan and you will be noted for it. Practise its teachings and you will be amongst its bearers. Remember that no person who has a right over you has reached such a status that compels you to obey him while disobeying Allaah. You should also take note that speaking the truth and advising a senior can never draw your death any closer nor distance any of your sustenance. Remember that there is a barrier between a servant and his sustenance. If he is patient, his sustenance will come to him but if he charges towards it (not caring whether he is earning Halaal or Haraam), he will rupture the barrier and find nothing more than his sustenance (that has been predestined for him). **Train your horses, practise archery, use the Miswaak, live lives of simplicity and avoid the behaviour of the non-Arabs.** Avoid the company of tyrants, never allow a cross to be raised in your midst and never sit at a table where wine is served. **You must also not enter public baths without a lower garment and never permit your women to enter them because none of this is permissible.**

After entering the lands of the non-Arabs and entering into a pact with them, avoid earning your living in any manner that will prevent you from returning to your land because you will soon be required to return. Avoid bringing humiliation to yourselves and ensure that you stay with Arab animals and that

(1) Abu Dawood in his Kitaabul Qadariyyah, Ibn Jareer, Ibn Abi Haatim and others.
(2) Laalkaa'ee, Ibn Asaakir and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.86).

you take them wherever you go. Remember that wine can be made from three substances; from raisins, honey and dates. When any of these ferments (and becomes intoxicating), they are regarded as wine and are not permissible. You must also take note that there are three types of person whom Allaah shall not purify, shall not even look at (with mercy) and will not allow to be brought close to Him. They shall be inflicted with a painful punishment. (The first is) The person who pledges allegiance to his leader solely for worldly gain. He is therefore loyal to the pledge only if he receives some worldly benefit, otherwise not. (The second is) The person who leaves with his merchandise after the Asr salaah and (falsely) swears in the name of Allaah that he purchased it at a certain price (which he did not). Because of this oath, he then manages to sell the goods. (The third is a person who owns a watering place in a parched land and refuses water to travellers[1]). Verbally abusing a Muslim is a grave sin and physically abusing him leads to kufr. It is also not permissible to sever relations with your (Muslim) brother for more than three days. Furthermore, the person who approaches a sorcerer, a fortune-teller or an astrologer and then believes what they say has disbelieved what has been revealed to Muhammad ﷺ."[2]

A most Comprehensive Lecture that Hadhrat Umar رضي الله تعالى عنه Delivered at Jaabiya

Hadhrat Moosa bin Uqba reports that the following is the lecture that Hadhrat Umar رضي الله تعالى عنه delivered at Jaabiya:

"After praising Allaah and sending salutations to Rasulullaah ﷺ, I wish to advise you to fear that Allaah Who shall remain alive forever while everything else shall perish. It is by obedience to Him that His friends are honoured and it is by disobeying Him that His enemies wander astray. None has any excuse for carrying out a misdeed that he regards as an act of virtue just as there is no excuse for the person who does not carry out an act of virtue, thinking it to be a misdeed. The matters that most need the attention of a ruler are those duties that his subjects owe to Allaah. These are the responsibilities of Deen that Allaah has guided them to carry out. Our duty (as rulers) is only to instruct you to do those acts of obedience that Allaah has commanded you to do and to forbid you from carrying out those acts of disobedience that Allaah has forbidden you from. Furthermore, we need to establish the commands of Allaah تبارك وتعالى amongst those of you who are nearby and those far off without a concern for those who wish to bend the truth.

I am aware of the fact that there are many people who entertain hopes in their Deen, saying that they will perform salaah with those who perform salaah, that they will strive in Jihaad with the Mujaahideen and adopt the prestige of making Hijrah. They however do this without fulfilling the rights of these acts. Remember that Imaan is not achieved by mere superficial dressing. There are times for salaah that Allaah has specified and they will not be correct at any other times.

(1) *Targheeb wat Tarheeb*, narrated by Hadhrat Abu Hurayrah رضي الله تعالى عنه.
(2) Adani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

The time for the Fajr salaah is when night draws to an end and food and drink become Haraam for the fasting person. Give this salaah its due share of the Qur'aan (recite lengthy portions of the Qur'aan during this salaah). The time for the Zuhr salaah starts when the heat is intense and the sun crosses the meridian. It then lasts until your shadow equals your height. This is usually the time when a person takes his siesta. In winter however, it should be performed when the sun shines on your right eyebrow after crossing the meridian (i.e. wait a while even after it crosses). The salaah should be performed with all the necessary conditions that Allaah has stipulated in the wudhu, the Ruku and the Sajdah. These have been ordained so that one does not sleep through the salaah (is not unaware and oblivious of what he is doing).

The time for the Asr salaah is while the sun is still bright and clear and before it starts to turn yellow. It is equal to the time in which a person rides a slow camel for two Farsakh (six miles) before the sun sets. Now the time for the Maghrib salaah starts when the sun sets and the fasting person terminates his fast and the time for the Isha salaah starts when the night becomes completely dark. This is between the time that the redness in the sky disappears and a third of the night passes. May Allaah never awaken the person who sleeps before that (without performing his salaah). These are the times of the salaahs, as Allaah says:

﴿إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتَابًا مَّوْقُوْتًا ۝﴾ (سورة نساء: آيت ۱۰۳)

Indeed salaah has been made obligatory for the Mu'mineen at fixed hours *(and can therefore not be postponed)*. {Surah Nisaa, verse 103}

There are people who claim that they have migrated when they have actually not done so because **the true Muhaajir is he who migrates away from sin.** Then there are those who claim that they have waged Jihaad whereas **true Jihaad in the path of Allaah is fighting the enemy and refraining from Haraam.** There have also been people who fight well in battle but in doing so they have no intention of attaining rewards nor do they remember (pleasing) Allaah. Being killed is merely one of the many means of death and every slain person will be judged according to the reasons for which he was killed (he will therefore be regarded as a martyr only if he was killed while attempting to uplift the Deen of Allaah). There are those who fight because they are naturally courageous and who therefore come to the rescue of those they know and those they do not know. Then there are those who are naturally so cowardly that they will surrender their own parents to the enemy whereas even a dog will bark in defence of its family.

Remember that fasting is an extremely sacred act and causing any harm to the Muslims should also be avoided while fasting just as eating, drinking and sensual pleasures are forbidden. This is a complete fast. Remember also that the zakaah that Rasulullaah ﷺ has made Fardh (by the instruction of Allaah) should be paid with a happy heart and must never be regarded as a favour to the recipient. Understand the advices you are given because **the ransacked person is one whose Deen is ransacked. The fortunate person is he who learns from the**

experiences of others while the unfortunate one has been decreed as such since the time he was in his mother's womb. The worst of things are those that have been fabricated. **Remember that moderation in practising the Sunnah is better than exerting oneself in practising Bid'ah.** Indeed, people have a natural dislike for their rulers, so I seek Allaah's protection from Him finding me or you with malice ingrained within us. I also seek Allaah's protection from Him finding us following our whims and giving preference to this world (over the Aakhirah). I fear that you should incline to the ways of those who oppress themselves, **so you should never content yourselves to be with those who have been granted wealth.**

Hold fast to this Qur'aan because it is filled with light and healing powers, whereas everything else is filled only with misfortune. I have fulfilled my responsibilities to your affairs that Allaah تبارك وتعالى has made me responsible for and I have advised you in your best interests. We have fixed your allowances (from the state treasury), prepared your armed forces, stipulated the places where you will be engaging in military operations and specified the locations of your military camps. We have even been very accommodating in the shares of the booty you receive from the battles you fight. You therefore have no objections to present before Allaah. In fact, objections can well be brought against you. I have had my say and seek Allaah's forgiveness for myself and for you all." (1)

Another narration states that **Hadhrat Umar رضي الله تعالى عنه appointed Hadhrat Ali رضي الله تعالى عنه as his deputy** and then left Madinah by horseback so that he could travel faster. When he reached Jaabiya, he dismounted and delivered an eloquent lecture there. Amongst the things he said was the following: "O people! **Ensure that your private lives are in order and your public lives will automatically follow suit.** Work for your Aakhirah and your matters in this world will be seen to (by Allaah). Remember that no man has a living father between himself and Aadam عليه السلام who can be of assistance to him at the time of death, neither has he any pact with Allaah (that will ensure his salvation). The person who wished to have the path to Jannah made apparent to him should stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual and stays far from two united persons. **None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them (encouraging them to sin).** The true Mu'min is he whose good deeds please him and whose sins bother him." The narrator states that this was Hadhrat Umar رضي الله تعالى عنه's lecture that he has condensed into a few words. (2)

Hadhrat Umar رضي الله تعالى عنه's Lecture at Jaabiya which he Quoted from Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that in his lecture to the people at Jaabiya, Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Just as I am standing before

(1) *Kanzul Ummaal* (Vol.8 Pg.210).
(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.56).

you here, Rasulullaah ﷺ once stood up to address us saying, **'Accept this advice to treat my Sahabah رضي الله تعالى عنهم well as well as those to come after them and then those after them.** Thereafter a time will come when lying will be so widespread that a person will be prepared to offer testimony before being even asked to do so. **Whoever wishes to attain to the very heart of Jannah must stick with the greater body of united Muslims because Shaytaan always preys on the lonesome individual while staying far from two united persons.** None of you should ever be alone with a (non-Mahram) woman because Shaytaan will be the third person with them. The person whose good deeds please him and whose sins bother him is a true Mu'min." (1)

Hadhrat Suwayd bin Ghafala narrates that in an address to the people at Jaabiya, Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Rasulullaah ﷺ forbade (men from the) wearing of silken garments unless it be (an insignificant quantity such as) the equivalent of three or four fingers." Hadhrat Umar رضي الله تعالى عنه then indicated with his hand to elucidate. (2)

Hadhrat Umar رضي الله تعالى عنه's Lecture at Jaabiya when he Intended to Return when the Plague Broke out

In his report detailing Hadhrat Umar رضي الله تعالى عنه's arrival (in Shaam) after the outbreak of the plague in Amwaas at the end of the year 17 A.H., Hadhrat Sayf reports that it was just before his departure back to Madinah that Hadhrat Umar رضي الله تعالى عنه addressed the people in the month of Dhul Hijjah. After duly praising Allaah, Hadhrat Umar رضي الله تعالى عنه said, "Listen well! I have been entrusted to your affairs and have fulfilled my responsibilities towards your affairs as commanded by Allaah. By the will of Allaah, we have exercised justice between you as far as your shares of the booty are concerned and as far as your military camps and sites of battle are concerned. We have conveyed to you everything you are entitled to, amassed armed forces for you, demarcated your borders, built towns for you and generously given you your shares of the booty and everything you fought for in Shaam. We have also allotted your rations, allowances and shares of the booty. **If anyone knows of anything worth doing, he should inform us accordingly and we shall Inshaa Allaah comply.** There is no strength (to do good) except with Allaah." (3)

Two Lectures that Hadhrat Umar رضي الله تعالى عنه Delivered when he Became Khalifah and his Explanation of the Rights his Subjects have over Him

Hadhrat Urwa bin Zubayr رضي الله تعالى عنه and others have reported after duly praising Allaah, Hadhrat Umar رضي الله تعالى عنه reminded the people about (the greatness of) Allaah تبارك وتعالى and about the Day of Qiyaamah. Thereafter, he said, "O people! I

(1) Ahmad (Vol.1 Pg.18).
(2) Ahmad (Vol.1 Pg.51).
(3) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.79).

have been appointed over you and I would have never accepted the post had it not been for the hope that I may develop into one who is the best for you, the strongest for you and the most powerful for you when tackling matters of importance to you. **Merely waiting for reckoning concerning my administration of your rights is enough to worry and depress Umar because it will be judged how I took up the matters, how I handled them and how I have been treating you.** It is from my Rabb that I seek assistance because Umar has neither any strength nor strategy if the mercy, assistance and help of Allaah تبارك وتعالى was not there for him." (1)

Another narration states that Hadhrat Umar رضي الله تعالى عنه said the following in his lecture: "Allaah تبارك وتعالى has appointed me to be in charge of your affairs. Although I know what is most beneficial for you from all that which is before you, I still seek Allaah's help in making the decision. I beseech Allaah to watch over me when doing this just as He watches over me at other times. I also ask Him to inspire me to exercise justice when distributing things amongst you as He has commanded me to do. I am merely an average Muslim and a weak servant unless Allaah comes to my aid. **The post of Khilaafah that I have been entrusted with will not alter my character in any way,** Inshaa Allaah (because I understand well that) all grandeur belongs to Allaah تبارك وتعالى and His servants have no stake to it. None of you should therefore say that Umar has changed since becoming the Khalifah. I know what truly lies within me and I will come forward to inform you of it (I will not defend my wrongs). Therefore, any person who has a need, who feels wronged or wants to object about any facet of my character, should come to me (to redress matters) because I am merely a normal person amongst you (and am prone to err).

You should adhere to Taqwa in your private and public lives and when dealing with affairs that are sacred and that impact upon your honour. At the same time, ensure that you fulfil the duties that are binding upon you. None of you should ever goad others into bringing their cases to me (thinking that I will certainly rule in their favour) because no pact exists between me and anyone else (forcing me to rule in his favour). **I love you to be on the right and hate to rebuke you.** You are a people whose majority reside in Allaah's cities and people living in cities usually have no plantations or milk-giving animals. They therefore have no access to these necessities apart from what Allaah brings to them. Allaah has promised you tremendous honour and I shall be questioned about the trust given to me and about the post I occupy. Inshaa Allaah, **I shall personally tend to matters that are before me without appointing anyone else to do it.** However, I cannot tend to matters that are far from me without the **assistance of trustworthy persons who are well-wishers to the masses.** Inshaa Allaah, I shall never entrust my duties to anyone else apart from such (trustworthy and well-wishing) men." (2)

(1) Ibn Jareer Tabari in his Taareekh (Vol.3 Pg.281).
(2) Ibn Jareer Tabari in his Taareekh (Vol.3 Pg.281).

Hadhrat Umar رضي الله تعالى عنه's Lecture Concerning Wishing well for his Subjects and the Rights they have over him

After praising Allaah and sending salutations to Rasulullaah ﷺ, Hadhrat Umar رضي الله تعالى عنه once said the following in his lecture, "O people! Some instances of greed lead to poverty and some instances of losing hope lead to independence. You people stockpile food that you will never eat and entertain hopes that you will never reach whereas in this place of deception you have been granted respite (to live only until the time of your death). During the time of Rasulullaah ﷺ, you were apprehended by means of revelation. Therefore whoever hid something (evil) was apprehended for what he hid and whoever made something public was apprehended for that. (However nowadays) You must make public your best behaviour because only Allaah knows what is in your heart. Whoever makes something (evil) apparent to us and then claims that what is in his heart is good, we shall not believe him. **We shall therefore have a good opinion of only those people whose public behaviour is good (and not of those whose public behaviour is evil).** Remember that in so many cases, the miserliness coupled with greed is a sign of hypocrisy, so make sure that you spend generously (in Sadaqah). (Allaah says:)

﴿وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

(سورة تغابن: آيت ١٦)

Spend *(in charity for Allaah's pleasure)* for this is best for you. Those who are protected *(by Allaah)* from the miserliness *(and accompanying greed)* of their souls are indeed the successful ones. {Surah Taghaabun, verse 16}

O people! Make your places of eternal residence good, reconcile matters between yourselves, fear Allaah your Rabb and **never allow your women to wear the fine white Egyptian cloth because since it does not conceal well, it reveals the features of the body.** O people! I wish that I attain salvation without any sin against me nor any rewards in my favour. I also hope that, Inshaa Allaah, I am always able to exercise what is right, whether I live for a long while or for a short period amongst you. I also hope that every Muslim receives the wealth due to him from Allaah's riches, even though he may be sitting in his house, without him having to do anything or even tiring himself for a single day. Ensure that you set right the wealth that Allaah has blessed you with (by ensuring that you earn only what is Halaal). **Remember that a little done with gentleness is better than a lot done with harshness.** Being killed is a means of death that both the righteous and sinful attain while the martyr is the one who intends earning rewards (from Allaah). When any of you intends purchasing a camel, he should look for one that is tall and large and then strike it with his staff. If he then finds that it is bright, he should buy it." (1)

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.282).

The Historic Lecture Hadhrat Umar رضي الله تعالى عنه Delivered concerning Allaah's Bounties on the Muslims and Encouragement to Express Gratitude for the Same

Hadhrat Urwa رضي الله تعالى عنه and others have narrated that in one of his lectures, Hadhrat Umar رضي الله تعالى عنه said, "Indeed Allaah is Pure and free from all blemishes and it is necessary for you to express gratitude to Him by praising Him. Without your asking for or aspiring for them, Allaah has shown you many proofs of the honour that He has bestowed upon you in this world as well as in the Aakhirah. When you were nothing, Allaah created you (as human beings) for Himself and for worshipping Him even though He had all the power to make you into a creation of a much inferior type. He has placed the rest of creation at your service, something that He has not done for any other creation. In addition to this (Allaah says):

﴿سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ﴾

(سورة لقمان: آيت ٢٠)

Allaah has placed at your service whatever is in the heavens and whatever is in the earth, and that He has showered His visible and hidden favours on you *(favours that are perceived both by one's senses and by one's intellect).* {Surah Luqmaan, verse 20}

Allaah also carries you on land and at sea and provides your sustenance so that you may be grateful. Furthermore, Allaah has blessed you with hearing and sight. Amongst the bounties that Allaah has bestowed upon you are those that He has blessed all mankind with as well as those that He has granted only to those belonging to your Deen. All of these bounties, be they the universal ones as well as the exclusive ones, have all fallen to your lands, during your time and amongst your kind. Each of these bounties given to a single individual is such that if given to all of mankind, they would get tired showing gratitude for it and fulfilling the rights of this gratitude would be much too difficult for them unless Allaah assists them and they do so with Imaan in Allaah and in His Rasool ﷺ. You have been appointed as vice-gerents on earth and have authority over its people. Allaah has assisted your Deen and apart from two groups of people, there remains no other group that is opposed to your Deen. The first of the two is the group of people who have been made subservient to Islaam and the Muslims and who pay the Jizyah (they are the Dhimmi people -non-Muslims living in a Muslim country). They labour at their occupations, toil hard and spend the sweat on their brows. While they have the responsibility of doing the hard work, the benefits of their efforts come to you. The second group comprises of those people who are waiting day and night for Allaah's armies to attack them and whose hearts Allaah has filled with terror. They have no sanctuary, no place of safety and nowhere to run to from where they can be saved. Allaah's armies have started military

offensives against them and set up camp in their territory.

With the permission of Allaah, you are enjoying good lives, an abundance of wealth, a steady stream of reinforcements and impregnable borders. In addition to all of this, you have the priceless bounty of collective well-being, better than which the Ummah as a whole has never had since the dawn of Islaam. Only Allaah is to be praised that at the same time, you are enjoying military victories in every country. The gratitude of the grateful ones, the Dhikr of those engaged in Dhikr and all the efforts of those exerting themselves can scarcely fulfil the rights of the gratitude owing to Allaah for these bounties that cannot be counted and which cannot be appreciated to their fullest extent. Of course, this is possible only with the assistance, mercy and grace of Allaah. We ask Allaah besides Whom there is none worthy of worship and Who has granted us all of this, that He blesses us with the ability to obey Him and to hasten to do everything that will please Him.

O servants of Allaah! Think about Allaah's bounties when alone and even in your gatherings of two persons to have Allaah's bounties completed upon you. Allaah said to Moosa عليه السلام:

﴿اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ﴾ (سورة ابراهيم: آيت٥)

'Remove your people *(the Bani Israa'eel)* from the multitude of darkness, take them into the light *(Imaan)* and remind them of the days *(the favours)* of Allaah.' {Surah Ibraheem, verse 5}

Allaah also said to Muhammad ﷺ:

﴿وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ﴾ (سورة انفال: آيت٢٦)

'Remember the time when you were few and regarded as weak on earth.' {Surah Anfaal, verse 26}

At the time when you were regarded as weak on earth and deprived of worldly wealth, you would have been in an excellent condition had you been believing in and taking solace from some truth together with the recognition of Allaah and His Deen, hoping all the time to have success after death. However at that time you led the harshest of lives and were most ignorant of Allaah. It may have been best if this (Deen) that came to your rescue had come with no worldly gains and with only a security for your Aakhirah, to which you will eventually be returning. Then in the difficult lives you were leading, you would have been more covetous over your fortune ensuring that nothing else overwhelms it. That being as it is, what has happened is that Allaah has combined for you the bounties of this world as well as the honour of the Aakhirah. Therefore, whoever wishes that these two factors be combined for him, I wish to remind him of that Allaah Who can come between a man and his own heart. He must act on every right he realises he owes to Allaah, **he must defeat his soul to obey Allaah** and together with being overjoyed with Allaah's bounties, he must also fear that they must never be overturned and lost. There is nothing more effective in taking bounties away than ingratitude for them. Gratitude ensures that bounties are safe from

change and is a means for them to increase and to grow. It is a duty to Allaah upon me to instruct you (to do good) and to forbid you (from evil)." (1)

The Lecture Hadhrat Umar رضي الله تعالى عنه Delivered discussing the Battle of Uhud

Hadhrat Ibn Kulayb narrates that it was on a Friday that Hadhrat Umar رضي الله تعالى عنه addressed the people. He recited a portion of Surah Aal Imraan until he reached the verse:

﴿إِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ﴾ (سورة آل عمران: آيت ١٥٥)

Those of you who fled on the day when the two armies *(of the Muslim and the Mushrikeen) clashed (at Uhud)* ... {Surah Aal Imraan, verse 155}

Hadhrat Umar رضي الله تعالى عنه then commented, "After we had been defeated in the Battle of Uhud, I ran up the mountain, leaping as if I were a mountain goat. When the people started saying that Muhammad ﷺ had been martyred, I announced that I would kill anyone who made that statement. We then regrouped on the mountain and Allaah revealed the verse:

﴿إِنَّ الَّذِيْنَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ﴾ (سورة آل عمران: آيت ١٥٥)

Those of you who fled on the day when the two armies *(of the Muslim and the Mushrikeen)* clashed *(at Uhud)* ... {Surah Aal Imraan, verse 155}(2)

Another narration from Ibn Kulayb states that as he recited Surah Aal Imraan on the pulpit, Hadhrat Umar رضي الله تعالى عنه said, "This Surah discusses the Battle of Uhud. When we dispersed from around Rasulullaah ﷺ during the Battle of Uhud and I had climbed up the mountain, I heard a Jew announce that Rasulullaah ﷺ had been martyred. I then declared, 'I shall personally execute any person who says that Rasulullaah ﷺ has been martyred!' When I then had a proper look, I saw Rasulullaah ﷺ and saw the Muslims regrouping around him. It was then that the verse was revealed:

﴿وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ اَفَاۡئِنْ مَّاتَ اَوْ قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ؕ وَمَنْ يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّاللّٰهَ شَيْئًا ؕ وَسَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ۝﴾ (سورة آل عمران: آيت ١٤٤)

Muhammad ﷺ is but a Rasool *(of Allaah)*. Indeed many Rusul have passed before him. If he passes away or is martyred, would you *(Muslims)* then turn back on your heels *(and forsake Islaam)*? He who turns back on his heels can never harm Allaah in the least *(because he will be harming only himself)*. Allaah shall soon reward the grateful ones *(so be firm and strive for His Deen)*. {Surah Aal Imraan, verse 144}(3)

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.283).
(2) Ibn Jareer.
(3) Ibn Mundhir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.238).

Various Lectures that Hadhrat Umar رضي الله تعالى عنه Delivered

Hadhrat Abdullaah bin Adi bin Khiyaar reports that he heard Hadhrat Umar رضي الله تعالى عنه deliver the following lecture from the pulpit: **"When a servant humbles himself for the pleasure of Allaah, Allaah elevates his status saying, 'Rise (in status)! May Allaah elevate you.'** While such a person sees himself as a degraded person, he is very much revered by the people. On the other hand, when a person has pride, and transgresses, Allaah breaks him and floors him, saying, 'Be disgraced! May Allaah degrade you!' While such a person sees himself as a great person, he is so humiliated in the eyes of the people that they regard him as being lower than a pig." (1)

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once delivered a lecture saying, "It may happen that I forbid you from things that are of benefit to you and instruct you to do things that hold no benefit for you. Amongst the last verses to be revealed were those forbidding interest and (because of other commitments) Rasulullaah ﷺ passed away without explaining the finer details of interest. You people should therefore forsake all transactions that give you doubts (about the involvement of interest) and **rather opt for those that do not give you doubts."** (2)

Hadhrat Aswad bin Yazeed narrates that Hadhrat Umar رضي الله تعالى عنه once delivered a lecture saying, "Whoever intends performing Hajj should enter into the state of Ihraam only from the *Miqaat* (the designated places for doing so and not afterwards). These various places as designated by Rasulullaah ﷺ are: Dhul Hulayfah for the residents of Madinah and for its non-residents who happen to be passing by it. For the residents of Shaam and for its non-residents who happen to be passing by it, the Miqaat is Juhfah. Qarn is the Miqaat for the residents of Najd and for its non-residents who happen to be passing by it. Yalamlam is the Miqaat for the residents of Yemen, while Dhaatul Iraq is the Miqaat for the people of Iraq and others (in that direction)." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates **that while discussing Rajm (stoning an adulterer) in his lecture,** Hadhrat Umar رضي الله تعالى عنه said, "Never be deceived about it because **it is definitely a penalty from amongst those that Allaah has ordained.** Take note of the fact that Rasulullaah ﷺ had people stoned and we have also done so after him. Had it not been for people remarking that Umar adds to Allaah's book things that are not part of it, I would have attached a footnote to the Qur'aan stating that Umar bin Khattaab, Abdur Rahmaan bin Auf and many others testify that Rasulullaah ﷺ had people stoned and they have also done so after him. **Remember that after you there shall come people who will refuse to believe in Raj*m, in* Dajjaal, in intercession (in the Aakhirah), in punishment in the grave and that people will**

(1) Abu Ubayd, Khraa'iti, Saabooni and Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.2 Pg.143).
(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.2 Pg.232).
(3) Ibnud Diyaa, as quoted in *Kanzul Ummaal* (Vol.3 Pg.30).

be removed from Jahannam after being burnt there." (1)

Hadhrat Sa'eed bin Musayyib narrates that when Hadhrat Umar رضي الله تعالى عنه left Mina (after his stay in Makkah), he sat his camel down at Abtah, where he made a mound with the loose sand. Thereafter, he cast a portion of his garment over the mound and then leaned against it. He then raised his hands and made du'aa saying, "O Allaah! I am growing old, my strength is dwindling and my subjects have all dispersed far and wide. Do call me to You while I am not guilty of sinning nor have I been negligent in any duty."

When Hadhrat Umar رضي الله تعالى عنه reached Madinah, he addressed the people saying, "O people! **The Faraa'idh have been ordained for you, the Sunan have been shown to you and you have been left on a clear path.**" He then hit his right hand on the left and added, "Unless you sway people to the right and left and lead them astray. Beware that you never destroy yourselves because of the verse of *Rajm* and never let anyone say that we do not find two penalties in Allaah's Book (we find only the one for lashing a fornicator and not the one for stoning an adulterer). I saw Rasulullaah صلى الله عليه وسلم having people stoned and we have also done so after him. Had it not been for people remarking that Umar adds new things to Allaah's book, I would have written in (a footnote of) the Qur'aan the verse that we used to recite (while the words of the verse were abrogated, the law still remained). **It reads that if a married man or a married woman commits adultery, both must be stoned.**"

Hadhrat Sa'eed says, "The month of Dhul Hijjah had hardly passed by when Hadhrat Umar رضي الله تعالى عنه was stabbed (and then passed away)." (2)

Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar رضي الله تعالى عنه once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah صلى الله عليه وسلم and Hadhrat Abu Bakr رضي الله تعالى عنه before saying, "**I have seen a dream that I feel means nothing other than the approach of my death.** I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais رضي الله تعالى عنها, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi صلى الله عليه وسلم.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah صلى الله عليه وسلم was pleased when he left this world. They are Uthmaan رضي الله تعالى عنه, Ali رضي الله تعالى عنه, Zubayr رضي الله تعالى عنه, Talha رضي الله تعالى عنه, Abdur Rahmaan bin Auf رضي الله تعالى عنه and Sa'd bin Abi Waqqaas رضي الله تعالى عنه. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticise this matter and these are the very ones against whom I personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

I am leaving behind nothing more important in my estimation than the matter of

(1) Ahmad, Abu Ya'la and Abu Ubayd.

(2) Maalik, Ibn Sa'd, Musaddad and Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.90).

the Kalaalah (the person who dies without leaving behind any ascendants or descendants). I swear by Allaah that since the time I joined the company of Rasulullaah ﷺ, he was not as strict with me about any matter as he was about the matter of the Kalaalah. In fact, Rasulullaah ﷺ even jabbed his finger in my chest and said, 'The verse of Surah Nisaa[1] revealed in summer is enough for you (in this regard).' If I live long enough, I shall certainly be passing a law concerning the *Kalaalah* that every learned and unlettered person will understand.

I also make Allaah Witness to the fact that every governor whom I have sent to the various cities has been sent expressly for the purpose of educating the people about their Deen, about the Sunnah practices of their Nabi ﷺ and to bring to my attention matters that otherwise go unnoticed. I would also like to bring to your notice something about two plants that you eat from, namely garlic and onions. They are foul-smelling in my estimation and I swear that I have seen that when Rasulullaah ﷺ smelled them on anyone, he would give the instruction for the person to be taken by the hand and led out of the Masjid as far as Baqee. If a person has to eat them, he must first eliminate the smell by cooking."

This lecture Hadhrat Umar رضي الله تعالى عنه delivered on a Friday and it was on a Wednesday just four days before the end of Dhul Hijjah that he was stabbed." [2]

Hadhrat Yasaar bin Maroor narrates that Hadhrat Umar رضي الله تعالى عنه once addressed them saying, "O people! Rasulullaah ﷺ built this Masjid when we the Muhaajireen and Ansaar were with him. When the crowds become excessive, every one of you should make Sajdah on the back of his brother (in front of him)." When Hadhrat Umar رضي الله تعالى عنه saw some people performing their salaah in the streets, he instructed them to perform salaah inside the Masjid. [3]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that when he was appointed Khalifah, Hadhrat Umar رضي الله تعالى عنه addressed the people saying, **"Rasulullaah ﷺ permitted Mut'ah for us for three days only, after which it was declared Haraam.** By Allaah! If I find out that any married man has committed Mut'ah, I shall have him stoned to death unless he brings forth four witnesses to testify that Rasulullaah ﷺ permitted it after it was made Haraam. In the same manner, if I find any other (non-married) Muslim committing Mut'ah, I will have him lashed a hundred lashes unless he brings forth four witnesses to testify that

(1) The verse Rasool ﷺ was referring to is verse 176 of Surah Nisaa which reads: "They (the Sahabah رضي الله تعالى عنهم) seek a ruling from you (O Muhammad ﷺ). Say, "Allaah shall issue a ruling (verdict) to you concerning the person who leaves neither ascendants (parents or grandparents) nor descendants (children or grandchildren). If a man passes away without any children, but has a sister, then she will inherit half of what he leaves. (If she dies) He will inherit all of her wealth if she has no children. If they (the heirs) are two (or more) sisters, then they will inherit two-thirds of what he leaves. If they (the heirs) are (a few) brothers and sisters, then the male will inherit the similar share of two females. Allaah explains to you (the laws of Shari'ah) so that you do not go astray. Allaah is the Knower of all things.

(2) Tayaalisi, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Ibn Hibbaan, Muslim, Nasa'ee, Abu Awaana and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.153).

(3) Tabraani, Ahmad, Shaashi, Bayhaqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

Rasulullaah ﷺ permitted it after it was made Haraam." (1)

Hadhrat Abdullaah bin Sa'eed reports from his grandfather who heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "O assembly of Muslims! Very Allaah has granted you so many non-Arab women and children as booty that He did not grant to either Rasulullaah ﷺ or to Hadhrat Abu Bakr رضي الله تعالى عنه. I also know that many men engage in sexual relations with these women (who are their slaves and they are therefore within their legal right to have relations with them). Therefore, if any of you have children from any of these non-Arab (slave) women, he must not sell her because if he does so, the possibility exists that without him knowing, a person may engage in intercourse with a woman who is his Mahram." (2)

Hadhrat Ma'roor or Ibn Ma'roor Tameemi reports, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه was on the pulpit, sitting on a step beneath that on which Rasulullaah ﷺ sat when I heard him say, 'I emphatically advise you to adopt Taqwa and to listen to and obey those who are entrusted to take charge of your affairs (your leaders).'" (3)

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Hadhrat Umar bin Khattaab رضي الله تعالى عنه used to say the following in his lectures: **"The most successful of you all is he who is safeguarded against his passions, anger** and greed and who is inspired to always be truthful in his speech. It is such truthfulness that draws one towards all virtue. The person who lies will always sin and such sin will ultimately destroy him. Beware of sin! Why should one sin when he has been created from sand and who will return to sand and while he is alive today, he will be dead tomorrow? Do your deeds from day to day, avoid the curse of the oppressed and count yourself amongst the dead." (4)

Hadhrat Qabeesah narrates that he heard Hadhrat Umar رضي الله تعالى عنه say from the pulpit, "Whoever has no mercy will not be shown any, whoever does not forgive will not be forgiven, whoever does not repent will not have his repentance accepted and whoever does not abstain (from sin) will not be saved (from punishment)." (5)

Hadhrat Urwa رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once said in his lecture, "Know well that **greed leads to poverty** and that losing hope leads to independence because when a person loses hope in something, he becomes independent of it." (6)

Hadhrat Abdullaah bin Khiraash reports that his uncle heard Hadhrat Umar رضي الله تعالى عنه say in a lecture, "O Allaah! Rescue us with Your rope and keep us steadfast on your Deen." (7) Another narration states that Hadhrat Umar رضي الله تعالى عنه

(1) Ibn Asaakir, Sa'eed bin Mansoor and Tammaam, as quoted in *Kanzul Ummaal* (Vol.8 Pg.293).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.292).
(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(5) Bukhaari in his Adab (Pg.), Ibn Khuzaymah and Ja'far Firyaabi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.50). Ibn Mubaarak has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).

also added, "...and provide for us from Your grace." (1)

Hadhrat Abu Sa'eed narrates that Hadhrat Umar رضي الله تعالى عنه once delivered a lecture saying, "Verily Allaah had granted certain concessions to His Nabi ﷺ as He pleased (because of which Rasulullaah ﷺ was allowed to perform Umrah with the same Ihraam he originally donned only for Hajj. This is not permitted for the Ummah). Rasulullaah ﷺ has now passed on and you people must complete your Hajj and Umrah as Allaah تبارك وتعالى has commanded(2) and you must ensure that you safeguard the chastity of your women." (3)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه says that he heard Hadhrat Umar رضي الله تعالى عنه say in his lecture that he heard Rasulullaah ﷺ say, "Whoever (from amongst the males) wears silk in this world will not be given any to wear in the Aakhirah."(4)

Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that he once attended the **Eid salaah** led by Hadhrat Umar رضي الله تعالى عنه. **Without any Adhaan or Iqaamah being called out,** Hadhrat Umar رضي الله تعالى عنه led the salaah before delivering the lecture. He then said in his lecture, "O people! Rasulullaah ﷺ forbade fasting on two days. The one is the day in which you break from your fasting, which is the day of Eid (Eidul Fitr). The other is the day in which you eat from your sacrificial animals (Eidul Adhaa)." (5)

Hadhrat Alqama bin Waqqaas Laythi رضي الله تعالى عنه narrates that he heard Hadhrat Umar رضي الله تعالى عنه say the following in his lecture to the people: "I have heard Rasulullaah ﷺ say, 'Actions are judged according to their intentions and a man will have what he had intended. Therefore, whoever migrated for the pleasure of Allaah and His Rasool ﷺ, his migration will be for Allaah and His Rasool ﷺ. As for the one who migrated for worldly gain or to wed a woman, his migration shall be for that towards which he migrated.'"(6)

Hadhrat Sulaymaan bin Yasaar reports that it was during the period of drought that Hadhrat Umar رضي الله تعالى عنه addressed the people saying, "O people! Fear Allaah from within yourselves and in all those personal matters that are hidden from the people. While I have been put to test with (being Khalifah over) you, you have been put to test with me. I do not know whether this (drought) is because Allaah is angry with me and not with you, and not me or whether Allaah is angry with all of us. Come! Let us pray to Allaah so that Allaah may correct our hearts, have mercy on us and remove this drought from us."

That day, Hadhrat Umar رضي الله تعالى عنه and the people were seen with their arms raised as they made du'aa to Allaah and **wept for** some time before he descended from the pulpit. (7)

Hadhrat Abu Uthmaan Nahdi says, "I was sitting beneath Hadhrat Umar رضي الله تعالى عنه's

(1) Ahmad in his *Zuhd*, Rooyaani, Laalkaa'ee and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.303).
(2) In verse 196 of Surah Baqarah.
(3) Ahmad (Vol.1 Pg.17).
(4) Ahmad (Vol.1 Pg.20).
(5) Ahmad (Vol.1 Pg.34).
(6) Ahmad (Vol.1 Pg.43).
(7) Ibn Sa'd (Vol.3 Pg.322).

pulpit as he said in his lecture, 'I heard Rasulullaah ﷺ say, **'What I fear most from this Ummah is the Munaafiq with an eloquent tongue."** (1)

Several other lectures of Hadhrat Umar رضي الله تعالى عنه have already been quoted in the chapter discussing unity.

The Lectures of Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

Hadhrat Ibraheem bin Abdur Rahmaan Makhzoomi reports that when the people had pledged allegiance to Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه, he stood up to deliver a lecture. After duly praising Allaah, he said, "O people! The first rung of the ladder is most difficult and there will still be many more days to come after this one. If I live longer, **you shall have lectures that are properly prepared.** Although we have never been speakers, Allaah shall soon teach us." (2)

Hadhrat Badr bin Uthmaan reports from his uncle that when the other members of the consultative assembly pledged allegiance to Hadhrat Uthmaan رضي الله تعالى عنه, he left for the Masjid in great consternation. He then went to the pulpit of Rasulullaah ﷺ, from where he addressed the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "You are in a place from where you shall soon be leaving and you have but a short duration of your lives ahead. You should therefore beat your deaths by doing as much good as you possibly can because death will certainly come to you, whether by day or night. Remember that this world is deception through and through. (Allaah says:)

﴿فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝﴾ (سورة لقمان: آيت ٣٣)

Let not the life of this world deceive you *(into believing that Qiyaamah will never come)*, and do not allow the great deceiver *(Shaytaan)* to deceive you about Allaah. {Surah Luqmaan, verse 33}

Learn lessons from those who have passed on and then be resolute without giving way to negligence because death will never neglect you. Where are all those sons of this world and its brothers who inhabited the earth, left landmarks and who enjoyed it for an extensive period of time? Did the world not fling them aside? Throw the world aside just as Allaah has done and seek the Aakhirah. Allaah has drawn a similitude for the world and the Aakhirah, which is the better of the two. Allaah says:

﴿وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ۝﴾

(سورة كهف: آيت ٤٥، ٤٦)

'Relate to them the example of this worldly life which is like the rain

(1) Ahmad (Vol.1 Pg.44).
(2) Ibn Sa'd (Vol.3 Pg.62).

that We send from the sky, with which the plants of the earth mingle *(causing them to flourish)*. Thereafter *(the time comes when)* they *(the once flourishing plants dry up or are destroyed in some way, only to)* become debris *(broken bits and pieces)*, to be carried *(dispersed)* by the winds *(after which there is no sign that they ever existed)*. Allaah always has control over everything *(He can create and destroy as and when He pleases)*. Wealth and sons are merely adornments of this worldly life *(that will not last forever)*. The lasting good deeds *(all good actions that one does in this world, the rewards of which are everlasting)* are best in the sight of your Rabb in terms of reward and best in terms of expectations *(because the expected rewards in the Aakhirah are guaranteed by Allaah)*.'" {Surah Kahaf, verses 45,46}

The people then went up to him and pledged their allegiance to him. (1)

Hadhrat Utba narrates that after he became the Khalifah, Hadhrat Uthmaan رضي الله تعالى عنه addressed the people saying, "I have been made responsible for this task and have accepted it. Take note of the fact that **I am a follower (of the Deen) and not one to introduce new things.** Listen well! After the Book of Allaah and the Sunnah of Rasulullaah ﷺ, you people have three rights over me: (The first is) That I follow that which you are unanimous about, **that you have been practising and that has a precedent amongst those before me (during the periods of Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه); (the second is) that I follow the ways of the righteous ones in matters that you may have not been accustomed to doing;** (the third is) that I restrain my hand from you except in matters that necessitate punishment. Remember that this world is a lush place that has been made desirable to people, because of which so many people are inclined towards it. You should therefore not be inclined towards the world and should never place your trust in it because it is not dependable. **Bear in mind also that this world will never leave anyone besides the one who leaves it first."** (2)

Various Lectures that Hadhrat Uthmaan رضي الله تعالى عنه Delivered

Hadhrat Mujaahid reports that Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه once delivered a lecture saying, "O son of Aadam عليه السلام! You must know that the angel of death who has been appointed to take your life has always been leaving you to go to others as long as you have been in this world. It now appears that he is skipping all the others out and is now stalking you. You must therefore take your precautions and prepare for him, never be unmindful of him because he is never unmindful of you. O son of Aadam عليه السلام! Remember that if you are unmindful of yourself and do not prepare, no one else will prepare for you. Meeting Allaah is inevitable, so take charge of your Nafs and do not hand it over to others. Peace

(1) Ibn Jareer in his Taareekh (Vol.3 Pg.305).
(2) Ibn Jareeer (Vol.3 Pg.446).

be upon you all." (1)

Hadhrat Hasan narrates that in an address to the people, Hadhrat Uthmaan رضي الله تعالى عنه started by praising Allaah and then said, "O people! Adopt Taqwa because Taqwa is a great asset. **Verily the greatest of all the intelligent people is the one who controls his Nafs and acts for his life after death.** Glean from Allaah's light some light for the darkness of the grave and every person should fear that he be raised blind when he was sighted in this world. **Concise words suffice for a wise person and it is only the deaf who have to be shouted to from a distant place.** Remember that the person who has Allaah with him need not fear anything. On the other hand, what hope can there be for the person who has Allaah up against him?" (2)

Hadhrat Hasan narrates that he saw Hadhrat Uthmaan رضي الله تعالى عنه delivering the following lecture from the pulpit: "O people! Fear Allaah in your private affairs because I heard Rasulullaah ﷺ say, 'I swear by the Being Who controls the life of Muhammad that whenever a person does an act in private, Allaah dons him with such garments in public (such will be peoples' impression of him). Therefore, if the act is good, the garment will be good and if the act is evil, so too will the garment be." He then recited the verse:

﴿وَرِيْشًا ؕ وَلِبَاسُ التَّقْوٰى ؕ ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ﴾ (سورة اعراف: آيت٢٦)

...and *(We have sent clothing to you)* as a means of beautification, but *(remember that)* the clothing of Taqwa is best *(because it offers you protection from all evil)*. {Surah A'raaf, verse 26}

Hadhrat Uthmaan رضي الله تعالى عنه recited the word and not (as is recited in the most popular mode of recitation). (3)

Hadhrat Abbaad bin Zaahir says that he heard Hadhrat Uthmaan رضي الله تعالى عنه deliver a lecture saying, "By Allaah! We were with Rasulullaah ﷺ all the time, whether at home or on journey. Rasulullaah ﷺ would visit our ill, accompany our funeral processions, fight battles with us and take care of our needs whether he had a little with him or plenty. Nowadays some people teach us certain things about Rasulullaah ﷺ whereas they have perhaps never even seen him." (4) Another narration adds that a person named A'yan bin Imra'atul Farazdaq addressed Hadhrat Uthmaan رضي الله تعالى عنه saying, "O Na'shal(5)! You have changed many things (in Deen)." "Who is that man?" Hadhrat Uthmaan رضي الله تعالى عنه asked. When the people named him as A'yan, others sprung to attack him. A man from the Banu Layth however managed to ward the people off him and took him to his house." (6)

Hadhrat Maalik narrates that he heard Hadhrat Uthmaan رضي الله تعالى عنه say the

(1) Deenowri in his Mujaalasah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).
(2) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
(3) Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.137).
(4) Ahmad, Bazzaar, Mirwazi, Shaashi, Abu Ya'la and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.4 Pg.44).
(5) Na'shal was the name of a man in Egypt who had an extremely long beard. People opposed to Hadhrat Uthmaan رضي الله تعالى عنه would call him this name in a derogatory manner because the length of his beard was the only factor they find by which to criticise him.
(6) Ahmad and Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.228).

following in his lecture: **"Never burden young children with the task of earning because when you do so, they tend to steal.** You should also not delegate the responsibility of earning to a slave woman who does not know a craft because when you do this, she will earn by her charms (as a prostitute). You should remain chaste when Allaah has kept you chaste and eat only those foods that are good for you." (1)

Hadhrat Zaid bin Silt narrates that Hadhrat Uthmaan رضي الله تعالى عنه was referring to backgammon when he heard him say from the pulpit, "O people! Stay away from gambling because I have been informed that this is to be found in some of your homes. Whoever has this in his house must either burn or break it."

On another occasion, Hadhrat Uthmaan رضي الله تعالى عنه mentioned the following from the pulpit, "O people! I have already spoken to you about backgammon but I see that you have not removed it from your homes. **I have therefore decided to have firewood collected and to then dispatch people to set fire to the houses in which these games are to be found."** (2)

Hadhrat Saalim the freed slave of Hadhrat Abdur Rahmaan bin Humayd reports that Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه performed salaah in full in Mina and then addressed the people saying, "O people! The true Sunnah is that of Rasulullaah صلى الله عليه وسلم and his two companions (Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه, all of whom performed two Rakaahs for Zuhr, Asr and Isha at Mina). However, because many new people are performing Hajj this year, (I am performing four Rakaahs salaah because) **I fear that they will regard it as Sunnah (to always perform two Rakaahs salaah)."** (3)

Hadhrat Qutaybah bin Muslim narrates, "Hajjaaj bin Yusuf once addressed us and spoke of the grave. He then said, 'It is a place of solitude and a place of loneliness.' He repeated this so much that he then burst out crying and made everyone around him weep as well. Thereafter, he continued, 'I heard Ameerul Mu'mineen Abdul Malik bin Marwaan say that he heard Marwaan say in a lecture, **'Hadhrat Uthmaan رضي الله تعالى عنه once addressed us saying Rasulullaah صلى الله عليه وسلم always wept whenever he saw a grave or spoke about the grave.'"**(4)

Hadhrat Sa'eed bin Musayyib narrates that he heard Hadhrat Uthmaan رضي الله تعالى عنه say the following in an address from the pulpit: "I used to buy dates from a tribe of the Jews called the Banu Qaynuqaa and then sell it at a profit. When Rasulullaah صلى الله عليه وسلم learnt that I was doing this, he said, "O Uthmaan! **Weigh the dates when you purchase them and them weigh them again when you resell."**(5)

Hadhrat Hasan reports that he was present when Hadhrat Uthmaan رضي الله تعالى عنه **instructed from the pulpit that all (dangerous) dogs should be killed and pigeons (used for sport) should be slaughtered.** (6)

(1) Shaafi'ee and Bayhaqi (Vol.8 Pg.9), as quoted in *Kanzul Ummaal* (Vol.5 Pg.47).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.334).
(3) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.239).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.109).
(5) Ahmad (Vol.1 Pg.62).
(6) Ahmad (Vol.1 Pg.72).

The Final Lecture that Hadhrat Uthmaan رضي الله تعالى عنه Delivered

Hadhrat Badr bin Uthmaan reports from his uncle that in the final lecture that Hadhrat Uthmaan رضي الله تعالى عنه delivered in public was when he said, "Verily Allaah has granted you this world so that you may use it to acquire the Aakhirah and not for you to attach yourselves to it. Whereas this world will come to an end, the Aakhirah shall be forever, **so never allow what is temporary to make you arrogant and never allow it to distract you from that which is everlasting.** Give preference to that which is eternal to that which is transitory because this world will certainly come to an end while you will have to return to Allaah (in the Aakhirah). Fear Allaah تبارك وتعالى because Taqwa is a shield against His punishment and a means to draw close to Him. Take precautions against Allaah changing your conditions (removing your bounties), remain united with the Muslims and never break up into splinter groups. (He then recited the verse:)

﴿وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا﴾ (سورة آل عمرآن: آيت ١٠٣)

> Recall Allaah's favour to you when you were enemies and He *(Allaah)* created love between your hearts. Then you became brothers by His grace. {Surah Aal Imraan, verse 103}[1]

A narration has already passed in the chapter discussing Jihaad in which Hadhrat Uthmaan رضي الله تعالى عنه extols the virtues of keeping guard in the path of Allaah. صلى الله عليه وسلم

The Lectures of Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

The First Lecture that he Delivered

Hadhrat Ali bin Husayn narrates that when he was appointed Khalifah, Hadhrat Ali رضي الله تعالى عنه started his first lecture by praising Allaah. Thereafter, he said, "Verily Allaah has revealed a scripture that is a guide and which makes distinct what is good and what is not. You must therefore hold fast to what is good and abstain from what is evil. When you carry out the Faraa'idh for Allaah, Allaah will carry you into Jannah. Allaah has made many things sacred, and these are no secret. He has however made the sanctity of a Muslim more sacred than anything else and bonded the Muslims by sincerity and Towheed. The (true) Muslim is he from whose tongue and hands other people are safe unless it be done rightfully (to mete punishment when Allaah's laws are broken). It is not permissible to harm any Muslim unless it becomes necessary (when he transgresses Allaah's laws).

Hasten to do good deeds before the universal occurrence (Qiyaamah) and before the individual occurrence as well, which is the death of each one of you. Many people have passed ahead of you and Qiyaamah is driving you from behind.

(1) Ibn Jareer (Vol.3 Pg.446).

Travel lightly (without sins) and you will meet (those who have passed away) because (deceased) people are waiting for those after them. Instil the fear of Allaah into His bondsmen with regard to (abusing) His other bondsmen and lands because you will be questioned even with regard to tracts of land and animals. Obey Allaah and never disobey Him. Seize the opportunity to do good whenever you see it, avoid evil when you see it and remember the time when you were few in number and regarded as weak in the lands." (1)

His Lecture Concerning the Value of a Person's Tribe

Hadhrat Ali رضي الله تعالى عنه once delivered a lecture saying, "A man's tribe is more valuable to him than he is to his tribe. If he restrains his hand from (assisting) them, he will be restraining but one hand. However, if they restrain their hands, they will be restraining many hands together with the love, protection and assistance they have to offer him. In fact, it often happens that a person becomes angry with another only because of the tribe he belongs to. I can cite to you so many verses of the Qur'aan in this regard." He then recited the verse:

﴿لَوْ اَنَّ لِیْ بِكُمْ قُوَّةً اَوْ اٰوِیْۤ اِلٰى رُكْنٍ شَدِیْدٍ ۝﴾ (سورة هود: آیت۸۰)

He *(Hadhrat Loot عليه السلام)* said, "If only I had some might against you or (if only) I could seek protection from a strong pillar." {Surah Hood, verse 80}

Hadhrat Ali رضي الله تعالى عنه then continued to explain, "The strong pillar is a tribe that Hadhrat Loot عليه السلام did not have (in the place he resided). I swear by the Being besides Whom there is no deity that after Hadhrat Loot عليه السلام, Allaah sent every Nabi عليه السلام as a member of a strong tribe." Hadhrat Ali رضي الله تعالى عنه then recited the following verse with regard to Hadhrat Shu'ayb عليه السلام:

﴿وَاِنَّا لَنَرٰىكَ فِیْنَا ضَعِیْفًا﴾ (سورة هود: آیت۹۱)

(His people said, 'O Shu'ayb!) we consider you to be a weakling among us.

"This they said because Hadhrat Shu'ayb عليه السلام was blind. However, they then added:

﴿وَلَوْ لَا رَهْطُكَ لَرَجَمْنٰكَ ۫﴾ (سورة هود: آیت۹۱)

If it were not for your tribe *(who are there to protect you)*, we would have certainly stoned you *(to death)*. {Surah Hood, verse 91}

Hadhrat Ali رضي الله تعالى عنه said further, "I swear by the Being besides Whom there is no deity that rather than fear the supremacy of their Rabb, these people were in awe of Hadhrat Shu'ayb عليه السلام's tribe." (2)

His Lecture when Ramadhaan Arrived

Hadhrat Sha'bi reports that whenever Ramadhaan arrived, Hadhrat Ali رضي الله تعالى عنه would deliver a lecture and say, "This is that blessed month in which fasting has been made obligatory while standing (at night in salaah) has not. One must

(1) Ibn Jareer (Vol.3 Pg.457).
(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.250).

beware of saying that he will fast only if a particular person fasts and will not fast if a particular person does not. Remember well that fasting is not only abstaining from food and drink but abstaining from lies, falsehood and kufr. Bear in mind that you must never bring the month forward. Fast only when you see the new moon (of Ramadhaan) and stop fasting when you see the new moon (of Shawwaal). However, if it is overcast (and you cannot see the new moon), then complete the month (as thirty days)." **Hadhrat Ali رضي الله تعالى عنه used to say this after the Fajr and Asr salaahs.** (1)

His Lecture Concerning the Grave and its Condition

After commencing with the praises of Allaah in one of his lectures, Hadhrat Ali رضي الله تعالى عنه proceeded to speak about death. He said, "O servants of Allaah! By Allaah! There is no escape from death. If you stand still for it, it will seize you and if you flee from it, it will still find you. Hasten to salvation! Hasten to salvation! Be quick! Be quick! Behind you is a speedy pursuer, which is the grave. **Beware of its pressure, intense darkness and loneliness.** Remember well that the grave may either be a pit of Jahannam or a garden from amongst the gardens of Jannah. Bear in mind that the grave calls out three times every day saying, 'I am the home of darkness! I am the home of worms! I am the home of loneliness! Do not forget also that what is to come afterwards is even worse. There is Jahannam with extremely hot fires, a tremendous depth, decorations of iron and Maalik as its custodian. In there shall be no part of Allaah's mercy. After this there is Jannah, which is as wide as the heavens and the earth and which has been prepared for those with Taqwa. May Allaah make us and all of you amongst those with Taqwa and save us and all of you from a most painful punishment." (2)

Hadhrat Asbagh bin Nabaatah reports that Hadhrat Ali رضي الله تعالى عنه one day ascended the pulpit and after duly praising Allaah, he spoke about death. The rest of the narration is similar to the one above, but after the words "I am the home of worms!", it adds that Hadhrat Ali رضي الله تعالى عنه then said, "Remember that after this shall come a day in which even a youngster will turn white, a grown man will break down and every expectant mother will abort her child. You will see people in a state of intoxication but they will not really be intoxicated. The fact is that (they will be in this condition because) the punishment of Allaah will be extreme." Another narration states that Hadhrat Ali رضي الله تعالى عنه then burst out crying and the Muslims around him also wept. (3)

His Lecture concerning the World, the Grave and the Aakhirah

Hadhrat Saalih Ijli reports that Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once addressed the people. After praising Allaah and conveying salutations to Rasulullaah صلى الله عليه وسلم, he said, "O servants of Allaah! Never allow this worldly life to deceive you

(1) Husayn bin Yahya Qattaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.322).
(2) Saabooni in his Mi'atayn and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.110).
(3) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.6).

because it is a place of light difficulties, it is famous for its transitory nature and well-recognised for its treachery. Everything in it shall come to an end and is continuously passed on from person to person. The one who goes down to tap its resources cannot remain safe from its evil and even while its people enjoy prosperity and happiness, they are still involved in its calamities and deception. Living a good life in this world is condemned and its prosperity does not last. Its people are only its practice targets that it fires at with its arrows and eventually destroys with death.

Dear servants of Allaah! You and all that is with you in this world are following the same path as those who have passed on before you. They had lives longer than yours, they were more powerful than you, they constructed more buildings than you and their landmarks had weathered the times. However, their voices have been silenced and extinguished after their long sojourn. Their bodies have decomposed, their homes lie empty and their landmarks have been wiped out. They have exchanged their fortified palaces, their luxurious beds and their scattered cushions for rocks and stones stacked in their muddy and boxed graves dug in the wilderness, fortified with sand only. Although it (the graveyard) may be close to a town, its inhabitants are still estranged and even though it may be in the very midst of an inhabited place, its inhabitants are extremely lonely as the people of the town engage in their activities. They feel no affinity with other inhabitants and do not even engage in mutual neighbourly relations despite being so close to each other. How can they really have any relations when decomposition has ground them to dust and rocks and mud have consumed their bodies. After once being vibrant with life, they now lay dead and after once seeking good lives, they are now reduced to decayed bones. Their friends were pained as they took to live in the sand and undertook a journey from which there is no return. Farfetched! Farfetched indeed (is the thought of returning to this world)! Never (will they return)! The request to return is merely a statement they make (without any hope for a response) because behind them is a (impregnable) barrier until the day when they are resurrected.

You people will also be experiencing the loneliness and decay that they have experienced in the realm of the dead. You will be placed in trust in that resting place and that safety deposit box will take charge of you. What will your condition be when all matters will draw to an end, when everything contained in the graves will be raised, when everything contained in the heart will be exposed and you will be standing before your honoured King to have everything laid bare. Hearts will then flutter out of fear because of past sins. All veils and shrouds will then be torn apart and all your faults and secrets will be exposed. (He then recited the following verses:)

﴿اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ﴾ (سورة مؤمن: آيت ۱۷)

On this day every soul shall be recompensed for what it earned. {Surah Mu'min, verse 17}

﴿لِيَجْزِيَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى﴾ (سورة نجم: آيت ٣١)

(With this complete power) He may punish the evil-doers for their *(evil)* actions and reward those who do good with the best *(of rewards, namely Jannah)*. {Surah Najm, verse 31}

﴿وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰىهَا ۚ وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ اَحَدًا ۝﴾ (سورة كهف: آيت ٤٩)

The book *(every person's record of actions)* shall be placed *(given to them)* and you will see the sinners afraid of what is contained in them *(because it will condemn them to Jahannam)*. They will say, "We are destroyed! What is *(the matter)* with this book that *(it is so thorough that)* it does not leave anything small or large unrecorded?" They will find their actions present *(written in their records)* and your Rabb shall not oppress anyone. {Surah Kahaf, verse 49}

May Allaah make us and you all practise on His Book and followers of His friends until He enters us all into the home of eternal residence by His grace. Verily He is Most Worthy of Praise, Most Majestic." (1)

Another narration states at the beginning that Hadhrat Ali رضي الله تعالى عنه commenced his lecture saying, "All praise belongs to Allaah. I praise Allaah, seek His assistance, believe in Him, rely on Him and I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is His servant and Rasul (messenger). Allaah sent him with guidance and the true religion to eradicate all your ailments and to awaken you from your negligence. Remember that you will certainly be dying and resurrected after death, when you will be made to stand to account for your actions and be either rewarded or punished for it. You should therefore never allow this worldly life to deceive you..." The rest of the narration is as quoted above. (2)

His Lecture Concerning Accompanying Funeral Processions

Hadhrat Ja'far bin Muhammad reports from his grandfather that Hadhrat Ali رضي الله تعالى عنه once accompanied a funeral procession. When the deceased was lowered into the grave, the family started to weep loudly. "What makes you weep?" he asked. "By Allaah!" he continued, "If people could witness what the deceased has witnessed, the sight would make them forget all about the deceased. The angel of death will return to them time and time again until he leaves none of them alive."

Hadhrat Ali رضي الله تعالى عنه then stood up and said, "O servants of Allaah! I emphatically

(1) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

(2) Ibn Jowzi in his Safwatus Safwah (Vol.1 Pg.124).

advise you to be conscious of that Allaah Who has cited so many examples for you (to make you understand realities) and has specified the periods you are to live. **He has granted you ears so that whatever enters them may be memorised and granted you eyes so that whatever is hidden can become apparent to you. Allaah has also granted you hearts to understand the mechanics of whatever misfortunes strike it and to understand that which gives life to it (Allaah's Dhikr).** Allaah has neither created you in vain nor diverted the Reminder (the Qur'aan) from you. On the contrary, He has honoured you with a shower of munificent bounties and granted you the best of gifts most generously.

Allaah has full knowledge of your numbers and has prepared returns for your every condition of prosperity and adversity. O servants of Allaah! You must therefore inculcate Taqwa, earnestly apply yourselves to seeking (the pleasure of Allaah) and hasten to do good deeds before the arrival of that which destroys passions and demolishes all desires (death). This is necessary because the bounties of this world are short-lived and one is never safe from the sudden disasters of this world. In addition to this, the world is also deceptive, ever-changing, a paltry shelter and a shaky support. **Things of this world quickly become old and after tiring out a person with his passions, it feeds him only the milk of deception.**

Dear servants of Allaah! Take heed from the lessons you learn and from the signs and indications you observe. Hearken to warnings and take benefit from advices. It is almost as if the talons of death have dug themselves in to you and the home of sand has enveloped you. It is almost as if the most frightening scenes have taken you by surprise when the trumpet is sounded, when graves are emptied, when people are led to the plains of resurrection and made to stand for reckoning under the complete authority of the Almighty. **Every soul will then have an angel to push him along to the Plains of Resurrection and also a witness to testify against him for the actions he carried out.** The earth will then be illuminated by the light of its Rabb, records of deeds will be presented (to the people), the Ambiyaa and witnesses will be brought forward and without anyone being wronged, all matters will be decided with justice.

Cities will shake on that day, a crier will make the announcement, people will meet (with Allaah), the 'shin' will be exposed[1] and the sun will eclipse. Wild animals will be gathered together on the plains, secrets will be exposed, the evil ones will be destroyed and hearts will tremble. Allaah shall inflict the people of Jahannam with devastating fear and a terrible punishment. Jahannam will be brought forward (for all to see) along with its hooks, yokes, frightening screams, thunderous roars, fury and threats. Its flames will be leaping, its waters will be bubbling all over and its searing winds will be raging. Those doomed there for eternity will have no respite from it and their remorse will never end. The shackles of Jahannam can never be broken and the people there will have angels with them who will give them the news that the hospitality they will be shown

(1) This term is among the "Mutashaabihaat". See the commentaries of verse 42 of Surah Qalam (Surah 68) for explanation.

will only be boiling water, entry into flaming fires, deprivation from the mercy of Allaah, separation from friends and a trip to the fire of Jahannam.

O servants of Allaah! Fear Allaah as a gentle and humble person would fear, who would flee out of fear and would heed all warnings he is given. Such a person would be on the lookout, would save himself by fleeing, would carry out good deeds for the Aakhirah and take his journey's provisions along for assistance. Allaah suffices as an avenger (for the oppressed) and One who sees everything. Allaah's Book will suffice as a plaintiff and adversary (for those who acted against it) and Jannah will suffice as a reward (for the righteous) while Jahannam will suffice as retribution and punishment (for the sinful). I seek Allaah's forgiveness for myself and for all of you." (1)

His Lecture Encouraging People to Act for the Aakhirah

After duly praising Allaah in one of his lectures, Hadhrat Ali رضي الله تعالى عنه said, "Verily this world is turning its back around and bidding farewell while the Aakhirah is arriving and straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. Behold! You are passing through days of hope which are followed by your death. Therefore, whoever is neglectful (of doing good) during the days of hope before death approaches will be at a loss. Remember that you should do deeds for Allaah in anticipation for rewards just as you would do them when fearing his punishment. I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance.

Listen well! You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. O people! Remember that this world is a ready commodity that both the righteous and the sinful eat of, whereas the Aakhirah is true promise when the All Powerful King (Allaah) shall pass judgement. While Shaytaan threatens you with poverty and instructs you to do lewd acts, Allaah promises you His forgiveness and grace. Allaah is Most Accommodating and All Knowing.

O people! Do good works during your lives and you will be protected in the end. Allaah has promised Jannah for those who obey Him and promised Jahannam for those who disobey Him. The screams of the people in the fire of Jahannam never subsides, the prisoners of Jahannam never escape and those with fractured limbs never have them heal. Its heat is intense, its depth immense and its drink is pus. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. (2) Another narration states that

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.77).

(2) Deenowri and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.324).

Hadhrat Ali رضي الله تعالى عنه also added, "...because following one's passions prevents one from the truth and entertaining long hopes makes one forget the Aakhirah." (1)

His Lecture after the Battle at Nahrwaan

Hadhrat Ziyaad A'raabi narrates that Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه once ascended the pulpit in Kufa after the scourge (of the Khawaarij) and after the battle had been fought (against them) at Nahrwaan. He started by praising Allaah but he then choked on his tears and wept so much that his beard was soaked and the tears, which started running off. He then shook his beard and the droplets of tears happened to fall on some people. Hadhrat Ziyaad says that they commonly believed that Allaah forbade Jahannam from the people on whom those tears fell.

Thereafter, he said, "O people! Never be amongst those people who wish for Jannah without doing any good and who postpone repentance because of their long hopes (hopes to live long). They are people who speak like the abstinent ones yet they behave like those who hanker after the world. If they are given any portion of the world, they are not satisfied and when anything is held back from them, they are not content. They fail to express gratitude for what they are given and still seek to have more. They instruct people to do what they do not themselves do and forbid people from that which they themselves do not abstain from. They love the righteous ones but do not carry out their actions and they detest the sinful ones whereas they are amongst them. The Nafs of such a person overpowers him in matters he is uncertain about (to do worldly acts, the benefits of which are not certain) but does not overpower him in matters he is convinced about (to do acts for the Aakhirah, the benefits of which are guaranteed). When he achieves independence, he falls into sin, when he falls ill, he is grieved and when he suffers poverty, he loses hope and becomes weak-hearted. He takes benefit from both sin and Allaah's bounties without ever being grateful when he is blessed with well-being or even being patient when afflicted with hardship. He behaves as if only others have been warned of death and that only they have been cautioned and rebuked.

O targets of death! O pawns of death! O containers of disease! O spoils of time! O booty of the ages! O fruits of generations! O light of the vicissitudes of time! O muted ones at the time of litigation (on the Day of Qiyaamah)! O those drowning in tribulations that have become an obstacle to them learning lessons! It is with proof and conviction that I state that no successful person can attain success without knowing himself and every destroyed person has destroyed himself. Allaah says:

﴿يَـٰٓأَيُّهَا الَّذِينَ ءَامَنُوا قُوٓا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ (سورة تحريم: آيت٦)

'O you who have Imaan! Save yourselves and your families from the Fire *(of Jahannam)*.' {Surah Tahreem, verse 6}

(1) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.7).

May Allaah make us and you all amongst those who listen to advice and accept it and who respond with the correct action when summoned to carry it out." (1)

His Lecture Concerning Enjoining Good and Forbidding Evil

Hadhrat Yahya bin Yamur narrates that in a lecture to the people, Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه started by praising Allaah. Thereafter, he said, "O people! **Those who came before you were destroyed only because when they started to sin openly and were not stopped by their priests and those attached to Allaah, Allaah sent His punishment to them. Behold! You must remember that enjoining good and forbidding evil neither cuts off your sustenance nor does it bring your death any closer.**

Allaah's decisions descend from the heavens just as raindrops fall down. These decisions of Allaah determine whether there will be prosperity or adversity in any aspect concerning a particular person's personal self, his family or his wealth. Therefore, when any of you suffers an adversity in any aspect of his personal self, his family or his wealth and he sees that someone else enjoys quite the opposite, this must never be a cause of tribulation for him. When a Muslim has not been overpowered by a wretched disposition, he expresses humility whenever he thinks of the adversity, whereas a person with a wretched disposition laments over it, behaving like a gambler waiting for his first win (after too many losses) that will bring him plenty of wealth and allow him to settle all the penalties he has had to bear. This also bears a similarity with the Muslim who is trustworthy. Whenever he makes du'aa to Allaah, he waits for one of two good things to happen (either he gets what he prays for or he gets rewards in the Aakhirah). What is with Allaah (his rewards in the Aakhirah) is better for him, otherwise Allaah grants him some wealth, making him a person who has both family and wealth.

There are two types of harvests (the harvest of this world and that of the Aakhirah). **While the harvest of this world is wealth and children, the harvest of the Aakhirah is good deeds. Allaah has however granted both to certain people.**" Hadhrat Sufyaan bin Uyaynah remarked, "Who else but Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه is capable of speaking such wonderful words?!" (2)

Another narration states that Hadhrat Ali رضي الله تعالى عنه said, "Allaah's decisions descend from the heavens..." The narration continues like the one above, but adds that he also said, "(Whenever he makes du'aa to Allaah, he waits for one of two good things to happen) He may either become a wealthy person with a large family, together with honour and Deen. Otherwise, Allaah will grant him rewards in the Aakhirah and the Aakhirah is always better and everlasting. **There are two types of harvests. While the harvest of this world is wealth and Taqwa, the harvest of**

(1) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.325).

(2) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.220) and *Muntakhab Kanzul Ummaal* (Vol.6 Pg.326).

the Aakhirah is the everlasting good deeds." (1)

The Lecture he Delivered in Kufa

Hadhrat Abu Waa'il reports that in a lecture delivered in Kufa, he heard Hadhrat Ali رضي الله تعالى عنه say, "O people! The person who portrays himself as a pauper will soon suffer poverty, the person who lives very long will suffer many trials and the one who does not prepare for adversities will be unable to exercise patience when afflicted. Remember also that the one who assumes a position of authority will practise favouritism and the one who does not consult with others will have regrets."

After saying this, Hadhrat Ali رضي الله تعالى عنه would say, "Soon there shall remain of Islaam naught but its name and of the Qur'aan naught but its script. Behold! No person should be too shy to learn, neither should he be too shy to admit that he does not know something when asked about something he has no knowledge about. While your Masaajid will be well attended during those times, your hearts and bodies will be bereft of guidance. **The worst of you beneath the skies will be your learned ones who will be the source of trouble, which will ultimately return to them."**

A man then stood up and asked, "O Ameerul Mu'mineen! When will this happen?" Hadhrat Ali رضي الله تعالى عنه replied, "When the knowledge of Deen will rest with the downtrodden ones, when the best of you will carry out indecent acts and when government will be in the hands of your youngsters. It is then that you should just wait for Qiyaamah." (2)

emely Eloquent and Comprehensive Lecture of His

Hadhrat Ali رضي الله تعالى عنه once stood up to deliver a lecture saying, "All praise belongs to Allaah Who has created creation, Who breaks the dawn, Who will resurrect the dead and raise all within the graves. I testify that there is none worthy of worship but Allaah and I testify that Muhammad صلى الله عليه وسلم is the servant and Rasul (messenger) of Allaah. I emphatically advise you to adopt Taqwa. **Remember that the best means of attaining proximity to Allaah is by Imaan and Jihaad in the path of Allaah.** It is also most effectively attained by the Kalimah of sincerity that is most natural, by establishing salaah, which is part of the true creed, by paying zakaah, which one of the obligatory duties and by fasting during the month of Ramadhaan, which happens to be a shield against Allaah's punishment. Furthermore, it is attained by making **Hajj at the Kabah, which eliminates poverty and obliterates sins.** Fostering good family ties is also a means (of attaining proximity to Allaah) since it causes one's wealth to increase, one's lifespan to be extended and love within the family to grow. Sadaqah should also be given in secret because it erases sin and extinguishes the wrath of your Rabb. Good deeds need also be carried out because it thwarts a bad death and safeguards one against being floored by abject circumstances.

(1) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.8).
(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.218).

Engage abundantly in Allaah's Dhikr because it is the best thing to engage the tongue with. You must look forward to the promises Allaah has made to the people of Taqwa because Allaah's promises are the most truthful of all promises. Follow the guidance of your Nabi ﷺ because it is the best of all guidance and adopt his way of life because it is the best of practices to follow. Learn the Book of Allaah because it is the best of all speeches and develop a deep understanding of Allaah's Deen because it is the spring of the heart. Treat (physical and spiritual) illnesses with its light because the Qur'aan is definitely a cure for all that hearts contain. Recite the Qur'aan beautifully because it is the most beautiful of all narratives and when it is recited to you, **listen attentively and remain silent so that mercy may be showered on you.** When you have been inspired to study the Qur'aan, practise what you have learnt so that you may receive guidance. **Remember that the practising Aalim who does not practise his knowledge, he would be just like the tyrannical ignoramus who cannot be straightened because of his ignorance.** In fact, I feel that the regret is more lasting and the case stronger against the Aalim who forsakes his knowledge as opposed to the ignoramus who is confused in his ignorance. Both these persons are astray and destroyed.

Never entertain doubts because it will plunge you into misgivings and it is such misgivings that will lead you to kufr. Do not also practice on concessions because you will then soon become too compromising and as soon as you compromise on the truth, you will lose plenty. Bear in mind that it is an act of intelligence that you rely on Allaah but this reliance should not be such that it leads you to deception. The person who most wishes well for himself will be the most obedient to his Rabb whereas the one who is most deceived will be most disobedient to his Rabb. The person who obeys Allaah will remain safe and happy while the one who disobeys Allaah will remain in fear and have regrets.

Furthermore, you must also pray to Allaah for conviction and always show Him your desire for well-being. In fact, conviction is the best of all things that remain entrenched within the heart. The best of all matters are those that are the most resolute while the worst of them are those that have been fabricated. Remember that every fabricated matter is a Bid'ah and every person who fabricates is engaging in Bid'ah. **Such a person will be destroying (the Deen) because whenever he fabricates a Bid'ah, he is forsaking a Sunnah.**

Those truly at a loss are those whose Deen is at a loss and who have put their own souls at the losing end (by disobeying Allaah). Verily ostentation is a part of Shirk, while sincerity is a part of good deeds and Imaan. Gatherings of futility make one forget the Qur'aan, are attended by Shaytaan and invite people to misguidance. **Remaining in the company of (non-Mahram) women causes the heart to stray and captivates the eyes because women are indeed the traps of Shaytaan.**

Be true to Allaah because Allaah is with those who are true and abstain from lying because **lying is the antithesis of Imaan.** Always bear in mind that the truth

stands at the peak of salvation and honour **while lying stands at the peak of destruction and devastation.** Listen well! Always speak the truth and you will be known for it, practise it and you will be amongst its worthy bearers. Always return trusts to those who have entrusted goods with you. Join ties with those family members who have severed them and be gracious to those who deprive you. Fulfil the pledges you undertake with people, ensure that you exercise justice when passing judgement and never boast about your ancestors before each other. Never call each other names, never make fun of each other and never make each other angry. Assist the poor, the oppressed, those in debt, those striving in the path of Allaah, the beggars and slaves and always show mercy to widows and orphans. Make Salaam common amongst you and reply to the Salaam of those who greet you, using the same words or words that are better. (He then recited the verse:)

﴿وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ص وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ص وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝﴾ (سورة مائده: آيت٢)

Assist each other in good works *(virtue and piety)* and Taqwa and do not assist each other in sin and transgression *(oppression and injustice)*. Fear *(the punishment of)* Allaah! Most surely Allaah is severe in punishment. {Surah Maa'idah, verse 2}

Entertain guests, be good to your neighbour, visit the ill, accompany funeral processions and, O servants of Allaah, behave like brothers.

Furthermore, I wish to add that this world has turned its back and bid farewell, whereas the Aakhirah has arrived and is straining its eyes to look. Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. The winner will have Jannah while at the other end is Jahannam. Behold! You are passing through days of respite which are followed by your death that is approaching very fast. Therefore, whoever does good deeds sincerely for Allaah during the days of respite before his death, has really done well and will have what he hopes for. On the other hand, whoever is neglectful of doing good will be at a loss for good deeds, will have shattered hopes and will actually come to harm because of his hopes. You must do good deeds with hope of reward as well as in fear (for punishment). If you are overcome with hope, then be grateful to Allaah and couple it with fear. Then, if you are overcome with fear, remember Allaah and couple it with hope because Allaah has announced that men shall have Jannah in return for their good deeds and will have an increase (in bounties) for their gratitude.

I have never seen a place like Jannah yet its seeker is asleep. I have also not seen a place like Jahannam, yet the one who ought to be running away from it is also asleep. I have also not seen anyone earn as much as the one who earns for the day when treasures will be accumulated, when secrets will be exposed and when all major sins are collected together. Take note of the fact that whoever does not benefit from the truth will still be harmed by falsehood and the one whom

guidance does not put on the straight path will certainly be led away (from the straight path) by misguidance. The one whom conviction does not benefit will be harmed by doubt and the one who does not benefit from what is before him will be one-eyed when viewing something far off and even more helpless when it comes to things that are not present. You have been instructed to travel (to the Aakhirah) and have been shown where to find the provisions for the journey. What I fear most for you people is that you follow the dictates of your passions and that you entertain long hopes of the future. As for entertaining long hopes, it makes one forget the Aakhirah, whereas following one's passions distances one from the truth.

Listen well! While this world has already embarked on its return journey, the Aakhirah has just commenced its arrival. Both these places have their sons, so as far as possible, you should endeavour to be amongst the sons of the Aakhirah and not amongst the sons of this world. **While today you have the opportunity for actions without reckoning, tomorrow you will face reckoning without the opportunity for actions."** (1)

His Lecture Concerning what will Happen to the Progeny of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Khayrah reports that he accompanied Hadhrat Ali رضي الله تعالى عنه to Kufa, where he ascended the pulpit and duly praised Allaah. Thereafter, addressed the people saying, "What will you people do when the progeny of Rasulullaah صلى الله عليه وسلم will be attacked whilst in your midst?" The people replied by saying, "We will then display the most fearsome valour before Allaah." To this, Hadhrat Ali رضي الله تعالى عنه remarked, "I swear by the Being Who controls my life that they will certainly be attacked whilst in your midst and you people will go out to kill them yourselves. He then recited the following couplets (which mean):

They bring him (Hadhrat Husayn رضي الله تعالى عنه) there (to Kufa) in deception and then announce

'Accept his (Yazeed's) call (to pledge allegiance at his hands), otherwise there can be no escape or excuse'"(2)

His Lecture In which he Quotes the Words of Rasulullaah صلى الله عليه وسلم

Hadhrat Ibraheem Taymi reports from his father(3) that Hadhrat Ali رضي الله تعالى عنه once addressed them saying, **"Whoever claims that we (the family of Rasulullaah صلى الله عليه وسلم) have with us something else to read other than the Book of Allaah and this note, then he is grossly mistaken.** All that this note contains is the ages of camels (according to which zakaah is paid), some laws pertaining to (retribution

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.30). Haafidh Ibn Katheer states that this lecture is most eloquent and comprehensive in enjoining good and forbidding evil and has been narrated through many unbroken chains of narrators.

(2) Tabraani.

(3) Hadhrat Yazeed bin Shareek.

for) injuries and a statement of Rasulullaah ﷺ in which he said, 'Madinah is sacred from between Mount Ayr and Mount Thowr. Whoever fabricates anything (in Deen) here or even gives refuge to one who does, he will have on him the curse of Allaah, of the angels and of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. Whoever claims that another person is his father or whichever slave claims that another person is his master, then he will also have on him the curse of Allaah, of the angels and of all of mankind. Allaah will also not accept from him any obligatory or optional deeds until the Day of Qiyaamah. The responsibility of all Muslims is one and even the lowest of them must strive to fulfil it.'"(1)

His Lecture Concerning the Merits of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه

Hadhrat Ibraheem Nakha'ee reports that Hadhrat Alqama bin Qais once mounted the pulpit and said, "It was on this very pulpit that Hadhrat Ali رضي الله تعالى عنه delivered a lecture to us. After duly praising Allaah and mentioning certain things, he said, **'Verily the best of all people after Rasulullaah ﷺ were Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه.** After them, we had initiated many new things, about which Allaah shall pass judgement.'"(2)

Hadhrat Abu Juhayfah also reports that Hadhrat Ali رضي الله تعالى عنه once mounted the pulpit where he commenced by praising Allaah and sending salutations to Rasulullaah ﷺ. Thereafter, he said, **"The best person of this Ummah after Rasulullaah ﷺ was Abu Bakr رضي الله تعالى عنه and next was Umar رضي الله تعالى عنه.** Allaah places goodness wherever He pleases." (3)

Another narration is similar to the first one quoted above, but without the words "After them, we had initiated many new things...". This narration however adds that Hadhrat Ali رضي الله تعالى عنه said, "We never regarded it as farfetched to think that it was an angel who would speak with the tongue of Umar رضي الله تعالى عنه."(4)

Hadhrat Alqama reports that Hadhrat Ali رضي الله تعالى عنه once addressed them. After duly praising Allaah, he said, "The news has reached me that some people regard me to be better than Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. Had I forbidden you from this before, I would have certainly punished people for saying it. However, I do not like to punish before first announcing the prohibition. Nevertheless, whoever mentions anything of the sort after this address of mine shall be regarded as a slanderer and shall therefore suffer the penalty of a slanderer (eighty lashes). Verily the best of all people after Rasulullaah ﷺ was Abu Bakr رضي الله تعالى عنه, followed by Umar رضي الله تعالى عنه. After them, we had initiated many new things, about which Allaah shall pass judgement." (5)

Hadhrat Zaid bin Wahab reports that Hadhrat Suwayd bin Ghafalah once went to

(1) Ahmad (Vol.1 Pg.81).
(2) Ahmad (Vol.1 Pg.127).
(3) Ahmad (Vol.1 Pg.106).
(4) Ahmad.
(5) Ibn Aasim, Ibn Shaaheen in his Sunnah, Isfahaani in his Hujjah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.116).

Hadhrat Ali رضي الله تعالى عنه when he was the Khalifah. "O Ameerul Mu'mineen!" Hadhrat Suwayd said, "I have passed by some people who were making inappropriate statements about Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه." Hadhrat Ali رضي الله تعالى عنه immediately sprang up, mounted the pulpit and said, "I swear by the Being Who splits the seed and created the soul that it is a venerable Mu'min who loves the two of them (Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه) **whereas only a wretched and irreligious person will dislike them.** Loving them is a means of attaining proximity to Allaah while enmity for them will lead to irreligiousness. What is the matter with certain people that they speak ill of Rasulullaah ﷺ's two brothers, his two ministers, his two companions, the two leaders of the Quraysh and two fathers of the Muslims? I absolve myself of all those who speak ill of them and I shall have them punished." (1)

A detailed lecture in this regard has already passed in the chapter discussing defending one's pious predecessors.

Hadhrat Ali bin Husayn narrates that after Hadhrat Ali رضي الله تعالى عنه had returned from the Battle of Siffeen, a youngster from the Banu Haashim family asked him, "O Ameerul Mu'mineen! I heard you say in the Jumu'ah sermon, 'O Allaah! Set right our affairs as you had done for the rightly guided Khulafaa.' Who were they?" Hadhrat Ali رضي الله تعالى عنه's eyes welled with tears as he said, "They were Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They were the leaders of guidance, the great scholars of Islaam and the ones by whom guidance was attained after Rasulullaah ﷺ. **Whoever follows them will be guided to the straight path and whoever does what they did will have direction. Whoever holds fast to their ways will be amongst the group of Allaah and the group of Allaah are the ones who will attain true success."** (2)

Various Lectures that Hadhrat Ali رضي الله تعالى عنه Delivered

A scholar from the Banu Tameem tribe reports that Hadhrat Ali رضي الله تعالى عنه once addressed them saying, "There shall come a time when people will bite into each other and the wealthy will hold on to their wealth (refusing to spend it on others) whereas they have never been commanded to do that. In fact, Allaah says:

﴿وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ﴾ (سورة بقره: آيت ٢٣٧)

Do not forget kindness among yourself. {Surah Baqarah, verse 237}

(During those times) The evil ones will be regarded as honourable while the good people will be looked down upon. Furthermore, people will be buying from desperate people, whereas Rasulullaah ﷺ forbade buying from people who are desperate (because they are forced to sell, even if it is at a loss). Rasulullaah ﷺ also forbade sales that involve deception and the selling of fruit before it ripens."(3)

Hadhrat Abu Ubayd who was the freed slave of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه reports that he also attended the Eid (Eidul Adhaa) salaah led by Hadhrat

(1) Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.443).
(2) Laalkaa'ee, Abu Taalib Ishaari and Nasr in his Hujjah, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.444).
(3) Ahmad (Vol.1 Pg.116).

Ali رضي الله تعالى عنه. He led the salaah before delivering the sermon, and there was neither any Adhaan nor Iqaamah. He then said in his sermon, "O people! Verily Rasulullaah ﷺ prohibited eating the meat of your sacrificial animals after three days, so do not eat it thereafter." (This prohibition was however lifted and Muslims are permitted to eat the meat after three days.) (1)

Hadhrat Rib'ee bin Hiraash reports that he heard Hadhrat Ali رضي الله تعالى عنه say in a lecture, **"Do not lie about me because whoever lies about me shall enter Jahannam."** (2)

Hadhrat Abu Abdur Rahmaan Sulami narrates that Hadhrat Ali رضي الله تعالى عنه said the following in his lecture: "O people! Enforce the penalties of the Shari'ah on your slaves, whether they are married or not. When a slave woman belonging to Rasulullaah ﷺ committed adultery, Rasulullaah ﷺ instructed me to enforce the penalty. However, when I went to her I found that she had just started to bleed after giving birth. I therefore feared that she may lose her life if I had to lash her. When I reported back to Rasulullaah ﷺ, he told me that my decision had been correct." (3)

Hadhrat Abdullaah bin Sabt narrates that Hadhrat Ali رضي الله تعالى عنه once addressed them saying, "I swear by the Being Who splits the seed and creates the soul that this beard will certainly be smeared with the blood of this head (I will shortly be assassinated). The people asked, "Do inform us who he (your assassin) shall be. By Allaah! We shall kill his entire family!" Hadhrat Ali رضي الله تعالى عنه however instructed them saying, "I ask you in the name of Allaah not to kill anyone other than my assassin." The people's response was, "If you know this, why do you not appoint a successor then?" "No," Hadhrat Ali رضي الله تعالى عنه replied, "I prefer to rather leave you just as Rasulullaah ﷺ left you (to choose your own Khalifah)." (4)

Hadhrat Amr bin Alaa reports that Hadhrat Ali رضي الله تعالى عنه once addressed the people saying, "O people! I swear by the Being besides Whom there is not deity that I have not decreased anything small or large from your wealth apart from this vial that the chief of a village gave me as a gift." He then removed from his sleeve a vial containing some perfume. (5)

Hadhrat Umayr bin Abdul Malik reports that Hadhrat Ali رضي الله تعالى عنه once addressed them from the pulpit in Kufa saying, "Rasulullaah ﷺ would be first to notify me if I did not ask him a question about something and would always inform me about anything I asked. He once informed me about His Rabb تبارك وتعالى saying, 'Allaah تبارك وتعالى says, 'I swear by My loftiness over My throne that when the people of any town or household or even when a lone man in the wilderness turns away from disobeying Me, which displeases Me towards obeying Me, which pleases Me, I shall turn away from him My punishment, which displeases him and focus towards him My mercy, which is sure to please him. On the contrary, when the

(1) Ahmad (Vol.1 Pg.141).
(2) Ahmad (Vol.1 Pg.150). Tayaalisi (Pg.17) has reported a similar narration
(3) Ahmad (Vol.1 Pg.156).
(4) Ahmad (Vol.1 Pg.156).
(5) Abdur Razzaaq, Abu Ubayd in his Amwaal, Haakim in his Kuna and Abu Nu'aym in his *Hilya*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.54).

people of any town or household or even when a lone man in the wilderness turns away from obeying Me, which pleases Me towards disobeying Me, which displeases Me, I shall turn away from him My mercy, which displeases him and focus towards him My wrath, which is sure to displease him." (1)

The Lectures that Ameerul Mu'mineen Hadhrat Hasan bin Ali رضي الله تعالى عنهما delivered

The Lecture he Delivered after the Demise of his Father

Hadhrat Hubayrah narrates that when Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه passed away, his son Hadhrat Hasan رضي الله تعالى عنه stood up, mounted the pulpit and addressed the people saying, "O people! Tonight such a man has left this world whom the earlier people could not catch up with and whom the latter people will never be able to find. Whenever Rasulullaah ﷺ dispatched him on an expedition, Hadhrat Jibra'eel عليه السلام would be on his right side, Hadhrat Mikaa'eel عليه السلام would be on his left side and he would not return until Allaah had granted him victory. **All that he left in estate was seven hundred Dirhams with which he intended to purchase a slave. His soul departed on the same night that Hadhrat Isa عليه السلام was raised to the heavens, which was the twenty seventh night of Ramadhaan."**

Another narration adds that he also said, "He left neither any gold or silver apart from seven hundred Dirhams, which was all that was left over from his allowance." This narration however does not contain the words "His soul departed on the same night that..."(2)

When Hadhrat Ali رضي الله تعالى عنه was martyred, Hadhrat Hasan رضي الله تعالى عنه stood up to address the people. After duly praising Allaah, he said, "By Allaah! You have killed a man tonight, which is a night during which the Qur'aan was revealed, **during which Hadhrat Isa عليه السلام was raised to the heavens, during which Hadhrat Yusha bin Noon عليه السلام the aide to Hadhrat Moosa عليه السلام was martyred and the night during which the repentance of the Bani Israa'eel was accepted."** (3)

Hadhrat Abu Tufayl reports a narration similar to the one above, but with the addition that Hadhrat Hasan رضي الله تعالى عنه also said, "Whoever knows me knows and whoever does not know me should know that I am Hasan the son of Muhammad ﷺ. He then recited the verse in which Hadhrat Yusuf عليه السلام says:

﴿وَاتَّبَعْتُ مِلَّةَ اٰبَآءِیْۤ اِبْرٰهِیْمَ وَاِسْحٰقَ وَیَعْقُوْبَ﴾ (سورة يوسف: آيت٣٨)

"I follow the creed of my fathers Ibraheem عليه السلام, Is'haaq عليه السلام and Ya'qoob عليه السلام" {Surah Yusuf, verse 38}

(Just as Hadhrat Yusuf عليه السلام referred to his grandfathers as his fathers, so too do

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.8 Pg.203).

(2) Ibn Sa'd (Vol.3 Pg.38). Abu Nu'aym has reported a narration similar to the second one in his *Hilya* (Vol.1 Pg.65). Ahmad (Vol.1 Pg.199) has also reported a similar narration in brief.

(3) Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

I refer to my grandfather Rasulullaah ﷺ as my father.)"

After then reciting some portions of the Qur'aan, he said, "I am the son of the giver of glad tidings, I am the son of the warner, I am the son of Nabi ﷺ, I am the son of the one who called to Allaah with His permission, I am the son of the brilliant lamp and I am the son of the one who was sent as a mercy to the universe. I belong to that household which Allaah had rid of (all spiritual) filth and had thoroughly purified. I belong to that family whom Allaah تبارك وتعالى has made it compulsory (for others) to love and to assist. Allaah says in the revelation He has sent to Muhammad ﷺ:

﴿قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰى ؕ﴾ (سورة شعراء: آيت ٢٣)

'Say *(to the people, O Muhammad ﷺ)*, 'I ask of you no repayment *(for conveying to you the message of Towheed)*, except *(all that I ask for is)* the *(usual and traditional)* love between relatives *(that you ought to show to me regardless of what message I carry to you)*.' {Surah Shura, verse 23}(1)

Another narration adds that Hadhrat Hasan رضي الله تعالى عنه also said, "Rasulullaah ﷺ would hand over the flag to him (Hadhrat Ali رضي الله تعالى عنه) and when the battle grew furious, Hadhrat Jibra'eel عليه السلام would be there to fight by his side." The narrator of this report states that it was the **twenty first of Ramadhaan (when Hadhrat Ali رضي الله تعالى عنه passed away).** (2)

Yet another narration similar to the one of Hadhrat Abu Tufayl adds that Hadhrat Hasan رضي الله تعالى عنه said, "I am from that family to whom Hadhrat Jibra'eel عليه السلام descended and with whom he ascended." The narration also states that Hadhrat Hasan رضي الله تعالى عنه added the concluding part of the above verse when he recited:

﴿وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ؕ﴾ (سورة شورىٰ: آيت ٢٣)

As for the one who carries out a good deed, We will increase the beauty of the deed **(by granting a reward for it that is far superior to the deed itself)** " {Surah Shura, verse 23}

He then explained carrying out a good deed in the this verse refers to imbibing love for the family of Rasulullaah ﷺ. (3)

His Lecture after being Stabbed

Hadhrat Abu Jameela narrates that after Hadhrat Ali رضي الله تعالى عنه was assassinated, (his son) Hadhrat Hasan رضي الله تعالى عنه became the Khalifah. However, when he was once leading the salaah, someone leapt at him and stabbed him with a dagger in his buttock. This confined him to bed for a month, after which he stood up to address the people from the pulpit. He said, "O people of Iraq! Fear Allaah when it concerns us because we are both your leaders and your guests. We also belong to the household concerning whom Allaah says:

(1) Abu Ya'la, Ibn Jareer and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
(2) Tabraani, Abu Ya'la and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.146).
(3) Haakim (Vol.3 Pg.172).

﴿إِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا ۝﴾

(سورة احزاب آيت ٣٣)

'Allaah only wishes to rid you of *(spiritual)* filth, O members of the household *(of Rasulullaah ﷺ)*, and to purify you thoroughly *(from all evil)*.'" {Surah Ahzaab, verse 33}

He then continued speaking until there was none to be seen in the Masjid who was not weeping. (1) Another narration states that Hadhrat Hasan رضي الله تعالى عنه continued repeating these words until there was none in the Masjid who was not sobbing profusely. (2)

The Lecture he Delivered when he Made Peace with Hadhrat Mu'aawiya رضي الله تعالى عنه

Hadhrat Sha'bi reports that he was present at Nakheelah when Hadhrat Hasan رضي الله تعالى عنه made peace with Hadhrat Mu'aawiya رضي الله تعالى عنه. Hadhrat Mu'aawiya رضي الله تعالى عنه then said to him, "Now that the matter has been settled, do address the people and inform them that you have relinquished the Khilaafah and handed it over to me." Hadhrat Hasan رضي الله تعالى عنه then stood on the pulpit and praised Allaah. Hadhrat Sha'bi confirms that he personally heard the lecture.

Hadhrat Hasan رضي الله تعالى عنه said, "The best of all intelligence isf Taqwa and the worst of all foolishness is sin. The post of Khilaafah that has been disputed between Mu'aawiya رضي الله تعالى عنه and I may either be my right, which I have now relinquished in his favour for peace to reign amongst the Ummah and to save their blood. If this post is really the right of someone else other than me, then I have now handed it over. He then recited the verse:

﴿وَاِنْ اَدْرِىْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ اِلٰى حِيْنٍ ۝﴾ (سورة انبياء: آيت ١١١)

I have no idea whether it *(the delay in punishment)* is a test for you *(to see whether you repent)* or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111} (3)

In another narration, Hadhrat Sha'bi says, "Hadhrat Hasan bin Ali رضي الله تعالى عنه addressed us at Nakheelah when he made peace with Hadhrat Mu'aawiya رضي الله تعالى عنه. He stood up and after praising Allaah, he said..." The words of this narration are like the one above, but states that after reciting the verse of the Qur'aan, Hadhrat Hasan رضي الله تعالى عنه concluded by saying, "This is all I have to say. I now seek Allaah's forgiveness for myself and for all of you." (4)

Yet another narration states that in this historic lecture, Hadhrat Hasan bin Ali رضي الله تعالى عنه said, "O people! Allaah has guided you through the first generation of our family (Rasulullaah ﷺ) and has saved your blood from being spilled by the latter generation of our family (myself). The post of Khilaafah is a temporary one

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.172).
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.486).
(3) Tabraani in his *Kabeer*. Haythami (Vol.4 Pg.108) has commented on the chain of narrators.
(4) Haakim (Vol.3 Pg.175). Bayhaqi (Vol.8 Pg.173) has reported a similar narration.

and the successes of this world pass from hand to hand. Allaah has said to His Nabi ﷺ:

﴿وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَى حِينٍ ۝﴾ (سورة انبياء: آيت ۱۱۱)

I have no idea whether it *(the delay in punishment)* is a test for you *(to see whether you repent)* or an enjoyment until a stipulated time." {Surah Ambiyaa, verse 111}[1]

The Lecture of Ameerul Mu'mineen Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه delivered a lecture in Madinah saying, "O people! There is none to prevent that which Allaah grants, none can grant what Allaah prevents, **the wealth of the wealthy cannot assist them and when Allaah wishes well for a person,** He grants him understanding of the Deen. I have heard Rasulullaah ﷺ speak these words from this very pulpit." [2]

Hadhrat Muhammad bin Abdur Rahmaan reports that he heard Hadhrat Mu'aawiya رضي الله تعالى عنه deliver a lecture saying, "I have heard Rasulullaah ﷺ say, 'When Allaah wishes well for a person, He grants him understanding of the Deen. While I am just the distributor (of knowledge), it is Allaah Who grants it. This Ummah will always remain firm on the truth and on Allaah's Deen until the Day of Qiyaamah without being harmed by those who oppose them." [3]

Hadhrat Umayr bin Haani narrates that Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه once addressed them saying, "I heard Rasulullaah ﷺ say, 'Until the Day of Qiyaamah, this Ummah will always remain steadfast on Allaah's Deen and will not be harmed by those who oppose them or by those who do not want to assist them." Another narration states that he also said, "And they (the Ummah) shall dominate over others."

Hadhrat Umayr bin Haani says, "Hadhrat Maalik bin Yakhaamir then stood up and said, 'I heard Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه say that these people (the Ummah steadfast on the Deen and dominant over others) are the people of Shaam (during those times)." [4]

Hadhrat Yunus bin Halbas Janadi reports a similar narration with the addition that Hadhrat Mu'aawiya رضي الله تعالى عنه recited the following verse (in substantiation):

﴿يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ﴾ (سورة آل عمران: آيت ۵۵)

(Allaah said,) 'O Isa, I shall take you away *(from this world)*, raise you to Me *(to the heavens)*, purify you from *(the company of)* those who disbelieve and make those who follow you above *(superior to)* those

(1) Ibn Jareer in his Taareekh (Vol.4 Pg.124).
(2) Ibn Abdul Birr in his Jaami'ul Ilm (Vol.1 Pg.20).
(3) Ibn Abdul Birr in his Jaami (Vol.1 Pg.20)
(4) Ahmad, Abu Ya'la, Ya'qoob bin Sufyaan and others.

who disbelieve until the Day of Qiyaamah. {Surah Aal Imraan, verse 55}[1]

Hadhrat Makhool reports that Hadhrat Mu'aawiya رضي الله تعالى عنه was delivering a lecture from the pulpit when he said, "I heard Rasulullaah ﷺ say, 'O people! **Knowledge is attained through studies and understanding of Deen is attained through deep thought.** When Allaah wishes well for a person, He grants him understanding of the Deen and it is only the learned ones who truly fear Allaah. **There shall always be a group from my Ummah who will always remain steadfast on the truth and will dominate over others without being intimidated by those who oppose them and those who are hostile towards them. They will prevail until the Day of Qiyaamah."** [2]

The Lectures of Ameerul Mu'mineen Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما

His Lecture On the Occasion of Hajj

Hadhrat Muhammad bin Abdullaah reports, "I was present when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما delivered a lecture during the occasion of Hajj. We had no idea of his presence until he appeared just before the day of Tarwiya (8th of Dhul Hijjah) when people entered into the state of Ihraam. He was an extremely handsome man in his middle ages, wearing two white garments. When he arrived, the people shouted, 'Here comes the Ameerul Mu'mineen!' He ascended the pulpit and greeted the people. After they replied to his greeting, he recited the most beautiful Talbiya I had ever heard.

He then praised Allaah and said, "You people have come as delegations to Allaah from distant and different places. **It is therefore necessary that Allaah should honour you.** Whoever has come in search of what is with Allaah should know that the one who seeks Allaah shall never return empty-handed. You must therefore confirm your words with deeds because deeds are the masters of words and intentions are confined to the heart. **Fear Allaah! Fear Allaah in these days of yours because these are days during which Allaah forgives sins.** Remember that you have come here from various distant lands without the desire for trade, wealth or any other aspect of this world."

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما then recited the Talbiya and the **people recited it with him.** After deliberating at length, he said, "Verily Allaah states in His Book: (اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَاتٌ) *'Hajj is the few known months'* [3]. These are three months, namely Shawwaal, Dhul Qa'dah and ten days of Dhul Hijjah." He then recited further:

﴿فَمَنْ فَرَضَ فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۭ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى﴾ (سورة بقره: آيت ۱۹۷)

(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.130).
(3) Surah Baqarah, verse 197.

"So whoever considers the Hajj obligatory *(upon himself and enters the state of Ihraam)* in them *(during these months)* should not engage in any sexual relations *(with his wife)* nor commit any act of sin *(should not swear)* nor dispute *(quarrel or fight)* during Hajj. Allaah knows whatever good deed you do. Take your provisions along with you *(for the journey)*, but *(always remember that)* the best of provisions is Taqwa." {Surah Baqarah, verse 197}

He then continued further to state, "Allaah says: (لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلاً مِّنْ رَّبِّكُمْ) *'There shall be no sin upon you should you seek the bounty from your Rabb'.* Allaah has therefore made trade permissible (during the days of Hajj). Thereafter, Allaah says: (فَاِذَا اَفَضْتُمْ مِّنْ عَرَفَاتٍ) *'When you leave Arafaat...'* This is the place where people will stay until sunset, after which they will depart (for Muzdalifah). Allaah says further: (فَاذْكُرُوْا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ) *'then remember Allaah at the Mash'arul Haraam (The Sacred Monument)'.* These are the mountains where people will also stay over, namely Muzdalifah.

Allaah states further: (وَاذْكُرُوْهُ كَمَا هَدٰىكُمْ) *'Remember Him as* He *had guided you'.* The next command is not general, but addressed specifically to the people of this city (Makkah) who used to depart (back to Makkah) from Muzdalifah (without going to Arafaat at all), while others departed from Arafaat. Slamming this act of theirs, Allaah revealed the verse:

﴿ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ﴾ (سورة بقره: آيت ۱۹۹)

'And proceed from the place where the people proceed from *(when heading off to fulfil the other rights of Hajj in Mina).*' {Surah Baqarah, verse 199}

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما continued further. He said, "It was the practice of the people to boast about their forefathers after completing their Hajj. It was with regard to this that Allaah revealed the verse stating:

﴿فَاذْكُرُوا اللّٰهَ كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا وَمَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۝ وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ۝﴾ (سورة بقره: آيت ۲۰۰، ۲۰۱)

(Once you have completed your Hajj rites) Remember Allaah as you remember your forefathers, or *(rather with)* an even greater remembrance. From among man there are those *(the Kaafiroon)* who say, 'O our Rabb, grant us in this world.' *(They are then granted their needs in this world whereas)* They shall have no share *(of good)* in the Aakhirah. *(On the other hand)* From among them there are also those *(the Mu'mineen)* who say, 'O our Rabb, grant us *(all that which is)* good in this world, *(all that which is)* good in the Aakhirah and save us from the punishment of the fire *(of Jahannam).*' {Surah Baqarah, verses 200,201}

These people work in this world for the good of this world as well as for the Aakhirah." He then continued reciting until he reached the verse:

﴿وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ﴾ (سورة بقره: آيت ٢٠٣)

Carry out the Dhikr *(remembrance)* of Allaah during the limited days (10th, 11th, 12th and 13th of Dhul Hijjah). {Surah Baqarah, verse 203}

With reference to this verse, he commented, "These are the days of Tashreeq. The Dhikr of Allaah to be carried out during these days consist of (سُبْحَانَ اللّٰهِ) ('Subhaanallaah'), (اَلْحَمْدُ لِلّٰهِ)('Al Hamdulillaah'),(لَآ اِلٰهَ اِلَّا اللّٰهُ) ('Laa Ilaaha Illallaah'), (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') and other glorifications of Allaah."

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما then spoke of the various points from where people need to enter the state of Ihraam. He said, "The place from where the people of Madinah need to enter into Ihraam is Dhul Hulayfah, the place from where the people of Iraq need to enter into Ihraam is Aqeeq, the place from where the people of Najd and Taa'if need to enter into Ihraam is Qarn and the place from where the people of Yemen need to enter into Ihraam is Yalamlam." **He then cursed the disbelievers from the Ahlul Kitaab saying,** "O Allaah! Punish the disbelievers from the Ahlul Kitaab who reject Your signs, disbelieve in your Ambiyaa and who prevent others from Your path. O Allaah! Punish them and give **them the hearts of immoral women."** He then proceeded to make many more du'aas.

He then continued to say, "There are many men here whose hearts have been blinded just as their sight has been. Their ruling in the case of Tamattu Hajj is that if a person arrives from Khurasaan with the Ihraam for Hajj, they tell him that he may emerge from the Hajj Ihraam after performing Umrah and then enter into Ihraam again for his Hajj (whereas the person intending Hajj may emerge from his Hajj Ihraam only after performing Hajj). By Allaah! This type of Tamattu is permissible only for the person in straitened circumstances."

He then recited the Talbiya and the people recited it as well. The narrator says that he had not seen so many people weeping as he did on that day. (1)

Various Lectures that he Delivered

Hadhrat Hishaam bin Urwa narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما said the following in his lecture: "You need to know that one (performing Hajj) may stay at every part **of Arafah besides Batn Urna and you also need to know well that one may also stay in every part of Muzdalifah besides Batn Muhassar."** (2)

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi Ansaari reports that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنهما deliver a lecture on the pulpit in Makkah. He said, "O people! Rasulullaah ﷺ used to say, 'If man is given a valley full of gold, he would want a second and when given a second, he would still want a third.

(1) Tabraani in his *Kabeer*. Haythami (Vol.3 Pg.250) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.326) without the words "After deliberating at length..." until "only for the person in straitened circumstances".

(2) Ibn Jareer in his *Tafseer* (Vol.2 Pg.168).

There is nothing to fill man's belly besides the sand of the grave and Allaah accepts the repentance of those who repent." (1)

Hadhrat Ataa bin Abi Rabaah narrates that in one of his lectures, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه said, "Rasulullaah ﷺ said, 'A single salaah in this Masjid of mine (in Madinah) is better than **a thousand salaahs in** any other Masjid other than the Masjidul Haraam. A single salaah in the Masjidul Haraam **is a hundred times superior (than a salaah in my Masjid).**"

Hadhrat Ataa says further, "That makes it (the rewards) a hundred thousand (more than in any other Masjid in the world). I therefore asked, 'O Abu Muhammad! Does this virtue apply exclusively to the Masjidul Haraam or to all of the Haram?' He replied, **'It applies to all of the Haram because all of the Haram is a Masjid.'"**(2)

Hadhrat Wahab bin Kaysaan a freed slave of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه reports that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه deliver a lecture on the day of Eid. On that occasion, Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه led the salaah before delivering the lecture and when he did stand up to deliver the lecture, he said, "O people! All of this (performing the salaah before the lecture) is the way shown by Allaah and by Rasulullaah ﷺ."(3)

Hadhrat Thaabit reports that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه say the following in a lecture: "Muhammad ﷺ said, 'Whoever (from amongst the males) wears silk in this world will not wear it in the Aakhirah.'"(4)

Hadhrat Abu Zubayr says, "It was on this very pulpit that I heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه narrate some Ahadeeth. He said, 'After making the Salaam after his salaah, Rasulullaah ﷺ used to recite:

"لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ وَلَا نَعْبُدُ اِلَّا اِيَّاهُ اَهْلُ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ لَآ اِلٰهَ اِلَّا اللّٰهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ"

"There is none worthy of worship but the One Allaah Who has no partner. All kingdom and all praise belong to Him and He has power over all things. There is no strength or power without Allaah. We worship only Him Who bestows all bounties and grace and to Whom all good praise is due. There is none worthy of worship but Allaah, for Whom all worship is to be done sincerely, even though the Kuffaar detest it." (5)

Hadhrat Thuwayr narrates that he heard Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه say from the pulpit: "This is the day of Aashura (10th of Muharram) so fast because Rasulullaah ﷺ gave the instruction to fast." (6)

Hadhrat Kulthoom bin Hibr narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.337).
(2) Abu Dawood Tayaalisi (Pg.195)
(3) Ahmad (Vol.4 Pg.4).
(4) Ahmad (Vol.1 Pg.5).
(5) Ahmad (Vol.4 Pg.5).
(6) Ahmad (Vol.4 Pg.6).

once addressed the people saying, "O people of Makkah! I have been informed that some of you play a (gambling) game called *Nardsheer*, whereas Allaah says:

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۝﴾ (سورة مائده: آيت ٩٠)

O you who have Imaan! Indeed liquor *(wine, beer and other intoxicants)*, gambling, idols and *(distribution by)* arrows are filth from the acts of Shaytaan, so abstain from them so that you may be successful *(in both worlds)*. {Surah Maa'idah, verse 90}

I swear by Allaah that I shall severely punish him **by removing his hair and lashing him.** I shall also hand over all his possessions (with him at the time) to the person who brings him in." (1)

The Lectures of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

The Lecture he Delivered in the presence of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that after once delivering a short lecture, Rasulullaah صلى الله عليه وسلم said, **"O Abu Bakr رضي الله تعالى عنه! Stand up and deliver a lecture."** Hadhrat Abu Bakr رضي الله تعالى عنه then delivered a lecture that was shorter than that of Rasulullaah صلى الله عليه وسلم. Rasulullaah صلى الله عليه وسلم then instructed Hadhrat Umar رضي الله تعالى عنه to deliver a lecture and he complied by delivering a lecture that was shorter than that of Hadhrat Abu Bakr رضي الله تعالى عنه. When Rasulullaah صلى الله عليه وسلم then asked another person to deliver a lecture, he was very bombastic in his speech, because of which Rasulullaah صلى الله عليه وسلم told him to step down. Rasulullaah صلى الله عليه وسلم then said, "Bombastic speech is from Shaytaan and well delivered speech is magical indeed."

Addressing Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Rasulullaah صلى الله عليه وسلم said, "O Ibn Ummi Abd! You now deliver a lecture." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then stood up and after praising Allaah, he said, "O people! **Verily Allaah تبارك وتعالى is our Rabb, Islaam is our Deen, the Qur'aan is our Imaam, the Kabah is our Qiblah and (pointing to Rasulullaah صلى الله عليه وسلم) this is our Nabi صلى الله عليه وسلم.** We are pleased with what Allaah and His Rasool صلى الله عليه وسلم like for us and we dislike that which Allaah and His Rasool صلى الله عليه وسلم dislike for us." To this, Rasulullaah صلى الله عليه وسلم remarked, "Ibn Ummi Abd has spoken well." (2)

Hadhrat Sa'eed bin Jubayr reports a similar narration from Hadhrat Abu Dardaa رضي الله تعالى عنه with the addition that Rasulullaah صلى الله عليه وسلم also said, "I am pleased with that which Allaah is pleased with for me and for my Ummah and with that which pleases Ibn Ummi Abd. Likewise, **I am displeased with that which Allaah is displeased with for me and for my Ummah and with that which displeases Ibn**

(1) Bukhaari in his Adab (Pg.186).
(2) Tabraani. Haythami (Vol.9 Pg.290) has commented on the chain of narrators.

Ummi Abd." (1)

Another similar narration states that after Rasulullaah ﷺ asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه to speak, he began by praising Allaah, invoking peace and blessings on Rasulullaah ﷺ and attesting to the Shahaadah of truth. Thereafter, he said, "We are pleased with Allaah as our Rabb, with Islaam as our religion and I am pleased with that with which Allaah and His Rasool ﷺ like for you." To this, Rasulullaah ﷺ remarked, **"I am pleased with that which Ibn Ummi Abd likes for you."** (2)

Various Lectures that he delivered

Hadhrat Abul Ahwas Jushami reports that while Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه was delivering a lecture, he noticed a snake slithering along a wall. He immediately stopped the lecture and hit the snake with his staff until he killed it. Thereafter, he said, **"I heard Rasulullaah ﷺ say that one who kills a snake is like the person who kills a Mushrik who deserves to be executed."** (3)

Hadhrat Abu Waa'il narrates that when Hadhrat Uthmaan رضي الله تعالى عنه became the Khalifah, **Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه travelled for eight days from Madinah to Kufa.** He then delivered a lecture in which he said, "When Ameerul Mu'mineen Umar bin Khattaab رضي الله تعالى عنه passed away, we did not see so many people weep as on that day. We the companions of Muhammad ﷺ then gathered together and did our very best to select the one who is best from amongst us. We therefore pledged our allegiance to Ameerul Mu'mineen Uthmaan رضي الله تعالى عنه, so you should all pledge your allegiance to him as well." (4)

The Lectures of Hadhrat Utba bin Ghazwaan رضي الله تعالى عنه

Hadhrat Khaalid bin Umayr Adawi reports that Hadhrat Utba bin Ghazwaan was the governor of Basrah when he addressed them. After duly praising Allaah, he said, "Verily this world has already announced its termination and has speedily turned on its heels. All that is left of her is like the little residue left over in a utensil that a person tries to lick out of it. You people will certainly be moving over from here to a place that will never come to an end. You must therefore take along with you the best that you have with you because we have been informed that a stone thrown from **the edge of Jahannam will continue falling for seventy years without reaching the bottom.** By Allaah! This Jahannam will however be filled. Does this not astonish you? We have also been informed that the **distance between two of the many doorways to Jannah spans a distance of forty years.** There shall however come a day when even these doorways will **be crowded with people (entering into Jannah).**

I have seen the time when I was one of seven people with Rasulullaah ﷺ without any food between ourselves other than the leaves of trees (which we continued to eat) until our jaws were filled with sores. Throwing down a shawl of mine, I

(1) Ibn Asaakir.
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.237).
(3) Ahmad (Vol.1 Pg.421).
(4) Ibn Sa'd (Vol.3 Pg.63).

tore it into two parts. I used one part as a lower garment for myself and the other I gave to Sa'd bin Maalik, who also used it as a loincloth. However, today there is none of us who has not become the governor of a city. I ask Allaah to protect me from standing high in my own esteem while being humiliated in Allaah's sight."[1] Another narration adds that Hadhrat Utba رضي الله تعالى عنه concluded with the words, "There has never been a (succession of leaders starting from the period of) Nabuwwaat that does not gradually decline until **it degenerates into a monarchy.** After me you shall soon experience and be tested with many (different types) of leaders and governors (so prepare yourselves)." [2]

Yet another narration states that this was the first lecture that Hadhrat Utba رضي الله تعالى عنه delivered in Basrah. He said, "All praise belongs to Allaah Whom I praise, from Whom I seek help, Who I believe in and in Whom do I rely. I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. O people! Verily this world has already..." The rest of the narration is like both narrations quoted above. [3]

The Lectures of Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه

Hadhrat Abu Abdur Rahmaan Sulami reports, "I once accompanied my father for the Jumu'ah salaah in Madaa'in. We lived a *Farsakh* away from the Masjid and it was during the time when Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه was the governor of Madaa'in. He ascended the pulpit and after praising Allaah, he recited the verse:

﴿اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت ١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1}

He then continued, **'Listen well! The moon has already been split.** Listen well! This world has already announced her departure. Listen well! Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead.' I then asked my father, 'What does he mean by the race?' My father informed me that he was referring to the race to Jannah." [4]

Another similar narration states that Hadhrat Hudhayfah رضي الله تعالى عنه said, "Allaah says:

﴿اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت ١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1}

Listen well! The moon has already been split ..." This narration concludes with Hadhrat Abu Abdur Rahmaan Sulami saying, "I then asked my father, 'Will people be running a race tomorrow?' 'Dear son!' my father remarked, 'You do not

(1) Muslim, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).

(2) Haakim (Vol.3 Pg.261), reporting from reliable sources. Ibn Jowzi has reported a similar narration in his Safwatus Safwah (Vol.1 Pg.152), as has Naabilsi in his Dhakhaa'irul Mawaareeth (Vol.2 Pg.229), reporting from Muslim, Ibn Maajah and Tirmidhi. Ahmad (Vol.4 Pg.174) has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.171).

(3) Ibn Sa'd (Vol.7 Pg.6).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.281).

understand. It is the race for good deeds that he is referring to.'

When we attended the following Jumu'ah salaah, Hadhrat Hudhayfah رضي الله تعالى عنه said in his lecture, "Behold! Verily Allaah تبارك وتعالى says:

﴿اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾ (سورة قمر: آيت ١)

Qiyaamah has drawn close and the moon has been split. {Surah Qamar, verse 1}

'Listen well! This world has already announced her departure. Listen well! Today (this world) is the time for the race while tomorrow it will be seen who has gone ahead. Take note that at the end is the fire of Jahannam while the race is on for those heading for Jannah." (1)

Hadhrat Kurdoos narrates that in a lecture in Madaa'in, Hadhrat Hudhayfah رضي الله تعالى عنه said, "O people! Closely monitor what your slaves earn. If it is Halaal, you may utilise it, otherwise, discard it because I have heard Rasulullaah صلى الله عليه وسلم say **that no flesh nourished with Haraam can ever enter Jannah."** (2)

Another narration states that in a lecture he delivered in Madaa'in, Hadhrat Hudhayfah رضي الله تعالى عنه said, "O people! Be vigilant over your slaves and ensure that you know their sources of income because the flesh nourished by Haraam can never enter Jannah. **Remember also that the seller, the buyer and the maker of wine are just like the one who consumes it."** (3)

A Lecture of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه

Hadhrat Qasaama bin Zuhayr narrates that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه once addressed the people of Basrah saying, "O people! Do weep (over your sins and for fear of Jahannam) and if you are unable to weep, then at least pretend to do so because the people of Jahannam will weep until their tears will come to an end. When their tears are eventually finished, they will cry blood so much that even ships will be able sail on it." (4)

A lecture of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Shaqeeq says, "When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was the Ameer of Hajj, he delivered a lecture. He started reciting Surah Baqarah and he commented on each verse as he recited. (This was so impressive that) I said, 'I have never seen or heard anyone speak like this. If the Romans and Persians have to hear this, they will surely accept Islaam." (5)

Lectures of Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Abu Yazeed Madeeni reports that Hadhrat Abu Hurayrah رضي الله تعالى عنه once ascended Rasulullaah صلى الله عليه وسلم's pulpit and stood on a step lower than that on which Rasulullaah صلى الله عليه وسلم stood. He then said, "All praise belongs to Allaah Who has guided Abu Hurayrah to Islaam. All praise belongs to Allaah Who has taught Abu

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.261). Haakim (Vol.4 Pg.609) has reported a similar narration from reliable sources as confirmed by Dhahabi.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.281).
(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).
(4) Ibn Sa'd (Vol.4 Pg.110). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.261).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324).

Hurayrah the Qur'aan. All praise belongs to Allaah Who has blessed Abu Hurayrah with Muhammad ﷺ. All praise belongs to Allaah Who has fed me leavened bread and given me fine garments to wear. All praise belongs to Allaah Who has given me the hand of Ghazwaan's daughter in marriage after I had been her servant to earn food to fill my belly and now I am able to annoy her just as she used to annoy me. **Destruction will come to the Arabs because of the evil that has already arrived. Destruction will come to them because they will be led by mere children who will rule according to their passion and will kill in anger.** Glad tidings to you, O non-Arabs! I swear by the Being Who controls my life that **even if Deen is suspended on the Pleiades constellation, a group from you will certainly reach it."** (1)

Hadhrat Abu Habeebah narrates that he entered the house of Hadhrat Uthmaan رضي الله تعالى عنه during the period when he was besieged in it. It was then he heard Hadhrat Abu Hurayrah رضي الله تعالى عنه **seek permission to address Hadhrat Uthmaan** رضي الله تعالى عنه. When permission was granted, Hadhrat Abu Hurayrah رضي الله تعالى عنه stood up, duly praised Allaah and then said, "I have heard Rasulullaah ﷺ say, 'You will surely encounter plenty of tribulation and disputes after me.' 'O Rasulullaah ﷺ!' someone asked, 'What do you advise us to do?' Rasulullaah ﷺ replied, 'Attach yourselves with the Ameer and those with him.'" Saying this, Hadhrat Abu Hurayrah رضي الله تعالى عنه pointed towards Hadhrat Uthmaan رضي الله تعالى عنه. (2)

A Lecture of Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه

Hadhrat Muhammad bin Yusuf bin Hadhrat Abdullaah bin Salaam reports that he once sought permission to see Hajjaaj bin Yusuf and when permission was granted, he entered and greeted with Salaam. Hajjaaj instructed two men sitting close to his chair to make way and when they did, Hadhrat Muhammad bin Yusuf sat down. Hajjaaj then said to him, "May Allaah grant abundant good to your father. Do you know the narration that your father reported to Abdul Malik bin Marwaan, which he heard from your grandfather Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه?" "May Allaah have mercy on you," Hadhrat Muhammad bin Yusuf remarked, "there are so many narrations. Which one is it?" Hajjaaj replied, "The narration of the Egyptians when they blockaded the house of Hadhrat Uthmaan رضي الله تعالى عنه."

Hadhrat Muhammad bin Yusuf then said, "I know that narration. When Hadhrat Uthmaan رضي الله تعالى عنه was besieged in his house, Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه arrived and entered the house. The people gave him way until he came to Hadhrat Uthmaan رضي الله تعالى عنه and said, 'Peace be on you, O Ameerul Mu'mineen!' 'Peace be on you too,' Hadhrat Uthmaan رضي الله تعالى عنه replied, 'What brings you here, O Abdullaah bin Salaam?' Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه replied, 'I have come to remain by your side (and to fight these people) until I am either martyred or until Allaah grants you victory because I estimate that these people will definitely come out to fight you. If they ever succeed in martyring you, it will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).
(2) Haakim (Vol.4 Pg.433), reporting from reliable sources as confirmed by Dhahabi.

be good for you but terrible for them.' To this Hadhrat Uthmaan رضي الله تعالى عنه said, 'I ask you by the rights I have over you that you must go out to them (and explain to them the error of their ways).' (Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه complied and) When the rebels saw him approach them, they gathered around, hoping to hear some news that would please them.

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه then stood before them to deliver a lecture. After duly praising Allaah, he said, 'Verily Allaah had sent Muhammad ﷺ as a giver of glad tidings and a warner. He gave the glad tidings of Jannah to those who obeyed him and warned those who disobeyed him about the fire of Jahannam. Allaah then made those who followed Rasulullaah ﷺ prevail over the adherents to every other faith even though the Mushrikeen detested this. From all the other chosen places of residence, **Allaah chose Madinah as the residence of Rasulullaah ﷺ and made it the place of Hijrah and the place of Imaan. By Allaah! Angels have been surrounding Madinah ever since Rasulullaah ﷺ entered it and remain doing so to this day.** Allaah's sword has also remained sheathed against you (because of which Muslims have not been fighting each other) and remains so until this day.'

'Allaah had sent Muhammad ﷺ with the truth and whoever takes guidance (from him) has been guided by the guidance of Allaah and whoever strays has done so after matters have been made plain to him and proven beyond doubt. **It is a fact that whenever a Nabi عليه السلام has been martyred in the past, seventy thousand warriors had lost their lives, each one being killed in retribution for the killing of the Nabi عليه السلام. Similarly, whenever a Khalifah has been martyred, thirty five thousand warriors had lost their lives, each one being killed in retribution for the killing of the Khalifah.** You people should therefore never be rushed into assassinating this elderly man because I swear by Allaah that the person who kills him will appear before Allaah on the Day of Qiyaamah with an amputated and paralysed hand. Remember well that this elderly man has as many rights over you as a father has over his son.'

The rebels however stood up and shouted, 'The Jew is lying! The Jew is lying!' Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه retorted by saying, 'I swear by Allaah that it is you who are the liars and the ones at fault. I am not a Jew but one of the Muslims. Allaah, Rasulullaah ﷺ and all the Mu'mineen know this fact well. It is with reference to me that Allaah revealed the verse:

﴿قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَ بَيْنَكُمْ ۙ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ۝﴾ (سورة رعد: آيت ٤٣)

(O Rasulullaah ﷺ) Say *(to the Mushrikeen)*, 'Allaah is sufficient as witness between us *(to attest that I am truly His messenger)*, and so are those who possess the knowledge of the Book *(such as Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه).*' {Surah Ra'd, verse 43}

Allaah has also revealed another verse, which is:

﴿قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِاللّٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ شَاهِدٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى

مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ ﴿ (سورة احقاف: آيت ١٠)

(O Rasulullaah ﷺ) Say *(to the Mushrikeen)*, 'Tell me. What if this Qur'aan is really from Allaah and you people deny it *(without good reason)* and are too proud *(to accept it)* although a witness from the Bani Israa'eel *(those learned in the original teachings of the Torah and Injeel, such as Abdullaah bin Salaam رضي الله تعالى عنه)* testifies to a similar *(divine)* book and believes in it *(believes that the Qur'aan is from Allaah)*?'" {Surah Ahqaaf, verse 10}

The narration then proceeds to recount the martyrdom of Hadhrat Uthmaan رضي الله تعالى عنه.(1)

The lectures of Hadhrat Husayn bin Ali رضي الله تعالى عنهما

Hadhrat Muhammad bin Hasan narrates that when Umar bin Sa'd arrived (with his army) to confront Hadhrat Husayn رضي الله تعالى عنه (and his party), Hadhrat Husayn stood up to address his companions. After duly praising Allaah, he said, "Matters have reached a head as you can see. Life in this world has changed and become detestable. The good of this life has turned away and passed on. All that is left of the good is the equivalent of what remains at the bottom of a utensil (after the contents have been poured out). What is left of life is the worst of it like a diseased pasture (that makes every grazing animal ill). Do you not see that the truth is no longer practised on and that people do not refrain from falsehood? Every Mu'min should look forward to meeting Allaah. I regard death as something most fortunate and life amongst oppressors as a source of great anguish." (2)

Hadhrat Uqba bin Abul Ayraaz narrates that it was at a place called Bayda that Hadhrat Husayn رضي الله تعالى عنه addressed his companions together with the army of Hurr bin Yazeed (whose army had arrived to fight Hadhrat Husayn رضي الله تعالى عنه). After praising Allaah, he said, "O people! Verily Rasulullaah ﷺ said, 'When a person sees a tyrannical ruler who permits what Allaah has made Haraam, who reneges his pledge with Allaah, who contradicts the Sunnah of Allaah's Rasool ﷺ and who sins and transgresses against Allaah's servants and he neither acts or speaks out against such a ruler (despite having the ability to do so), Allaah takes it upon Himself to enter such a person into the same place He will be entering the tyrant (i.e. into Jahannam).' Take note of the fact that these people (the present ruling party) have taken it upon themselves to obey Shaytaan, to forsake obedience to Allaah, to spread corruption, to renounce the restrictions Allaah has set, to show favouritism when distributing booty, to make legal what Allaah has forbidden and to forbid what Allaah has made lawful. I am most obliged to change all of this. (O people of Kufa!) Your letters had come to me and many of your messengers had also come to me with the assurance that you will never desert me or leave me in the lurch. If you fulfil this pledge of allegiance to me, you will

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.93).

(2) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators. A narration of Ibn Jareer (Vol.4 Pg.305) states that this lecture was delivered at a place called Dhu Husum.

have been rightly guided because I am Husayn the son of Ali and the son of Faatima who was the daughter of Rasulullaah ﷺ. My life is with yours and my family is with yours, so you should follow the example in me (by pledging your lives and families for mine as well). If you do not do this and choose to renege on your promise and to absolve yourselves of your pledge to loyalty, I swear by my life that I do not at all find this strange because you have already done the same to my father, my brother and my cousin (Muslim bin Aqeel). **A truly deceived person is one who is deceived by you.** You people have forsaken your share to good fortune and whoever breaks his promise does so to his own detriment. Allaah will soon make me completely independent of you. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

The Lectures of Hadhrat Yazeed bin Shajarah رضي الله تعالى عنه

Hadhrat Mujaahid says, "Hadhrat Yazeed bin Shajarah رضي الله تعالى عنه was one of those people whose words always materialised into action. He once addressed us saying, 'O people! Remember Allaah's favours on you because Allaah's favours on you are tremendous indeed. They are found in all colours and in the things we have in our homes.' He would often say, 'When people form their rows for salaah and to do battle, the doors of the skies, the doors of Jannah and the doors of Jahannam open. The wide-eyed damsels of Jannah beautify themselves and watch closely. When the person steps forward, they pray, 'O Allaah! Assist him' but if he turns his back, they conceal themselves from him saying, 'O Allaah! Forgive him.' May my parents be sacrificed for you! **Engage the enemy in full combat and do not disappoint the damsels. The first drop of blood that spills (of a martyr) erases every sin he has committed and it is then that two of his wives from Jannah descend to wipe his face saying,** 'The time has come for you.' He will respond by saying, 'The time has come for you.' He will then be clothed in a hundred garments which will not be woven like the garments of man, but will be the products of Jannah. **(They are so fine that) If they (all hundred of them) are placed between two fingers, they will fit comfortably.'** He also used to say, **'We have been informed that swords are really the keys to Jannah.'"**(2)

Hadhrat Mujaahid reports, "Hadhrat Yazeed bin Shajarah Rahaawi رضي الله تعالى عنه was one of the governors of Shaam whom Hadhrat Mu'aawiya رضي الله تعالى عنه had placed in command of the armed forces. He once addressed us saying, 'O people! Remember Allaah's favours on you. If only you could see the many shades of them as I do, in addition to the many things we have in our homes. 'When people stand up for salaah, the doors of the skies, the doors of Jannah and the doors of Jahannam open. The wide-eyed damsels of Jannah beautify themselves and watch closely. Then when a person steps forward to do battle, they pray, 'O Allaah! Keep him steadfast! O Allaah! Assist him'. However, if he turns his back, they conceal themselves from him saying, 'O Allaah! Forgive him! O Allaah! Have mercy on him.' May my parents be sacrificed for you! Engage the enemy in full

(1) Ibn Jareer (Vol.4 Pg.305).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.294).

combat because when a person steps forward (and is martyred) the first drop of his blood that causes his sins to fall off just as the leaves of a tree fall off. Two damsels from the wide-eyed damsels of Jannah then descend to wipe the dust off his face. 'I am yours,' he says. 'No,' they reply, 'We are yours.' He will then be clothed in a hundred garments (so fine that) if they (all hundred of them) are placed between these two fingers (the index and middle fingers), they will fit comfortably. They are not woven like the garments of man, but are the clothes of Jannah.

'Your names are recorded by Allaah together with details of your character traits, your qualities, the secret discussions you engage in and the gatherings you attend. Then on the Day of Qiyaamah, it will be said to some people, 'O person! Here is your light (by which you will be led to Jannah).' It will also be said to others, 'O person! There is no light for you.' **Jahannam has a shore just as the ocean has a shore. This shore is however infested with insects, snakes as long as palm trees and scorpions as large as mules.** When the people of Jahannam will plead for the punishment to be lightened, they will be told to go to the shore. When they go there, the insects will start biting their lips, faces and other parts of the body, because of which they will then plead to be delivered from there back to the fire of Jahannam. They will also be made to suffer from an itch so sever that they will scratch at it so much that their bones will eventually become exposed. 'O person!' it will be said to one of them, 'Does this cause you pain?' When he replies that it certainly does, he will be told, **'This is because of the pain that you caused to the Mu'mineen.'**"[1]

The Lecture of Hadhrat Umayr bin Sa'd رضي الله تعالى عنه

Hadhrat Sa'eed bin Suwayd reports that a Sahabi by the name of Hadhrat Umayr bin Sa'd رضي الله تعالى عنه was the governor of Hims and would say from the pulpit, **"Listen well! Islaam has a fortified wall and a reinforced door. The wall of Islaam is justice and its door is the truth.** (The adherents to) Islaam will be vanquished only when this wall is demolished and when the door is torn apart. **Islaam will remain strong as long as the (Muslim) rulers remain firm.** The firmness of the rulers is not in their killing by the sword nor by their striking with the whip, **but by passing judgement according to the truth and by adhering to justice."** [2]

The Lecture of Hadhrat Sa'd bin Ubayd Qaari رضي الله تعالى عنه the father of Hadhrat Umayr رضي الله تعالى عنه

Hadhrat Sa'd bin Ubayd رضي الله تعالى عنه once addressed the people saying, "We shall be meeting the enemy tomorrow and will be martyred. You should therefore not wash off any blood from us, shroud us, in anything other than the clothes we will be wearing." [3]

(1) Haakim (Vol.3 Pg.294). ibn Mubaarak in his *Zuhd*, Ibn Mandah and Bayhaqi have all reported a similar narration in detail, as quoted in *Isaabah* (Vol.3 Pg.658).
(2) Ibn Sa'd (Vol.4 Pg.375).
(3) Ibn Sa'd (Vol.4 Pg.458).

A Lecture of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Salamah bin Sabarah reports that it was in Shaam that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه addressed them saying, "You are the Mu'mineen and the people of Jannah. By Allaah! I truly feel that Allaah will admit into Jannah every person you take prisoner from Rome and Persia. This is because whenever they do any service for you, you say, 'You have done well! May Allaah have mercy on you!' or 'You have done well! May Allaah bless you!'" He then recited the verse:

﴿وَيَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ﴾ (سورة شورىٰ: آيت٢٦)

He *(Allaah)* accepts *(the du'aas and sincere Ibaadah)* of those who have Imaan and who do righteous deeds, and He increases *(their rewards)* for them out of His favour. {Surah Shura, verse 26}[1]

A Lecture of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Howshab Fazaari reports that he heard Hadhrat Abu Dardaa رضي الله تعالى عنه deliver a lecture from the pulpit saying, "I fear the day when my Rabb تبارك وتعالى will summon me saying, 'O Uwaymir!' When I respond by saying, 'I am at Your service, O my Rabb!', Allaah shall ask, **'How did you practise on your knowledge?'** Then every verse in Allaah's Book containing a command and every verse containing an admonition shall claim their rights. The verses containing commands testify that I did not carry out the command and every verse containing an admonition will testify that I did not take heed to the admonition it contained. How will I then be left alone?" [2]

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(1) Ibn Jareer and Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.115).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
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Chapter Seventeen

The Chapter Concerning The Advices of the Sahabah رضي الله تعالى عنهم

This chapter discusses how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم advised people and accepted the advice given to them, regardless of whether they were at home or on journey. It also highlights how they turned their attention away from the material things of this world and its pleasures to focus on the bounties of the Aakhirah. They so vehemently cautioned people to beware of disobeying Allaah that tears flowed and hearts became overawed. It appeared as if the Aakhirah and the conditions on the Plain of Resurrection were plain before their eyes. This chapter illustrates how they led the Ummah of Muhammad ﷺ by the hand through their advices and turned their attention towards the Creator of the heavens and the earth, thereby severing the arteries of every open and discreet form of Shirk.

Rasulullaah صلى الله عليه وسلم's Advices

Rasulullaah صلى الله عليه وسلم's profound Advice to Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه

Hadhrat Abu Dharr رضي الله تعالى عنه reports that he once asked Rasulullaah ﷺ what the scriptures revealed to Hadhrat Ibraheem عليه السلام contained. Rasulullaah ﷺ replied, "They were full of expressions such as 'O conquering, troubled and deceived king! I have not sent you to gather the things of this world and to heap piles upon another. I have sent you to prevent the plea of the oppressed from reaching Me because I never reject such a plea even though it may come from a Kaafir.' 'As long as a thinking man does not lose his senses, he should distribute his time in a few activities. **He should devote some time in secret conversation with his Rabb, some time engaging in introspection, some time contemplating over the creations of his Rabb تبارك وتعالى and some time expressly for his needs of food and drink.** The thinking man must not undertake a journey unless it be for one of three reasons; **to earn provisions for the Aakhirah, to set right an affair pertaining to his livelihood or to gain some pleasure that is not forbidden.** It is also necessary for the thinking man to have a deep insight into his times and to be prepared for its conditions. He must also guard his tongue. Whoever judges his words by his actions will have few words to speak unless it concerns matters

of importance.'"

"O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه asked further, "What did the scriptures of Hadhrat Moosa عليه السلام contain?" Rasulullaah ﷺ replied, "It was replete with lessons (such as) 'I am astonished at the person who is convinced about death, yet enjoys himself. I am astonished at the person who is convinced about the fire of Jahannam, yet he continues to laugh. I am astonished at the person who is convinced about predestination, yet he still exert himself unnecessarily. I am astonished at the person who sees this world and how it keeps passing from person to person, yet he places his trust in her. I am astonished at the person who is convinced about reckoning tomorrow, yet he does not work for it.'"

"O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه then asked, "Do advise me." Rasulullaah ﷺ complied by saying, **"I advise you to adopt Taqwa because it is the fountainhead of all affairs."** "Do advise me further, O Rasulullaah ﷺ," Hadhrat Abu Dharr رضي الله تعالى عنه asked. Rasulullaah ﷺ said, **"Ensure that you recite the Qur'aan and engage in Allaah's Dhikr because this is a light for you in this world and a treasure in the Aakhirah."** "O Rasulullaah ﷺ," Hadhrat Abu Dharr رضي الله تعالى عنه entreated, "Give me some more advice." Rasulullaah ﷺ continued, **"Abstain from excessive laughter because it kills the heart and removes the light from one's face."**

"Do advise me further, O Rasulullaah ﷺ," Hadhrat Abu Dharr رضي الله تعالى عنه pleaded. Rasulullaah ﷺ advised him further saying, **"Ensure that you participate in Jihaad because it is the monasticism of my Ummah."** When Hadhrat Abu Dharr رضي الله تعالى عنه asked for more advice, Rasulullaah ﷺ further stated, **"Ensure that you remain silent for extended periods because this will repel Shaytaan and assist you in matters of Deen."** Upon Hadhrat Abu Dharr رضي الله تعالى عنه's further insistence, Rasulullaah ﷺ continued his advice saying, **"Love the poor and keep their company."**

"O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله تعالى عنه implored, "Please give me more advice." Rasulullaah ﷺ said, **"Look at those who are inferior to you and do not look at those who are superior to you because this is more conducive to you not looking down on Allaah's favours upon you."** Again Hadhrat Abu Dharr رضي الله تعالى عنه asked, "O Rasulullaah ﷺ! Advise me further." To this, Rasulullaah ﷺ stated, **"Speak the truth regardless of how bitter it may be."** Upon yet another request from Hadhrat Abu Dharr رضي الله تعالى عنه, Rasulullaah ﷺ's advice was, **"Knowing your own faults should prevent you from finding faults in others and never be angry with others for the faults you have yourself.** You will be guilty enough for finding such faults in people that you do not know exist within yourself and for becoming angry with others for the things you yourself do." Rasulullaah ﷺ then placed his hand on Hadhrat Abu Dharr رضي الله تعالى عنه's chest and said, "O Abu Dharr! **There is no intelligence like astute planning, no piety like abstinence and no family pride as excellent as good character.** (1)

(1) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.473). Abu Nu'aym has reported the complete narration in his *Hilya* (Vol.1 Pg.166), as have Hasan bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.201).

"Do you know the Example of each one of you and his family, wealth and Deeds?"

Hadhrat Aa'isha رضي الله تعالى عنها narrates that Rasulullaah ﷺ once said to the Sahabah رضي الله تعالى عنهم, "Do you know the example of each one of you and his family, wealth and actions?" "Allaah and His Rasool ﷺ know best," the Sahabah رضي الله تعالى عنهم submitted. Rasulullaah ﷺ then explained, "The example of each one of you and his family, wealth and deeds is like a person with three brothers. When lying on his deathbed, the man summons one of his brothers and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'What I have to offer you is that I shall nurse you tirelessly and tend to all your affairs. When you pass away, I shall bathe you, shroud you and carry you along with the others. I shall be carrying you awhile and sometimes also be removing anything harmful from your path. Thereafter, when I return (after the burial), I shall sing your praises whenever someone asks about you.' This brother represents his family. What do you think of him?" "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم replied, "We do not see too much in what he has to offer."

Rasulullaah ﷺ then continued, "The man then summons the second brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I have nothing to offer you unless you are alive. As soon as you die, I shall go my way and you will go yours.' This brother represents his wealth. What do you think of him?" The Sahabah رضي الله تعالى عنهم replied, "O Rasulullaah ﷺ! We do not see too much in what he has to offer either."

Rasulullaah ﷺ further stated, "The man then summons the third brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I shall be your companion in your grave and your friend in your loneliness. On the day when actions will be weighed, I shall sit in your scale and lend my weight to it.' This brother represents his good deeds. What do you think of him?" The Sahabah رضي الله تعالى عنهم replied, "O Rasulullaah ﷺ! He is the best brother and the best companion." "That," Rasulullaah ﷺ remarked, "is exactly the way matters are."

Hadhrat Abdullaah bin Kurz رضي الله تعالى عنه then stood up and said, "O Rasulullaah ﷺ! Do you permit me to string a few couplets concerning this?" When Rasulullaah ﷺ granted him permission, it was a mere day afterwards that he returned to Rasulullaah ﷺ. He stood in front of Rasulullaah ﷺ and others gathered around him, as he recited the following couplets (which mean):

"Indeed I, my family and the deeds I have sent ahead
are like the one who called his friends and said
in an address to his brothers who were three
'Do offer assistance in this matter that has befallen me
A lengthy separation the outcome of which is uncertain
What have you to offer in what appears to be most devastating'
One of them says, 'I am the one who
will obey you in all matters before you leave

however, when the separation occurs
I will be unable to maintain our bond of kinship
Take what you please from me now
because I will soon be taken on another precarious road
If you wish to keep me, you will be unable to do so
However, you may hastily spend me before a sudden death to make some amends'
The other then speaks whom I loved most dearly
Whom I had always favoured over others with my affections
'The help I can offer is to do my best and to wish well for you
at the time when you have the most difficulty. I can however not fight your death
Nonetheless, I shall weep and wail for you
and sing your praises to all who ask about you
I shall follow those accompanying your funeral procession
and gently assist all those who carry you
to your destination, where you will be entered
I shall then return to continue with my occupations
as if there had never been any friendship between us
nor any love that we shared between ourselves'
This is the family of the person and the help they can offer
As much as they would like, they can do no more
The other then speaks and says, 'I am that brother
the like of whom you have never seen another at this time of difficulty and trepidation
You will find me sitting there by your grave
arguing in your defence and responding to every interrogation
On the day deeds are weighed, I shall be sitting
in the scale that you have always endeavoured to weigh down
Never forget me and recognise my status
because I am most compassionate and helpful to you and will never desert you'
Such are the good deeds you carry out
Had you done well, you shall meet them on the day of the meeting"

Rasulullaah ﷺ and all the Sahabah رضي الله تعالى عنهم started weeping at these words and whenever Hadhrat Abdullaah bin Kurz رضي الله تعالى عنه passed by any group of Muslims, they called him to recite the poem to them. They would then burst out in tears when he did so. (1)

The Advices of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه

The Advice he gave to Someone

Hadhrat Umar رضي الله تعالى عنه once advised a man saying, "Never allow people to distract

(1) Raamhurmuzi in his Amthaal, as quoted in *Kanzul Ummaal* (Vol.8 Pg.124). The narration has also been reported by Ja'far Firyaabi in his Kitaabul Kuna, by Ibn Abi Aasim in his Wahdaan, by Ibn Shaaheen, by Ibn Mandah in his Sahabah, by Ibn Abi Dunya in his Kifaalah, as quoted in *Isaabah* (Vol.2 Pg.362).

you from yourself because you are ultimately responsible for yourself and not for them. **Never spend your days wandering about because everything you do is recorded.** Always carry out a good deed whenever you sin because I have never seen anything catch up with another as fast as a newly done good deed catches up with an old sin." (1)

Hadhrat Umar رضي الله تعالى عنه also said, **"Stay away from that which causes you harm, ensure that you have righteous friends even though such people are scarce and consult those who fear Allaah about all your matters."** (2)

Eighteen Wise Advices from the Lips of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Sa'eed bin Musayyib reports that there were eighteen guidelines that Hadhrat Umar رضي الله تعالى عنه formulated for the people, every one of which is replete with wisdom. He said,

"(1) When someone disobeys Allaah in matter that impacts on you, you can give him no punishment worse than obeying Allaah in matters that impact on him.

(2) Always assume the best about your brother unless you learn something about him that you absolutely cannot reconcile.

(3) Never assume the worst about any statement that a Muslim makes as long as you are able to make a favourable interpretation.

(4) The person who exposes himself to slander must never rebuke anyone who holds a bad opinion of him.

(5) Whoever guards his secrets will retain the choice in his hands.

(6) Ensure that you keep true friends to stay under their wings because they are a source of beauty during times of prosperity and a means of protection during times of hardship.

(7) Always speak the truth even though it leads to your death.

(8) Never delve into matters that do not concern you.

(9) Do not ask about matters that have not occurred because that which has already taken place is enough to preoccupy you from that which has not.

(10) Never seek your needs from one who does not want to see your success.

(11) Never treat false oaths lightly because Allaah will then destroy you.

(12) Never keep the company of the sinners to learn from their sinful ways.

(13) Keep away from your enemy.

(14) Beware even of your friends, except for the trustworthy one and none can be trustworthy unless he fears Allaah.

(15) Be humble when in the graveyard,

(16) submit to Allaah's obedience and

(17) seek Allaah's protection at the time of disobeying His commands. (18) Consult with those who fear Allaah because Allaah says:

﴿إِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا﴾ (سورة فاطر: آيت ٢٨)

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

From Allaah's bondsmen, it is only those with knowledge *(those who recognise Him)* who fear Him. {Surah Faatir, verse 28}[1]

Hadhrat Muhammad bin Shihaab reports that Hadhrat Umar bin Khattaab رضي الله تعالى عنه said, "Never delve into matters that do not concern you, keep your distance from your enemy and be cautious even of your friends unless he is a trustworthy person because nothing can compare with a trustworthy person. Never keep the company of a sinner because he will teach you his sinful ways and never disclose your secrets to him. Always consult with those who fear Allaah تبارك وتعالى."[2]

"Men are of three Categories and Women are of three Categories"

Hadhrat Samurah bin Jundub رضي الله تعالى عنه reports that Hadhrat Umar رضي الله تعالى عنه once said, "Men are of three categories and women are also of three categories. As for women, there is the woman who is chaste, is a Muslim, is gentle, loving and has many children. She assists her family against the (fashions and influences of the) times and does good to assist in the times against her family. It is however rare to find such a woman. The second is the woman makes many demands and does nothing more than bear children. The third is a parasitic yoke that Allaah places around the neck of whoever He pleases and removes from the neck of whoever He pleases.

As for the three categories of men, one is the man who is chaste, easy-going, gentle, holding intelligent opinions and always offering the best counsel. Whenever any matter arises, he consults with others and matters are always settled with his opinion. The other is the man who has no sound opinions but when any matter arises, he consults men of good judgement and does what they advise. The third man is the bewildered person who cannot distinguish right from wrong. He neither consults with others nor takes the opinion of someone offering guidance." [3]

His Advice to Hadhrat Ahnaf bin Qais

Hadhrat Ahnaf bin Qais narrates that Hadhrat Umar رضي الله تعالى عنه once said to him, "O Ahnaf! **The person who laughs too much loses respect and the one who jokes too much is not taken seriously. The one who talks too much, makes too many mistakes, the one who makes too many mistakes loses modesty, the one who loses modesty loses piety and the heart of the one who loses piety eventually dies."** [4]

Another narration states that Hadhrat Umar رضي الله تعالى عنه said, "The person who laughs too much loses respect, the one who jokes too much is not taken seriously and the one who indulges too much in something is known for it. The one who talks too much, makes too many mistakes..." The rest of the narration is like the one

(1) Khateeb, Ibn Asaakir and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).

(3) Ibn Abi Shaybah, Ibn Abi Dunya, Kharaa'iti, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(4) Tabraani in his Awsat. Haythami (Vol.10 Pg.302) has commented on the chain of narrators.

above. (1)

"There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it"

Hadhrat Umar رضي الله تعالى عنه said, "There are some servants of Allaah who **annihilate falsehood by staying away from it and revive the truth by speaking of it.** When given encouragement (to do good), they are encouraged and when warned against something, they take heed. When fearing something, they are never off guard. With the power of conviction, they are able to see things they have never seen, blending these into those memories that never leave. Their fear for Allaah has purified their souls and they forsake that which will leave them (the pleasures of this world) for that which will always remain theirs (the bounties of the Aakhirah). Life is a bounty for them and death is a source of honour because they will marry the wide-eyed damsels of Jannah and be waited upon by servants of eternal youth." (2)

Miscellaneous Advices that he Gave

Hadhrat Umar رضي الله تعالى عنه once said, "Become coffers of the Qur'aan, fountains of knowledge and ask Allaah for your sustenance on a day-to-day basis." Another narration states that he also added, **"Remain in the company of those who repent excessively because such people have the softest hearts."** (3)

Hadhrat Umar رضي الله تعالى عنه also said, "The person who fears Allaah will never vent his anger and will never do as he pleases. Had it not been for the Day of Qiyaamah, matters would have been very much different to what you see." (4)

It was Hadhrat Umar رضي الله تعالى عنه who said, "The person who is just to people despite the hardship he has to endure, will be granted success in all his endeavours. Humbling oneself in obedience to Allaah is closer to righteousness than to desiring honour." (5)

Hadhrat Maalik reports that the report reached him that Hadhrat Umar رضي الله تعالى عنه said, **"A man's respect lies in his Taqwa, his honour in his Deen and his manhood in his character.** Courage is the antithesis of cowardice because while a courageous man will fight to defend those he knows as well those he does not know, the coward will flee from defending even his own parents. While people see respect in wealth, true honour really lies in Taqwa. I am not better than a Persian, a non-Arab or a common farmer except by virtue of Taqwa (the best will be the one with the most Taqwa)." (6)

(1) Ibn Abi Dunya, Askari, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).
(4) Ibn Abi Dunya, Deenowri in his Mujaalasah and Haakim in his Kuna, as quoted in *Kanzul Ummaal* (Vol8. Pg.235).
(5) Kharaa'iti and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(6) Ibn Abi Shaybah, Askari, Ibn Jareer, Daar Qutni and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

Hadhrat Sufyaan Thowri reports that Hadhrat Umar رضي الله تعالى عنه once wrote to Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه saying, **"Wisdom is not something that comes with age but it is a gift that Allaah grants to whoever He pleases. Ensure that you always stay away from shameful acts and evil character."** (1)

Hadhrat Umar رضي الله تعالى عنه once wrote to his son Hadhrat Abdullaah رضي الله تعالى عنه saying, "I advise you to always adopt Taqwa because Allaah will always protect the one who has Taqwa. Allaah suffices for the one who trusts in Him, He rewards the one who gives Him a loan and increases His bounties on the one who is grateful. Taqwa should always be your prime objective, the foundation of all your actions and the polish of your heart. Remember that there is no deed for the one who makes no intention, there is no reward for the one who does not intend it, there is no benefit in the wealth of the one who has no compassion and there can be nothing new for the one who has nothing old." (2)

Hadhrat Ja'far bin Zabrqaan reports that in a letter to one of his governors, Hadhrat Umar رضي الله تعالى عنه concluded with the words, **"Take stock of yourself during times of prosperity before difficulties take stock of you** because the one who takes stock of himself during times of prosperity will ultimately by happy and the envy of others. As for the one who has been distracted by the world and who has made sin his occupation, he will ultimately have only regret and grief. **Take heed of the advice given to you so that you may refrain from that which you are being prevented from doing."** (3)

In a letter to Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه stated, **"Hold fast to the truth and it will reveal to you the status of the people of the truth.** Ensure also that you always pass judgement by the truth. Was Salaam." (4)

The Advices of Ameerul Mu'mineen Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه

His Advice to Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that when Hadhrat Umar رضي الله تعالى عنه once asked Hadhrat Ali رضي الله تعالى عنه for advice, Hadhrat Ali رضي الله تعالى عنه said, **"Never allow your conviction to become doubtful, your knowledge to regress to ignorance or your suspicions to transform into conviction.** You must also remember that nothing of this world is really yours besides what you have received and then passed on, what you have distributed, thereby levelling the equation and the clothes you have already worn out." "O Abul Hasan!" Hadhrat Umar رضي الله تعالى عنه remarked, "What you have stated is indeed very true." (5)

Hadhrat Ali رضي الله تعالى عنه once said to Hadhrat Umar رضي الله تعالى عنه, "O Ameerul Mu'mineen! If

(1) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).
(2) Ibn Abi Dunya, Abu Bakr Sowli and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
(3) Bayhaqi in his Zuhd and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).
(4) Abul Hasan Rizqawi in his Juz, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

you wish to meet up with your two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه), then curtail your hopes, eat less than your fill, shorten your loincloth, patch your upper garment and mend your shoes. By doing this, you will surely meet up with them." (1)

His Advice about what Goodness Really is

Hadhrat Ali رضي الله تعالى عنه once said, "**Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb.** When you do well, praise Allaah and when you do wrong, seek Allaah's forgiveness. There is no good in this world except for one of two persons; the person who commits a sin and then compensates for it by repenting and the person who hastens to do good deeds. A deed carried out with Taqwa can never be underestimated because how can a deed that Allaah accepts ever be underestimated?" (2)

His Advices to his son Hasan رضي الله تعالى عنه when he was Stabbed and some other Advices he gave him

Hadhrat Uqba bin Abu Sahbaa narrates that after Hadhrat Ali رضي الله تعالى عنه was stabbed by Ibn Muljim, (his son) Hadhrat Hasan رضي الله تعالى عنه came to him weeping. "What makes you weep, dear son?" Hadhrat Ali رضي الله تعالى عنه asked. Hadhrat Hasan رضي الله تعالى عنه replied, "Why should I not weep when you are passing the first day of the Aakhirah and the last day of this world?" "Dear son!" Hadhrat Ali رضي الله تعالى عنه advised, "**Remember four things plus another four and whatever else you do with these will never harm you.**" "What are they, beloved father?" Hadhrat Hasan رضي الله تعالى عنه enquired. Hadhrat Ali رضي الله تعالى عنه explained, "The greatest wealth is intelligence while the worst poverty is foolishness. Conceit is the most estranging of all things and the greatest source of respect is good character."

"Dear father!" Hadhrat Hasan رضي الله تعالى عنه said, "These are four factors. Do teach me the other four." Hadhrat Ali رضي الله تعالى عنه then said, "Stay away from the company of the foolish because he will cause you harm even when he intends doing you good. Also stay away from the company of those who lie excessively because this will draw closer to you those who are far (giving them the opportunity to harm you) and will drive away those who are close to you. Do not also keep the company of a miser because he will distance himself from you at a time when you need him the most. Ensure that you do not also keep company with a sinner because he will sell you for something most insignificant." (3)

Hadhrat Ali رضي الله تعالى عنه once said, "Inspiration (from Allaah) is the best guide, good character is the best companion, intelligence is the best friend, sound (Deeni) education is the best legacy and there is no (source of) loneliness more detrimental than conceit." (4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
(4) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

It was Hadhrat Ali رضي الله تعالى عنه who said, **"Do not look at who is saying something, but look at what is being said."** He also said, "All forms of friendship will come to an end besides the friendship that is not built on greed." (1)

The Advices of Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه

His Advice to his Troops

Hadhrat Nimraan bin Makhmar narrates that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه was walking amongst his troops as he said to them, "Listen well! There are many who keep their clothes white while soiling their Deen. Listen well! There are many who appear to be honouring themselves but are actually disgracing themselves. Repel old sins by fresh good deeds because even if any of you commits as many sins as can fill the space between the heavens and the earth, a single good deed done afterwards will rise above them all and overpower them." (2)

His Advice after being Afflicted by the Plague and his Statement about the Heart of a Mu'min

Hadhrat Sa'eed bin Abu Sa'eed Maqbari رضي الله تعالى عنه narrates **that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه was struck by the plague in Jordan and this is where his grave is situated.** When this happened, he called all the Muslims present there and said, "I wish to give you such advice that if you take heed to it, you will always remain in good stead. Establish salaah, pay zakaah, fast during Ramadhaan, give charity, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders and never betray them. Never allow the world to make you negligent because even if a man is granted the life of a thousand years, he will have to encounter this juncture that you see me lying in. Allaah has ordained death for mankind and they therefore have to die. The most intelligent of them is he who is most obedient to his Rabb and carries out the most good deeds for the day he returns to Allaah. Was Salaam Alaykum wa Rahmatullaah. O Mu'aadh bin Jabal! Lead the people in salaah." Thereafter, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه passed away.

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه then addressed the people saying, "O people! Repent sincerely to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah makes it compulsory for Himself to forgive all his sins. **It is only his debts that are not forgiven because a person is held in custody for his debts. Whoever has severed ties with his brother should meet him and shake hands with him because it does not befit a Muslim to sever ties with his brother for more than three days. Whoever does sever ties for more than three days will be guilty of a major sin."** (3)

(1) Sam'aani in his Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.74).

Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه once said, **"The heart of a Mu'min is like that of a sparrow, which changes so many times every day (because of which a person needs to consult with others)."** (1)

The Advices of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه

Hadhrat Muhammad bin Seereen reports that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه was once with his companions, who were greeting him and seeing him off. When a man then approached him (and asked for some advice), Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه said to him, **"I will give you two advices,** which if you take heed to, you will be taken care of. Remember that while you cannot do without your share (of sustenance) in this world, you are even more in need of your share in the Aakhirah. You should therefore give preference to your share in the Aakhirah over your share in this world and make such thorough arrangements for it that it remains with you wherever you go." (2)

Hadhrat Amr bin Maymoon Awdi says, "Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه once stood up amongst us and said, 'O Banu Awd! I am the messenger of Allaah's messenger ﷺ. Remember well that all will have to return to Allaah. Thereafter (after reckoning), people will head either towards Jannah or Jahannam, where they will live forever and from where they will not be going anywhere else. There they will live until eternity in bodies that will never die." (3)

Hadhrat Mu'aawiya bin Qurra narrates that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه once said to his son, "Dear son! **Whenever you perform salaah, perform the salaah of a person who is bidding farewell and never think that you will ever be returning to this world. Dear son! Remember that when a Mu'min dies, he lies between two excellent things; the good that he has sent ahead and the good that he leaves behind (*Sadaqah Jaariya).*"** (4)

Hadhrat Abdullaah bin Salamah narrates that when someone once asked Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to teach him, Hadhrat Mu'aadh رضي الله تعالى عنه asked him, "Will you then obey me?" "I am most eager to obey you," the man replied. Hadhrat Mu'aadh رضي الله تعالى عنه then advised him saying, "Fast at times and do not fast at times (do not fast perpetually), perform salaah at night and sleep as well, earn without sinning, die only as a Muslim **and beware of the curse of the oppressed person."** (5)

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه once said, "The person who does **three things** exposes himself to resentment. (The three things are:) Laughing without being amused, sleeping (throughout the night) without waking (for salaah) and eating without being hungry." (6)

It was also Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه who said, "When you were tested with adverse conditions, you exercised patience (and passed the test). You will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.233).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.237).

soon be tested with conditions of prosperity (so do exercise restraint). What I fear most for you are your women when they start wearing gold and silver bangles, the fine garments of Shaam and the floral garments of Yemen. **They will then exhaust wealthy men and tax the poor man with a burden he is unable to bear."** (1)

The Advices of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, **"It angers me to see a man idle without doing anything for this world or for the Aakhirah."** (2) Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Let me not find any of you lying like a corpse at night (without waking for salaah) and behaving like the *Qutrub* insect all day." Hadhrat Ibn Uyaynah states that the *Qutrub* insect is one that is sitting in one place at times and then somewhere else (moving about all day long without taking a break. Like this, the man is constantly on the move in pursuit of worldly gain). (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "The cream of this world has passed on, leaving only waste behind. Death today is therefore a gift for every Muslim." (4) Another narration states that he said, "This world is like a lake at the top of a mountain, the best waters of which have departed, leaving behind only muddy remains." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, "How wonderful **are two things that people dislike;** death and poverty! By Allaah! One is affected by either one of two conditions, prosperity or poverty and I care not which of the two I am afflicted with. **If it is prosperity,** I can use it to sympathise (with the poor by helping them). **If it is poverty,** I can use it to exercise patience (and be rewarded abundantly)." (6)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who said, "A person cannot reach the reality of Imaan until he reaches its apex and he will be unable to reach the apex until he loves **poverty more than prosperity, until he loves submission more than honour** and until the one who praises him and the one who insults him are the same to him." The students of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then explained this statement saying, "Until he prefers earning Halaal and remaining in poverty to earning Haraam and living in affluence; until he prefers submitting to Allaah's commands to the (worldly) honour derived from sinning and **until the person praising him in truth and the person insulting him are equal in his sight."** (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.232).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.131).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.164).

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, "I swear by the Being besides Whom there is none worthy of worship that when a person passes his mornings and evenings as a Muslim, the adversities that afflict him in this world will not harm him." (1)

Hadhrat Abdur Rahmaan bin Hujayrah reports from his father that when he took a seat, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would say, "Days and nights are passing you people by, as your lives are growing shorter, your actions are being recorded and death is waiting to strike you so very suddenly. The person who sows good (deeds) will soon harvest that which he will be pleased to have. However, the one who sows evil will harvest only regrets. Every farmer will reap only that which he plants. **While the sustenance of a slow person will never bypass him,** the greedy person cannot get more than what has been destined for him. The person who has anything good has been given the same by Allaah and the person saved from any evil has been saved by Allaah. **Those with Taqwa are simple, those with deep understanding of Deen are to be followed and being in their company will only grant one more."** (2)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once stated, **"Each one of you is a guest and his wealth is borrowed. While the guest has to leave sometime, a borrowed item has to be returned to the owner."** (3)

Hadhrat Abdur Rahmaan the son of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that a man once approached his father saying, "O Abu Abdur Rahmaan! Teach me some words that are both concise and beneficial." Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Worship Allaah without ascribing any partners to Him and go wherever the Qur'aan takes you. When someone brings you the truth, accept it from him even though he may be someone distant or someone you dislike **and when someone comes to you with falsehood, reject it even though he may be someone close and beloved to you."** (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه stated, **"The truth is heavy and bitter while falsehood is light and pleasant.** So many pleasures there are that give rise to nothing but tremendous sorrow." (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه is reported to have said, "While the heart may have incredible enthusiasm and zeal (to do good), it can also be greatly indifferent and lethargic. You must therefore exploit its enthusiasm and ignore its indifference." (6)

Hadhrat Mundhir reports that when some non-Arab chiefs came to see Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, the people were impressed by their muscular necks and glowing health. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه then said to the people, "You may see that a Kaafir is physically most healthy while his heart

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Ahmad has reported a similar narration, as quoted in Safwatus Safwah (Vol.1 Pg.161).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

is most ill (with kufr and Shirk). You may then meet a Muslim whose body may be most ill, but his heart is most healthy. By Allaah! If your hearts are ill and only your bodies are healthy, you will be lower than a dung-beetle in Allaah's sight."(1)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, **"A Mu'min cannot have any comfort without meeting Allaah and whoever finds comfort only in meeting Allaah has actually met Allaah."** (2)

It was also Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه who said, "None of you should ever place his Deen around the neck of another person in a manner that he believes only when the other person believes and he rejects what the other person rejects (he must follow the teachings of the Qur'aan and Sunnah instead). However, **if he absolutely has to follow someone, he must follow someone who has passed away (as a practising Muslim) because the living are never immune from corruption."**

Another narration states that he said, "None of you should ever be an *Imma'ah."* "What is an *Imma'ah,* O Abu Abdur Rahmaan?" the people asked. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه explained, "When a person says, 'I am with the people. If they are rightly guided, so shall I be and if they go astray, I shall stray as well.' Listen well! Each of you must fortify his heart so much that he will not resort to kufr even if all of mankind does." (3)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, **"I can make three statements on oath and there is a fourth thing** that if I say it on oath as well, I would definitely not be wrong. (The first is that) Allaah will never make a person who has a share of Islaam like the one who has no share of Islaam. (The second is that) When Allaah is a person's friend in this world, He will never hand him over to someone else on the Day of Qiyaamah. (The third is that) When someone loves a nation, he will certainly arrive with them (on the Day of Qiyaamah).Then the fourth thing about which I would definitely not be wrong if I say it on oath is that if Allaah conceals the faults of a person in this world, he will definitely do so in the Aakhirah." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also said, **"Whoever desires this world will do harm to his Aakhirah and whoever desires the Aakhirah will do harm to his world. O people! Rather let harm come to that which is temporary instead of harm coming to that which is everlasting."** (5)

It is also reported that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "Verily the most truthful of all speech is the Book of Allaah تبارك وتعالى, the strongest handhold is the Kalimah of Taqwa, the best of creeds is the creed of Hadhrat Ibraheem عليه السلام, the best of all ways is the Sunnah of Rasulullaah صلى الله عليه وسلم and the best guidance is the guidance of the Ambiyaa. The most dignified discourse is the Dhikr of Allaah, the best of narratives is the Qur'aan, the best of all matters are

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

those with the best results and the worst of them all are those that are fabricated. That which may be little but suffices is better than that which is plenty but which distracts one (from Allaah and the Aakhirah). **Coming to the rescue of a single soul is better than a kingdom in which justice cannot be upheld.** The worst reproach will be when death appears, the worst regret will be on the Day of Qiyaamah and the worst misguidance is to stray after once being rightly guided. The best of wealth is the wealth of the heart, the best of provisions is Taqwa, the best of things to be placed in the heart is conviction, doubts stem from kufr and the worst of blindness is the blindness of the heart. Intoxicants are the root of all sin, women are the traps of Shaytaan, youth is a branch of insanity and wailing is amongst the acts of the Period of Ignorance.

There are people who are the last to attend the Jumu'ah salaah and who make the Dhikr of Allaah only verbally (without concentration). The worst of all sins is lying, verbally abusing a Mu'min is an act of irreligiousness, physically abusing him leads to kufr and his wealth is as sacred as his life. Allaah will forgive the one who forgives (others), Allaah will reward the one who swallows his anger, will pardon the one who pardons and will generously recompense the one who patiently endures difficulties. The worst of all earnings are earnings from interest and the worst thing to consume is the wealth of orphans. The fortunate person is he who takes advice from others while the unfortunate one is he who has been decreed such ever since he was in the belly of his mother. So much is enough for a person that affords him contentment and every person is travelling towards a place measuring only four arm's lengths. The matter of greatest concern is the Aakhirah and the master of all deeds are the very last of them. The worst of all dreams are those that one lies about and the noblest of deaths is martyrdom. He who recognises a test will be patient, he who does not will find it perplexing and Allaah will destroy the one who is haughty. The one who espouses this world will be unable to gain mastery over it, the one who obeys Shaytaan will disobey Allaah and he who disobeys Allaah will be punished by Allaah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "When a person does things for show in this world, Allaah will show his faults to people on the Day of Qiyaamah and when one does things for people to hear about him in this world, Allaah will make them hear all about his faults on the Day of Qiyaamah. **The person who acts proudly to gain status, Allaah will humiliate him whereas Allaah will elevate the person who is humble."** (2)

The Advices of Hadhrat Salmaan Faarsi رضي الله تعالى عنه

Hadhrat Ja'far bin Burqaan reports that the report reached him that Hadhrat Salmaan Faarsi رضي الله تعالى عنه used to say, **"Three persons make me laugh and three things make me cry.** I laugh at the person who entertains lengthy hopes in this world yet death is constantly searching for him. The other is the person who is negligent of death yet death is never negligent of him and (the third is) the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

person who laughs most heartily whereas he knows not whether his Rabb is angry with him or pleased. The three things that make me weep are separation from Muhammad ﷺ and his party, the frightening scene when the pangs of death arrive and standing before the Rabb of the universe when I know not whether I shall be heading for the fire of Jahannam or for Jannah." (1)

Hadhrat Salmaan رضي الله تعالى عنه also said, **"When Allaah intends destruction to come to a person, Allaah strips him of modesty and you find that he becomes a person who hates people and they hate him.** When this occurs, Allaah takes His mercy away from him and you find that he becomes vulgar and hard-hearted. When this happens, Allaah removes trustworthiness from him and you then find him to become treacherous and being treated treacherously by others. When this happens, the brace of Islaam is then eventually snatched off his neck and he becomes one who is cursed by Allaah and by all of creation." (2)

Hadhrat Salmaan رضي الله تعالى عنه is also reported to have said, "The example of a Mu'min in this world is like a sick person who has with him his physician who knows every illness and every cure. When the person desires something that is harmful for him, the physician prevents him from taking it saying, 'Do not go near that because you will be destroying yourself if you do.' He then continues preventing him from things in this manner until the person is completely cured of his disease. In a like manner, a Mu'min desires a great number of things of comfort that others have been given and which he has not. However, Allaah prevents him from it and shields it from him until he dies, after which Allaah admits him into Jannah." (3)

Hadhrat Yahya bin Sa'eed reports that Hadhrat Abu Dardaa رضي الله تعالى عنه once wrote to Hadhrat Salmaan رضي الله تعالى عنه, inviting him to come and stay in the blessed land (of Shaam). Hadhrat Salmaan رضي الله تعالى عنه however wrote back saying, **"It is not any piece of land that makes a person blessed, but it is knowledge that does.** The news has reached me that you have been made a physician (a judge). Congratulations to you if you are able to cure people (settle their cases justly), but if you are a quack, then beware that you do not kill a person (have a person wrongly executed), because of which you will have to enter Jahannam." As a result, whenever Hadhrat Abu Dardaa رضي الله تعالى عنه had passed judgement between two persons and they were leaving his court, he would say, "By Allaah! Have I been a quack? Come back and plead your cases to me all over again." (4)

The Advices of Hadhrat Abu Dardaa رضي الله تعالى عنه

Hadhrat Hassaan bin Atiyya reports that Hadhrat Abu Dardaa رضي الله تعالى عنه used to say, "You people will always remain in **good stead as long as you love the righteous ones amongst** you and as long as you recognise the truth when it is spoken amongst you because the one who recognises the truth is like the one who

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.207).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.205).

practises it." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, **"Never compel people to do what they have not been compelled to do (by Allaah)** and never take them to task for what their Rabb would not. O son of Aadam عليه السلام! Worry about yourselves because the person who constantly pursues the wrong he sees in others will always be plagued by prolonged grief and frustration that never abates." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "Worship Allaah as if you can see Him and count yourselves amongst the dead. Remember that a little that is sufficient for you is better than plenty that makes you negligent and remember also that **good deeds never age** and sins are never forgotten." (3)

It is reported that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, **"Goodness** is not when your wealth or your children increase, **but when your knowledge increases,** when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah تبارك وتعالى and when you do wrong, seek forgiveness from Allaah تبارك وتعالى."(4)

Hadhrat Saalim bin Abul Ja'd narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "One should beware that he is not hated in the hearts of the Mu'mineen without him knowing it. Do you know why this happens?" When Hadhrat Saalim replied that he did not, Hadhrat Abu Dardaa رضي الله تعالى عنه explained, "When a person secretly disobeys Allaah, Allaah casts resentment for him in the hearts of the Mu'mineen and he does not even know about it." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "The apex of Imaan is to steadfastly fulfil the orders of Allaah, to be satisfied with what Allaah decrees, to be sincere in pinning one's trust in Allaah تبارك وتعالى and to surrender oneself completely to one's Rabb." (6)

It is reported that Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "Destruction be for the one who is concerned only with amassing wealth. Like a madman, his mouth is always agape looking at what others have rather than what he has. If he could help it, he would even join the day with the night (to have more time to earn money). His destruction will be in the severe reckoning and intense punishment that he will be receiving." (7)

It was also Hadhrat Abu Dardaa رضي الله تعالى عنه who said, "O people of Damascus! Do you have no shame? You store that which you will be unable to eat, you build that which you cannot live in and you have hopes that you cannot reach. There have been civilisations before you who amassed and hoarded their wealth, entertained lengthy hopes and constructed fortified buildings. However, their amassed treasures were destroyed, their hopes turned out to be deceptive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210). Bayhaqi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.215).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

illusions and their buildings became their graves. They were the nation of Aad who once filled the territory between Aden and Amman with wealth and offspring. Now who would want to buy their legacy for even two Dirhams?" (1)

Another narration states that when Hadhrat Abu Dardaa رضي الله تعالى عنه noticed how much the Muslims were absorbing themselves in building and planting trees, he stood up in their Masjid and addressed them saying, "Gather around me, O people of Damascus!" When the people had gathered, he duly praised Allaah and said, "Do you have no shame..." The rest of the narration is like the one above.(2)

Hadhrat Safwaan bin Amr narrates that Hadhrat Abu Dardaa رضي الله تعالى عنه used to say, "O assembly of the wealthy! Cool off your skins (save it from Jahannam) with your wealth (by spending it in Sadaqah) before you and us become equals in it (when your death arrives). You will then only be able to look at it and we will join you in looking."

He also said, "What I fear for you is a subtle desire for a bounty that will involve you in futility. This will happen when you fill yourselves with food and starve yourselves of knowledge."

Another narration states that he said, "The best of you is he who says to his companion, 'Let us fast before we die' and the worst of you is he who says to his companion, 'Let us eat, drink and pass time before we die'."

Hadhrat Abu Dardaa رضي الله تعالى عنه was once passing by some people who were building. He said to them, "You people are renovating this world when Allaah desires that it is reduced to ruins. Allaah shall however prevail in whatever He intends."

Hadhrat Makhool reports that Hadhrat Abu Dardaa رضي الله تعالى عنه used to search for ruins and when he found any, he would address it saying, "O ruins of the ruined ones! Where are those who had been inhabiting you initially?" (3)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "There are **three things** that I love and which people generally hate; **poverty, illness and death.**" (4)

He also said, "I love death because of my longing to meet my Rabb. I love poverty because I can then truly humble myself before my Rabb and I love illness because it obliterates my sins." (5)

Hadhrat Shurahbeel narrates that whenever Hadhrat Abu Dardaa رضي الله تعالى عنه saw a funeral, he would say, "You are leaving in the morning and we shall be leaving in the evening. You are leaving in the evening and we shall be leaving in the morning. Death is a powerful advice, yet people are so quick to forget. **One needs no advice other than death.** While people leave one after another, it is only those without sense that remain behind (without taking heed)." (6)

Hadhrat Aun bin Abdullaah reports that Hadhrat Abu Dardaa رضي الله تعالى عنه said, "The person who searches very hard (for the faults of others) will lose sight of himself

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).
(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.341).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(of his own faults) and **the one who does not prepare for emergencies will be left helpless.** If you give and take loans from people, they will do the same with you and if you leave them, they will not leave you." "Then what would you advise me to do?" Hadhrat Aun asked. Hadhrat Abu Dardaa رضي الله تعالى عنه replied, "Lend the one who will pay you back on the day you will be most in need (the Day of Qiyaamah)." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "The person who often thinks of death will show off less and will also be less jealous." (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه is also reported to have said, "Why is it that I see you greedy for that (sustenance) for which Allaah has already assumed responsibility on your behalf while you ruin that (duties) which you have been entrusted with? I know the wicked ones amongst you better than a horse specialist knows his horses. They are the ones who perform their salaah after its time, who listen to the Qur'aan indifferently and whose slaves are not free from them even after they have been set free." (3)

It was also Hadhrat Abu Dardaa رضي الله تعالى عنه who said, "Look for good throughout your lives and ensure that you present yourself for all Allaah's breaths of mercy because there are many such breaths of Allaah's mercy, which Allaah allows to strike those of His servants whom He pleases. Also ask Allaah to conceal your faults and to calm your fears." (4)

Hadhrat Abdullaah bin Jubayr bin Nufayr reports that a man once said to Hadhrat Abu Dardaa رضي الله تعالى عنه, "Teach me something by which Allaah تبارك وتعالى may grant me benefit." Hadhrat Abu Dardaa رضي الله تعالى عنه advised him saying, **"There are two, three, four or rather five things that if a person practises upon,** Allaah will undertake to reward him with the highest stages. (They are that) You should never eat anything other than that which is pure (Halaal), you should never earn anything other than that which is pure and you should never admit into your home anything other than that which is pure. Ask Allaah for your sustenance day by day and when you count yourself amongst the dead each morning, it will be as if you have already met up with them. Hand your honour over to Allaah تبارك وتعالى so that you leave Allaah تبارك وتعالى to deal with anyone who swears you, abuses you or fights with you. Then when you commit any sin, seek forgiveness from Allaah تبارك وتعالى." (5)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "A person remains youthful in his love for this world even though his collar bones may be meeting because of old age. This applies to everyone except those whose hearts Allaah has tested for Taqwa, and they are few indeed." (6)

It is reported that Hadhrat Abu Dardaa رضي الله تعالى عنه once said, "It is with **three factors**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

that man can take charge of all his affairs; never complain of your calamities, never speak about your illness and never claim that you are spiritually pure." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه said, "Beware of the curse of the oppressed and the curse of the orphan because both travel (to Allaah) at night when people are fast asleep." He also said, "The person whom I hate most to oppress is the one who has none other than Allaah تبارك وتعالى to ask help of." (2)

Hadhrat Ma'mar reports from a companion that Hadhrat Abu Dardaa رضي الله تعالى عنه once wrote to Hadhrat Salmaan رضي الله تعالى عنه saying, "Dear brother! Make the most of your health and free time before that calamity strikes which all of mankind cannot repel (death). Also make the most of the du'aa of the afflicted person. Dear brother! Let the Masjid be your home because I have heard Rasulullaah صلى الله عليه وسلم say, **'The Masjid is home to every person with Taqwa.'** For those whose homes are the Masaajid, Allaah تبارك وتعالى has also guaranteed happiness, contentment and a safe passage across the bridge of Siraat en route to the pleasure of his Rabb تبارك وتعالى.

Dear brother! Have mercy on the orphan, keep him close to you and feed him from the food that you eat. When a person once came to Rasulullaah صلى الله عليه وسلم complaining of a hard heart, I heard Rasulullaah صلى الله عليه وسلم ask him, 'Do you want your heart to soften?' When the man replied in the affirmative, Rasulullaah صلى الله عليه وسلم advised him saying, 'Keep an orphan close to you, pass your hand over his head and feed him from your own food. This will soften your heart and settle your needs.'

Dear brother! Never collect that for which you will be unable to express gratitude because I have heard Rasulullaah صلى الله عليه وسلم say, 'On the Day of Qiyaamah, that wealthy person who obeyed Allaah with regards to his wealth will be brought forward. He will be in front of his wealth and it will be placed behind him. Every time, he stumbles on the bridge of Siraat, **his wealth will say to him, 'Go on! You have fulfilled the rights due from you.'** Thereafter, the wealthy person who did not obey Allaah with regards to his wealth will be brought forward with his wealth on his shoulders. His wealth will cause him to stumble saying, 'May you be destroyed! Why did you not obey Allaah when it concerned me?' This will continue until the person will himself call for his destruction.'

Dear brother! I have been informed that you have purchased a slave. I have heard Rasulullaah صلى الله عليه وسلم say, 'A person remains connected to Allaah and Allaah to him as long as another is not in his service because as soon as another person is in his service, reckoning becomes incumbent for him.' In fact (my wife) Ummu Dardaa requested me for a servant at a time when I was well off but I disapproved of the idea because of this reckoning that I heard about. Dear brother! Who is there to assure us that we will meet on the Day of Qiyaamah without fear of reckoning? Dear brother! Never fall into deception about being a companion of Rasulullaah صلى الله عليه وسلم because we have lived long after him and Allaah Alone knows what we have done in this time." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224). Ibn Asaakir has reported a similar narration without the portion from "In fact Ummu Dardaa...", as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

Hadhrat Abdur Rahmaan bin Muhammad Muhaaribi reports that Hadhrat Abu Dardaa رضي الله تعالى عنه **once wrote to a companion of his saying,** "Everything you have in this world belonged to someone else previously and will soon be going off to someone else after you. Nothing of it belongs to you apart from what you have sent ahead (to the Aakhirah) for yourself (by spending in the right causes). **You should therefore give preference to yourself over even your righteous children** because you are proceeding towards a Being Who will not accept excuses (for your failure to spend correctly) and your amassing of wealth will be only for those who will not even thank you for it. **Your amassing of wealth is only for one of two persons.** It may be for a person who uses it in the obedience of Allaah, because of which he will have the good fortune that you had been deprived of. On the other hand it may for someone who uses it in the disobedience of Allaah, in which case you will be ill-fortuned because it was you who saved it for him. By Allaah! Neither of these two deserves to have their burdens lightened by you having to carry it on your back. You Muslims therefore should not give preference to anyone else over yourself. Hope for Allaah's mercy to descend on those of them who have passed on and trust that Allaah will provide for those of them who are still left alive. Was Salaam." (1)

Hadhrat Abu Dardaa رضي الله تعالى عنه **once wrote** to Hadhrat Maslamah bin Mukhallad saying, "When a person's actions conform with Allaah's commands, Allaah loves the person and when Allaah loves him, Allaah makes all of His creation love the person as well. On the contrary, when a person's actions do not conform with Allaah's commands, Allaah dislikes the person and when Allaah dislikes him, Allaah makes all of His creation dislike the person as well. (2)

Hadhrat Abu Dardaa رضي الله تعالى عنه also said, "There is no Islaam without obedience to Allaah and **no good without affiliating with the broader Muslim community** and without wishing well for (the Deen of) Allaah, for His Khalifah and for the Mu'mineen in general." (3)

The Advices of Hadhrat Abu Dharr رضي الله تعالى عنه

Hadhrat Sufyaan Thowri narrates that Hadhrat Abu Dharr Ghifaari رضي الله تعالى عنه once **stood up near the Kabah and said,** "O people! I am Jundub Ghifaari. **Come to this well-wishing and caring brother."** When the people had gathered all around him, he said, "Tell me. If any of you wishes to undertake a journey, Will he not prepare sufficient provisions to see him through comfortably until he reaches his destination?" When the people confirmed this, he continued, "Well, then the journey to Qiyaamah is the furthest that you will ever undertake, so do take enough provisions to see you through comfortably." The people then asked, "And what is enough to see us through comfortably?" Hadhrat Abu Dharr رضي الله تعالى عنه explained, "Perform a Hajj to take care of important matters, fast on an extremely hot day to take care of the very long Day of Resurrection, perform two Rakaahs salaah in

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(2) Ibn Asaakir. As quoted in *Kanzul Ummaal* (Vol.8 Pg.225).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.227).

the darkness of the night to take care of the loneliness of the grave and either say a good word or refrain from saying a bad word to take care of standing before Allaah on that crucial day (of Qiyaamah). Spend your wealth in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. In this **world you should attend only two types of gatherings;** gatherings to acquire the Aakhirah and gatherings to seek Halaal sustenance. You would not want a third type of gathering because apart from not doing you any good, it will cause you harm. You should also **spend your Dirhams in two places;** one should be spent on lawful expenses for your family and the other you should send ahead for your Aakhirah. You would not want a third type of Dirham because apart from not doing you any good, it will cause you harm." Hadhrat Abu Dharr رضي الله تعالى عنه then called out at the top of his voice, "O people! Greed has killed you and you will never be able to get all that you are greedy for." (1)

Hadhrat Abdullaah bin Muhammad reports that he heard a reliable scholar say, "The news has reached me that Hadhrat Abu Dharr رضي الله تعالى عنه once said, 'O people! I am a well-wisher to you and have tremendous compassion for you. Perform salaah in the darkness of the night to take care of the loneliness of the grave, fast in this world to take care of the extremely hot Day of Resurrection and spend in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. O people! I am a well-wisher to you and have tremendous compassion for you.'" (2)

Hadhrat Abu Dharr رضي الله تعالى عنه also said, **"People are born to die and buildings are built to fall into ruins.** That which shall come to an end is sought with greed while that which is everlasting is being ignored. Oh how wonderful are the **two things that people dislike;** death and poverty." (3)

Hadhrat Hibbaan bin Abi Jabalah reports that both Hadhrat Abu Dharr رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه said, "You are born to die, you build buildings to fall into ruins, you greedily hanker after that which shall come to an end while ignoring that which is everlasting. Ah! How wonderful are **three things that** people dislike; death, illness and poverty." (4)

The Advices of Hadhrat Hudhayfah bin Yamaan رضي الله تعالى عنه

The Living Dead

Hadhrat Abu Tufayl narrates that he heard Hadhrat Hudhayfah رضي الله تعالى عنه say, "O people! Do you have no questions to ask me? While others used to ask Rasulullaah ﷺ about the good things to happen, I used to ask him about the evil. Will you not ask me about the living dead? Allaah sent Muhammad ﷺ who called people away from misguidance towards guidance and away from kufr towards Imaan. When those who responded to his call he said, the dead were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).
(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

given life because of the truth (that they accepted) while those who were alive (physically), actually died (spiritually) because they adhered to falsehood. Thereafter, when Nubuwwah had left (with the demise of Rasulullaah ﷺ), there came Khilaafah on the pattern of Nubuwwah, which will be followed by despotic kingship. Those who will oppose this (despotism) with their hearts, hands and tongues will be practising on the complete truth. As for those who oppose it with their hearts and tongues but who restrain their hands will be leaving a branch of the truth. There will be those also who will oppose it within their hearts only while restraining their hands and tongues. Such people will be **omitting two branches of** the truth. Then there will be those will neither oppose it with their hearts nor their tongues (let alone their hands). Such people are the living dead."[1]

Hearts are of Four Types

Hadhrat Hudhayfah رضي الله تعالى عنه once said, **"Hearts are of four types;** (1) the veiled heart, which is the heart of the Kaafir, (2) the two-faced heart, which is the heart of the hypocrite, (3) the clear heart containing a shining lantern, which is the heart of a Mu'min and (4) the heart that contains both hypocrisy and Imaan. The example of Imaan is like a tree that grows bigger with pure water while the example of hypocrisy is like a blister that grows bigger with blood and pus. Therefore, the heart will be overpowered by whichever of the two (Imaan and hypocrisy) is overwhelming." [2]

His Advice Concerning Enticement and other Matters

Hadhrat Hudhayfah رضي الله تعالى عنه is also reported to have said. "The trial of temptation (to do evil) presents itself to the hearts of people. When the heart accepts it, a black spot appears on the heart and if the heart rejects it, a white spot appears. Whoever wishes to know whether such enticement has afflicted him or not, should assess himself. **He should know that it has afflicted him when he starts regarding as Haraam something that he always regarded as Halaal or when he starts regarding as Halaal something that he always regarded as Haraam."** [3]

Hadhrat Hudhayfah رضي الله تعالى عنه also said, "Beware of the trials of temptation which none can stand up to by himself because I swear by Allaah that whenever someone tries to stand up to them by himself, it sweeps him away just as a flood sweeps dirt away. When they arrive, these trials appear to be right and the ignorant ones will even claim that they appear to be right. However, it is only when they are leaving that it becomes manifest that they were really not. When you see such trials approach, remain squatting in your homes, break your swords and cut your bowstrings." [4]

Hadhrat Hudhayfah رضي الله تعالى عنه said, "Verily, the trials of life have periods of repose and periods of upheaval. If you ever have the option to die when it is in repose, ensure that you do so." By the periods of repose, Hadhrat Hudhayfah رضي الله تعالى عنه was

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.272).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.273).

referring to the periods when swords are sheathed (when there is no in-fighting between the Muslims). (1)

Hadhrat Hudhayfah رضي الله تعالى عنه also said, "Verily, **corruption stems from three persons;** from the powerful and proficient scholar who uses the sword to annihilate everything that is presented to him, from the **orator** who calls people towards such corruption and from the **ruler.** As for the (first) two, such corruption will floor them flat on their faces. As for the ruler, it will keep clawing at him until it affects all those with him as well." (2)

Another narration states that Hadhrat Hudhayfah رضي الله تعالى عنه once said, "Even pure wine is not more effective than the trial of life in eliminating (causing to faulter) the senses of a person." (3)

Yet another narration quotes Hadhrat Hudhayfah رضي الله تعالى عنه as saying, "There shall come a time when none shall have safety besides the person who makes a du'aa like a drowning person does." (4)

Hadhrat A'mash reports that the news reached him that Hadhrat Hudhayfah رضي الله تعالى عنه said, "The best of you is not the one who forsakes this world for the Aakhirah, nor the person who forsakes the Aakhirah for this world. Rather, **he is the one who takes from both worlds."** (5)

The Advices of Hadhrat Ubay bin Ka'b رضي الله تعالى عنه

Hadhrat Abul Aaliya reports that when a man once asked Hadhrat Ubay bin Ka'b رضي الله تعالى عنه for some advice, Hadhrat Ubay رضي الله تعالى عنه said, "Make the Qur'aan your guide and be satisfied to have it as your judge and arbiter because it has succeeded your Rasool صلى الله عليه وسلم amongst you. It is an intercessor (on the Day of Qiyaamah) whose intercession will be accepted and a witness whose testimony cannot be faulted. It speaks of you and of those before you, it judges the matters between you and together with news about you, it also contains news of those to come after you." (6)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه said, "Whenever a servant forsakes anything for the pleasure of Allaah, Allaah replaces it with something better from sources he never expected. On the other hand, when a servant looks down on something and takes it wrongly, Allaah brings forth something much more serious from sources he never expects." (7)

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه also said, **"A Mu'min is in one of four conditions;** when afflicted with difficulties, he exercises patience, when given something, he is grateful, when speaking, he is truthful and when passing judgement, he is just. **He also journeys in five instances of Noo*r* (*ce*lestial light),** regarding which Allaah says, "نُوْرٌ عَلٰى نُوْرٍ " *"Noor upon Noor"* (8). His speech is *Noor,* his knowledge is

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.278).
(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).
(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).
(8) Surah Nur, verse 35.

Noor, the places he enters are filled with *Noor*, the places he exits from are filled with Noor and the place he will go to on the Day of Qiyaamah will be one of *Noor*. On the other hand, **the Kaafir journeys through five instances of darkness.** His speech is darkness, his knowledge is darkness, the places he enters are filled with darkness, the places he exits from are filled with darkness and the place he will go to on the Day of Qiyaamah will be one of darkness." (1)

Hadhrat Abu Basrah reports that a companion of his named Jabar or Juwaybir once said, "When I went to request a slave-girl from Hadhrat Umar رضي الله تعالى عنه during his Khilaafah, I reached Madinah at night. Since I have been blessed with a keen mind and an eloquent tongue, when I went to Hadhrat Umar رضي الله تعالى عنه, I started ridiculing and demeaning this world, ending off on a note that left the world totally without value. When I had finished, a man who was sitting next to Hadhrat Umar رضي الله تعالى عنه said, 'Everything you said was in order, apart from the manner in which you ridiculed this world. Do you know what this world really is? **This world is our means of reaching the Aakhirah.** It contains our provisions for the Aakhirah and all your deeds for which you will be rewarded in the Aakhirah.' His subsequent speech about the world happened to be one of a person who obviously knew much more about this world than I did. 'O Ameerul Mu'mineen!' I asked, 'Who is this man next to you?' Hadhrat Umar رضي الله تعالى عنه replied, 'He is the leader of the Muslims Ubay bin Ka'b رضي الله تعالى عنه."(2)

Addressing Hadhrat Ubay bin Ka'b رضي الله تعالى عنه, someone once asked, "O Abul Mundhir! Please give me some advice." Hadhrat Ubay رضي الله تعالى عنه then advised him saying, "Never delve into matters that do not concern you, stay away from your enemy and exercise caution even when it comes to your friends. Envy a living person only for that which you would envy a dead person for and never ask a need from a person who has no concern for fulfilling it for you." (3)

The Advices of Hadhrat Zaid bin Thaabit رضي الله تعالى عنه

Hadhrat Dinaar Bahraani narrates that Hadhrat Zaid bin Thaabit رضي الله تعالى عنه once wrote to Hadhrat Ubay bin Ka'b رضي الله تعالى عنه saying, "Verily Allaah has made the tongue an interpreter for the heart and has made the heart a treasure chest and a shepherd. The tongue therefore follows the instructions of the heart and as long as the heart remains in charge of the tongue, the speech emerging from the tongue will be pleasant and correct. The tongue will then make no slip-ups and blunders. There is however no tolerating person whose heart does not lead his tongue. When a person leaves his tongue to do the talking without conforming with the dictates of the heart, he cuts off his nose (embarrasses himself). However, when he weighs his words with his actions, his words will always be true. People often say, **'Every miser you see is generous with words but stingy with actions.'** This happens when the tongue precedes the heart. People also say, 'Can a person have any honour or manliness when he does not practise what he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.255).
(2) Bukhaari in his Adab, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

speaks when he knows well at the time of making the statement that it is true and that he is obliged to do as he says?' One must never look at the faults of others because the person who looks at the faults of others while not taking his own faults seriously is like a person who unnecessarily burdens himself with doing that which he has not been instructed to do. Was Salaam." (1)

The Advices of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه once said, "O sinner! Never feel that you are safe from an evil end. There are several things that are worse than the sin that you actually commit. Your failure to be embarrassed for those on your right and left when committing the sin is worse than the sin itself. **Your laughing (after the sin) when you have no idea what Allaah intends doing with you is worse than the sin itself.** Your pleasure after you have successfully completed the sin is worse than the sin itself. Your anguish when unable to commit the sin is worse than successfully completing the sin itself. When committing the sin, you fear more that the wind should not blow the curtain of your door rather than fearing that Allaah is watching you. This is worse than committing the sin itself. Alas! Do you know what was the slip Hadhrat Ayyoob عليه السلام committed, because of which Allaah afflicted him with illness and the loss of his wealth? The slip he made was that when a poor person sought his aid to avenge a wrong done to him, he neither assisted him nor did he enjoin good or forbid the oppressor from wronging him. It was for this reason that Allaah afflicted Hadhrat Ayyoob عليه السلام with the trial." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه said, "Ensure that you fulfil the Faraa'idh. Fulfil the rights owing to Him that Allaah has prescribed and seek His assistance in doing so. Whenever Allaah knows that a servant has a sincere intention and is aspiring for the rewards that are with Allaah, Allaah wards off from him all that he dislikes. Allaah is the Absolute Sovereign Who does as He pleases." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه is also reported to have said, "Whether a person is a true Mu'min or a sinner, Allaah has already decreed his Halaal sustenance. If he is patient until it comes his way, Allaah gives it to him. However, if he is impatient and **takes from something Haraam, Allaah deducts that much from his Halaal sustenance.**" (4)

The Advices of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "Whenever a servant receives anything of this world, it reduces his status in Allaah's sight even though the person may be enjoying an honourable status with Allaah." (5)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه also said, "A man cannot reach the apex of

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324). Ibn Asaakir has reported a similar narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه up to the word "Alas!", as quoted in *Kanzul Ummaal* (Vol.2 Pg.248).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).
(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

Imaan until he regards people as being foolish in Deen (because of them preferring this world over the Aakhirah)." (1)

Hadhrat Mujaahid reports that he was once walking with Hadhrat Abdullaah bin Umar رضي الله تعالى عنه when they passed by some ruins. "O ruins!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه said, "What has happened to your inhabitants?" "O ruins!" Hadhrat Mujaahid repeated, "What has happened to your inhabitants?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then replied, "They have left and all that has remained behind are their actions." (2)

The Advices of Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه

Hadhrat Wahab bin Kaysaan narrates that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه once wrote to advise him saying, "The people of Taqwa have certain traits by which they are recognised and which they recognise within themselves. These include patience during times of adversity, happiness with Allaah's decree, gratitude for bounties and submission to the commands of the Qur'aan. **A ruler is just like the marketplace.** Only that commodity is brought to the marketplace which is popular. Therefore, if the truth is popular with a ruler, it will be brought to him and people of the truth will come to him. On the other hand, if falsehood is popular with a ruler, the people of falsehood will come to him and it is falsehood that will prevail with him." (3)

The Advices of Hadhrat Hasan bin Ali رضي الله تعالى عنهما

Hadhrat Hasan bin Ali رضي الله تعالى عنه once said, "When a person hankers after this world, it makes him sit down (makes him subservient to it), whereas the person who exercises abstinence cares not who eats from it. The person who aspires for this world becomes the slave of those who possess the world. Whereas even the least of it is sufficient for the person who does not aspire for it, having all of it will not benefit the one who hankers after it. The person whose days are the same (without any spiritual progress) is in great deception while the person who is better off today than he will be tomorrow (whose spiritual condition worsens from day to day) is at a loss. As for the person who does not monitor the damages done to himself (to his spirituality) is truly at a loss and death is really better for such a person." (4)

Hadhrat Hasan bin Ali رضي الله تعالى عنه also said, "You should know that tolerance is a source of beauty (in character) and fulfilling ones promises is a sign of manliness. Haste is sign of foolishness, excessive travelling weakens a person, keeping company with wicked people is a blemish (to one's character) and keeping company with sinful people is a source of doubts (entering one's heart)."(5)

Hadhrat Hasan bin Ali رضي الله تعالى عنه is also reported to have said, **"People are of four**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.336).
(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).
(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).

types. Some are those who have a great share of goodness but no good character. Then there are those who have good character but no share of goodness. There are those also who have neither any share of goodness nor good character and these are the worst of the lot. Then there are the best of them all, who are those with good character together with a great share of goodness."(1)

The Advices of Hadhrat Shaddaad bin Aws رضي الله تعالى عنه

Hadhrat Ziyaad bin Maahak narrates that Hadhrat Shaddaad bin Aws رضي الله تعالى عنه used to say, "Verily you people have seen no good apart from its causes and seen no evil apart from its causes because all of true goodness lies in Jannah and all of true evil lies in Jahannam. Verily this world is a ready commodity from which the righteous and the sinner eat equally. The Aakhirah on the other hand is a place where the All Powerful Sovereign shall pass judgement. Each of these two places have their children, **so be amongst the children of the Aakhirah and do not be amongst the children of this world."**

Referring to Hadhrat Shaddaad bin Aws رضي الله تعالى عنه, Hadhrat Abu Dardaa رضي الله تعالى عنه said, "While some people have been blessed with knowledge and not with forbearance, Abu Ya'la (Hadhrat Shaddaad bin Aws رضي الله تعالى عنه) has been **blessed with both knowledge and forbearance."** (2)

The Advices of Hadhrat Jundub Bajali رضي الله تعالى عنه

Hadhrat Jundub Bajali رضي الله تعالى عنه once said, "Fear Allaah and recite the Qur'aan because it is light for a dark night and adornment for the day despite difficulties and poverty. When affliction strikes, let it be in your wealth rather than in your health, otherwise in your health rather than in your Deen. Remember that the true loser is he who suffers a loss in his Deen and the truly destroyed one is he whose Deen has been destroyed. Behold! There is no poverty after Jannah and no wealth after Jahannam because the prisoner of Jahannam will never be released, the injured there shall never be healed and the fire there shall never be extinguished. Remember that even a handful of blood that a Muslim drew from his brother will become an obstacle for him entering into Jannah. Whenever he tries to enter any of its gates, he will find it there to push him away. Remember also that when a person dies and is buried, it will be his belly that will be the first to (decompose and) emit an odour. You should therefore not add an additional stench (of Haraam food) to the odour. **Fear Allaah when it concerns your wealth and avoid spilling blood."** (3)

The Advices of Hadhrat Abu Umaamah رضي الله تعالى عنه

His Advice on the Occasion of a Funeral

Hadhrat Sulaym bin Aamir reports that they were in the company of Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).

Umaamah Baahili رضي الله تعالى عنه when they once left the gates of Damascus to accompany a funeral procession. **After performing the Janaazah salaah and when burying the person, Hadhrat Abu Umaamah رضي الله تعالى عنه said,** "O people! You are spending your mornings and evenings in a place (this world) where your good deeds and sins are being distributed." Pointing towards the grave, he then said, "You will soon be leaving for another place, which is this house of loneliness, this house of darkness, this house of worms and this house of narrowness for all apart from the one for whom Allaah widens the grave. After this you will be proceeding to the various stages of the Day of Qiyaamah and you will be experiencing them when such a command will come from Allaah that will cause some faces to brighten and others to darken. As you people then proceed to another stage, people will be enveloped in extreme darkness, after which light will be handed out and every Mu'min will receive some light. The Kaafir and the Munaafiq will however be left alone and not given any light. It is this example that Allaah cites in His Book when He says:

﴿اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ؕ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ؕ اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ؕ﴾ (سورة نور: آيت ٤٠)

Or *(another striking example is that of the condition of a Kaafir which is)* like a multitude of darkness beneath a deep ocean *(which itself is dark because of the depth). (To add to the darkness,)* There covers him a wave, above which is another wave, above which there is a cloud *(which prevents even the vaguest forms of outside light from reaching him).* Darkness upon darkness. *(The darkness is so intense that)* He is unable to see his own hand when he extends it before himself. There can be no light for the one for whom Allaah has not ordained any light. {Surah Noor, verse 40}

Just as a blind person cannot take sight from a seeing person, the Kaafir and the Munaafiq will be unable to take light from the Mu'min. The Munaafiq men and women will then say to those who had Imaan:

﴿اُنْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ﴾ (سورة حديد: آيت ١٣)

'Wait for us so that we may have some of your light.' It will be said, 'Return from where you came *(where the light was distributed)* and search for light there!' {Surah Hadeed, verse 13}

Such will be the manner in which Allaah will deceive the Munaafiqeen, as Allaah says:

﴿اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ۚ﴾ (سورة نساء: آيت ١٤٢)

Indeed the hypocrites *(try to)* deceive Allaah *(by pretending to be Muslims)* whereas He deceives them." {Surah Nisaa, verse 142}

When they then return to the place where the light was distributed, they find

nothing and then return to where they had been. However, by then a wall with a door will have already been placed between them (separating them from the Mu'mineen). Allaah says about it:

﴿بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن قِبَلِهِ الْعَذَابُ ۝﴾ (سورة حديد: آيت ١٣)

Allaah's mercy will be on the inside *(of the wall where the Mu'mineen are)* while there will be punishment on the outside *(where the hypocrites have been left).*" {Surah Hadeed, verse 13}

Hadhrat Sulaym bin Aamir says, "The Munaafiqeen will then remain in deception until the light is distributed and the Munaafiq is finally separated from the Mu'min." (1)

His Advice to a Group that Came to See him

Hadhrat Sulaymaan bin Habeeb says, "I was with a group of people that went to see Hadhrat Abu Umaamah رضي الله تعالى عنه. I found him to be a frail and old man whose wit and speech belied his physical appearance. He said at the very beginning of the conversation, 'Verily this gathering of yours is Allaah's message to you and His proof against you because Allaah's Rasool ﷺ conveyed the message he was sent with and his Sahabah رضي الله تعالى عنهم conveyed what they heard (from Rasulullaah ﷺ). **You people should therefore also convey what you hear.**

There are **three persons** for whom Allaah stands guarantee to either enter them into Jannah or return them home with their share of rewards and booty. The (first is the) person who departs in the path of Allaah. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (second is the) person who makes wudhu and then proceeds to the Masjid. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (third is the) person who enters his house with Salaam."

He then continued, **"There is a bridge in Jahannam with seven smaller** bridges, the central one of which will be for determining the settlement of debts. A person will be brought forward and when he reaches this central bridge, he will be asked, 'What debts do you have outstanding?' He will then be taken into custody." Hadhrat Abu Umaamah رضي الله تعالى عنه then recited the verse:

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (سورة نساء: آيت ٤٢)

They will not be able to hide anything from Allaah. {Surah Nisaa, verse 42}

The person will then admit all the debts he had and will be instructed to settle them. He will plead, 'I have nothing. I do not know with what I can settle them!' The angels will then be instructed to take his good deeds (to be paid to the creditors) and this will be done continuously until he is left with no good deeds at all. When his deeds are finished, the angels will be instructed to take from the sins of his creditors and stack them on him. **The report has reached me that although some people will appear (in the Day of Qiyaamah) with mountain**

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.308). Bayhaqi has reported a similar narration in his Asmaa was Sifaat (Pg.240).

loads of good deeds, these deeds will continuously be taken for those with claims against him until he is left with no good deeds at all. He will then be burdened with the sins of those with claims against him until the sins reach the enormity of mountains.

Refrain from lying because lying leads to sin and sin leads to Jahannam. Ensure that you are always truthful because truthfulness leads to righteousness and righteousness leads to Jannah. O people! You have become more astray than the people during the Period of Ignorance. While Allaah has decreed that a Dinaar spent in the path of Allaah equals seven hundred Dinaars and that a Dirham spent equals seven hundred Dirhams, you people still hoard them in your purses. Listen well! I swear by Allaah that victories have been achieved not by swords decorated with gold and silver, but by swords that had only (animal) tendons, lead and iron to decorate them." (1)

The Advices of Hadhrat Abdullaah bin Busr رضي الله تعالى عنه

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه once said, **"People with Taqwa are simple, Ulema are leaders and being in their company is not only an act of Ibaadah, but something more.** The passage of night and day only reduce your life spans while the records of your actions are well preserved. Prepare your provisions because it is as if you have already reached your place of return (the Aakhirah)."(2)

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.223).
(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).
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Chapter Eighteen

The Chapter Concerning The Unseen Assistance that the Sahabah رضي الله تعالى عنهم Received

This chapter discusses how Nabi ﷺ and the Sahabah رضي الله تعالى عنهم received unseen assistance when they left the material means, held firmly on to spiritual means and when the Sahabah رضي الله تعالى عنهم shared the concern that Rasulullaah ﷺ had for the guidance of people and calling them towards Islaam. It also highlights how the Sahabah رضي الله تعالى عنهم imbued within themselves the same character traits and noble qualities of Rasulullaah ﷺ.

Assistance by the Angels

Angels Assist the Sahabah رضي الله تعالى عنهم during the Battle of Badr

Hadhrat Sahl bin Sa'd رضي الله تعالى عنه reports that after he had lost his eyesight, Hadhrat Abu Usayd رضي الله تعالى عنه said, "O son of my brother! By Allaah! If you and I were at Badr and Allaah restored my eyesight, I would show you the valley from where the angels came to (assist) us. Rest assured that I have absolutely no doubts or uncertainties about this." (1)

Hadhrat Urwa رضي الله تعالى عنه says, "**Hadhrat Jibra'eel** عليه السلام descended during the Battle of Badr in the form of Zubayr رضي الله تعالى عنه and **wearing a yellow turban** with a part of it hanging over his face." (2)

Hadhrat Abbaad bin Abdullaah bin Zubayr reports that because Hadhrat Zubayr رضي الله تعالى عنه was wearing a yellow turban with a part of it hanging over his face, the angels also descended with yellow turbans on their heads." (3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "The striking feature of (many of) the **angels** during the Battle of Badr was their **white turbans** (while others wore yellow turbans), the ends of which they let hang behind their backs. **During the Battle of Hunayn, they wore green turbans.** The angels however never actually

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.280). Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).
(3) Haakim (Vol.3 Pg.361). Tabraani and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

fought during any of the battles apart from the Battle of Badr. What they would do was **increase the numbers** of the Muslims and assist them without actually killing the enemy." (1)

Hadhrat Ikrama reports that Rasulullaah ﷺ's freed slave Hadhrat Abu Raafi رضي الله تعالى عنه said, "I was the slave of Abbaas bin Abdul Muttalib when Islaam entered our household. Abbaas رضي الله تعالى عنه, (his wife) Ummu Fadhl رضي الله تعالى عنها and I all accepted Islaam but because Abbaas رضي الله تعالى عنه was afraid to oppose his tribe and because he was a wealthy man with a lot of his wealth invested with many people of his tribe, he concealed his Islaam from them. Abu Lahab did not participate in the Battle of Badr and sent Aas bin Hishaam bin Mughiera in his place. Many other people did the same and there was none who stayed behind without sending a representative. We felt tremendous strength and honour when we heard what had happened to the Quraysh at Badr. May Allaah humiliate and disgrace them!"

Hadhrat Abu Raafi رضي الله تعالى عنه narrates further. He says, "I was a weak man who used to carve arrows in the Zamzam tent. By Allaah! I was sitting and carving my arrows there one day and Ummu Fadhl رضي الله تعالى عنها was also there with me. We were rejoicing about the news that reached us when Abu Lahab arrived, dragging his feet along with great difficulty. He sat on the tent's rope with his back towards mine. It was while he was sitting there that someone announced, 'Here comes Abu Sufyaan bin Haarith bin Abdul Muttalib who has just arrived (from the Battle of Badr).' This Abu Sufyaan's name was actually Mughiera. 'Come here!' Abu Lahab called out to him, 'I swear by my life that you should be having some news.' Mughiera sat by him as the people stood by.

'Dear nephew!' Abu Lahab said to him, 'Tell me what happened to the people (how were they defeated?).' Mughiera said, 'By Allaah! As soon as we engaged them in combat, they started killing us as they pleased and took us prisoner as they pleased! By Allaah! The blame cannot be placed on our men because the men we fought were extremely fair in complexion and they rode spotted horses that glided between the ground and the sky. By Allaah! They left nothing and nothing could stand before them."

Hadhrat Abu Raafi رضي الله تعالى عنه says, "I then grabbed hold of the tent's rope and exclaimed, 'By Allaah! Those were angels!' Abu Lahab then raised his hand and struck me hard on my face. As I stood up to him, he attacked me and struck me to the ground. He then sat on my chest and started hitting me because I was a weak man. Ummu Fadhl then stood up, took up one of the tent's supports and struck Abu Lahab so hard over the head that he sustained a horrible wound. She then said, 'Are you taking advantage of him because his master is not around?' Abu Lahab then went away feeling most humiliated. **By Allaah! Abu Lahab did not live even seven days more when Allaah afflicted him with a form of smallpox that led to his death."**

In another narration, Hadhrat Abu Raafi رضي الله تعالى عنه adds, **"Abu Lahab's sons left his body for three days after his death until it began to exude a foul odour.** This was because the Quraysh feared this form of smallpox as much as they feared a

(1) Abu Nu'aym in his Dalaa'il (Pg.170)

plague. Eventually, someone from the Quraysh rebuked them saying, 'Shame on you two! Have you no shame?! **Your father's body is rotting in the house and you are not burying him?'** They excused themselves saying, 'We fear that those sores are contagious.' 'Come along,' the man offered, 'I shall assist you with it.' By Allaah! They bathed the body by throwing containers of **water over it from a distance without going** anywhere near it. They then carried it to the upper reaches of Makkah where they placed the body against a wall and **threw stones over it.**"[1]

Angels Assist the Sahabah رضي الله تعالى عنهم during the Battle of Hunayn

Hadhrat Auf bin Abdur Rahmaan the freed slave of Ummu Burthun reports that a Sahabi رضي الله تعالى عنه who participated in the Battle of Hunayn on the side of the Kuffaar said, "When we clashed with Rasulullaah ﷺ (at one stage on the battlefield), the Muslims were unable to stand before us for even as long as it takes to milk a goat. Swinging our swords about, we finally came in front of Rasulullaah ﷺ and were about to attack him when some strikingly handsome men appeared suddenly and said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated." [2]

Hadhrat Auf A'raabi reports from Hadhrat Abdur Rahmaan the freed slave of Abu Burthun that a Sahabi رضي الله تعالى عنه who participated in the Battle of Hunayn said, "When we clashed with the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ (at one stage) on the battlefield of Hunayn, they were unable to stand before us for even as long as it takes to milk a goat. When we had dispersed them, we started chasing after them until **we reached a person riding a white mule.** The person turned out to be Rasulullaah ﷺ. We then saw some strikingly handsome men with Rasulullaah ﷺ who said, 'May your faces be disfigured! Go back!' It was the effect of those words that we were ultimately defeated and the Muslims were able to get on top of us." [3]

Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ during the Battle of Hunayn as the battle was raging. I then happened to look up and saw something like a black blanket descending from the sky. It landed between the enemy and ourselves and I noticed that it was a mass of ants that scattered about, filling the entire valley. This spelt the defeat of the enemy and **we not once doubted the fact that these were angels.**" [4]

Angels Assist the Sahabah رضي الله تعالى عنهم during the Battle of Uhud and the Battle of Khandaq

Hadhrat Abdullaah bin Fadhl reports that Rasulullaah ﷺ gave the flag to

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.308). Ibn Sa'd (Vol.4 Pg.73), Haakim (Vol.3 Pg.321) have reported a similar narration, as have Tabraani and Bazzaar, but Haythami (Vol.6 Pg.89) has commented on the chain of narrators. Haakim (Vol.3 Pg.322) has also reported the narration from another source, as has Abu Nu'aym in his Dalaa'il (Pg.170).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).

(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.345).

(4) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.334).

Hadhrat Mus'ab bin Umayr رضي الله تعالى عنه during the Battle of Uhud. When Hadhrat Mus'ab رضي الله تعالى عنه was martyred, **an angel in the guise of Hadhrat Mus'ab رضي الله تعالى عنه took hold of the flag.** Towards the end of the day, Rasulullaah ﷺ addressed him saying, "Go ahead, O Mus'ab." The angel then turned to Rasulullaah ﷺ and said, **"I am not Mus'ab." Rasulullaah ﷺ then realised that he was an angel sent to assist him.** (1)

Hadhrat Anas رضي الله تعالى عنه says, "It is as if I am actually looking at the dust rising from the Banu Ghanam street as Hadhrat Jibra'eel عليه السلام rode by at the time when Rasulullaah ﷺ was marching against the Banu Quraizah tribe." (2)

Another narration recounts this incident of the battle against the Banu Quraizah tribe in detail. It states that after Rasulullaah ﷺ had downed his weapons (after finishing the Battle of Khandaq), Hadhrat Jibra'eel عليه السلام came to him. Hadhrat Jibra'eel عليه السلام was resting against his horse's chest when Rasulullaah ﷺ came out to him. With dust still covering his eyebrows, Hadhrat Jibra'eel عليه السلام said, "We have not yet downed our weapons after the battle. March on now against the Banu Qurayzah tribe." "My companions have been through a lot of exertion. Why not give them a few days respite?" Hadhrat Jibra'eel عليه السلام said, "You must march against them. I shall lead this horse of mine into their fortress and raze it to the ground" Hadhrat Jibra'eel عليه السلام and the angels with him then turned and left and their dust clouds could be seen rising in the streets of the Ansaar Banu Ghanam tribe. (3)

Angels Fight the Mushrikeen and take them Prisoner

During the Battle of Badr

Hadhrat Suhayl bin Amr رضي الله تعالى عنه says, "Without doubt, it was during the Battle of Badr that I saw brilliant men riding spotted horses that glided between the ground and the sky. They were very conspicuous **and were killing the Mushrikeen and also taking them prisoner."** (4)

Hadhrat Baraa رضي الله تعالى عنه and several other Sahabah رضي الله تعالى عنهم report that when an Ansaari Sahabi رضي الله تعالى عنه brought Hadhrat Abbaas رضي الله تعالى عنه as a prisoner (during the Battle of Badr), Hadhrat Abbaas رضي الله تعالى عنه said, "O Rasulullaah ﷺ! It was not this man who took me prisoner." He then went on to describe the person who captured him, stating also that the person was someone whose head was bald in the front. Addressing the Ansaari رضي الله تعالى عنه, Rasulullaah ﷺ said, "Allaah sent a noble angel to assist you." (5)

A similar narration from Hadhrat Ali رضي الله تعالى عنه states that when an Ansaari Sahabi رضي الله تعالى عنه brought Hadhrat Abbaas رضي الله تعالى عنه as a prisoner, Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه said, "O Rasulullaah ﷺ! By Allaah! It was not this man who

(1) Ibn Sa'd (Vol.3 Pg.121).
(2) Abu Nu'aym in his Dalaa'il (Pg.182). Ibn Sa'd (Vol.2 Pg.76) has reported a similar narration.
(3) Ibn Sa'd (Vol.2 Pg.77).
(4) Ibn Asaakir and Waaqidi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.268).
(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.85).

took me prisoner. The person who captured me was a man who was bald up to his temples. He was one of the most handsome men I have ever seen and was riding a spotted horse. I do not think that he is one of your men." "O Rasulullaah ﷺ!" the Ansaari رضي الله تعالى عنه said, "It was I who took him prisoner." Rasulullaah ﷺ bade the Ansaari not to insist saying, "Allaah had sent a noble angel to assist you." (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that the person who took Hadhrat Abbaas رضي الله تعالى عنه prisoner was Hadhrat Abu Yasr Ka'b bin Amr, who belonged to the Banu Salimah tribe. While he was a short man, Hadhrat Abbaas رضي الله تعالى عنه was a towering man. "O Abu Yasar," Rasulullaah ﷺ asked him, "How did you manage to take Abbaas prisoner?" He replied, "O Rasulullaah ﷺ! **A man whom I have never seen before nor afterwards assisted me in capturing him.**" When he then proceeded to describe the person, Rasulullaah ﷺ remarked, "It was indeed one of the noble angels who came to your assistance." (2)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that as a Muslim was pursuing a Mushrik soldier (during the Battle of Badr), he heard a whiplash from above and the voice of a horseman saying (to his horse), **"Forward, O Hayzoom!"** When the Muslim looked ahead, he saw the Mushrik falling flat on his back. Upon closer inspection, he found that the Mushrik's nose was severed and his face had been deeply gashed as a result of a forceful whiplash. In fact, his entire face had already turned blue. When this Ansaari reported the matter to Rasulullaah ﷺ, Rasulullaah ﷺ confirmed what he said and remarked, "That was an angel from the reinforcements of the third heaven." On that day, seventy Mushrikeen were killed and seventy were taken prisoner. (3)

A Sahabi رضي الله تعالى عنه belonging to the Banu Ghifaar tribe says, "We were still Mushrikeen when my cousin and I climbed on a mountain overlooking Badr to view the battle. We wished to see who will be defeated so we could join the victors to loot the others. As we sat on the mountain, we saw a cloud draw near to us and we heard the neighing of horses and a voice saying, **'Forward, O Hayzoom!' This caused my cousin's heart to rupture and he died immediately.** I was almost killed myself and just managed to control myself." (4)

Hadhrat Abu Talha رضي الله تعالى عنه relates, "We were with Rasulullaah ﷺ in a battle and when we engaged the enemy in battle, I heard Rasulullaah ﷺ say, 'O Master of the Day of Retribution, only You do we worship and only from You do we seek help.' I then saw many men (from the army of Mushrikeen) fall down as the angels struck at them from the front and from the back." (5)

Hadhrat Abu Umaamah reports that his father Hadhrat Sahl رضي الله تعالى عنه once said to

(1) Ibn Abi Shaybah, Ahmad, Ibn Jareer and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266). Haythami (Vol.6 Pg.75) has attributed the narration to Ahmad and Bazzaar.

(2) Ibn Sa'd (Vol.4 Pg.12). Ahmad has reported a similar narration, but Haythami (Vol.6 Pg.86) has commented on the chain of narrators. Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.169).

(3) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.279).

(4) Abu Nu'aym in his Dalaa'il (Pg.170).

(5) Abu Nu'aym in his Dalaa'il (Pg.164).

him, "Dear son! During the Battle of Badr, I saw that when any **of us merely pointed (our swords)** in the direction of any Mushrik's head, the head would be severed from the body even before our swords could reach them." (1)

Hadhrat Abu Waaqid Laythi رضي الله تعالى عنه says, "I would be following a man from the Mushrikeen to strike him a blow with my sword, only to find his head rolling even before my sword could reach him. I then realised that it was someone else (an angel) who had killed him." (2)

The same words have been narrated from Hadhrat Abu Dawood Maazini رضي الله تعالى عنه who had participated in the Battle of Badr. (3)

Hadhrat Sahl bin Abu Hathma رضي الله تعالى عنه narrates that when Hadhrat Abu Barzah رضي الله تعالى عنه brought three heads of the Mushrikeen to Rasulullaah ﷺ during the Battle of Badr. Rasulullaah ﷺ remarked, "You have done extremely well!" "O Rasulullaah ﷺ!" Hadhrat Abu Barzah رضي الله تعالى عنه said, "I killed two of them myself. As for the third, I saw an extremely handsome man with a fair complexion decapitate him." Rasulullaah ﷺ then named the angel whom Hadhrat Abu Barzah رضي الله تعالى عنه described. (4)

Hadhrat Haarith bin Simma رضي الله تعالى عنه says, "Rasulullaah ﷺ was in a gorge when he asked me whether I had seen Abdur Rahmaan bin Auf رضي الله تعالى عنه. 'Yes, O Rasulullaah ﷺ!' I replied, 'I saw him at the foot of a hill as a regiment of the Mushrikeen army were about to attack him. It was for that reason that I descended from the hill (to assist him), but I then came to you when I saw you.' Rasulullaah ﷺ remarked, 'Behold! The angels are fighting by his side.' I then went to Abdur Rahmaan bin Auf رضي الله تعالى عنه and found him with the fallen bodies of seven Mushrikeen. 'You have done extremely well!' I exclaimed, 'Did you kill all of them by yourself?' He replied, 'As for this person (pointing to Artaat bin Abd Shurahbeel) and this other one, I did kill them myself. **As for the others, they were killed by a man I have never seen.**' I then said, 'Allaah and His Rasool ﷺ have spoken the truth.'"(5)

Hadhrat Jibra'eel عليه السلام Deals With those Who Ridiculed Rasulullaah ﷺ in Makkah

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ was with Hadhrat Jibra'eel عليه السلام when he passed by a group of people who started jeering at Rasulullaah ﷺ saying, "There is the man who claims to be a prophet!" Hadhrat Jibra'eel عليه السلام then pointed at them, as a result of which they developed marks on their bodies resembling those made by fingernails. These then became

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281). Haakim (Vol.3 Pg.409), reporting from reliable sources as confirmed by Dhahabi. Tabraani has reported a similar narration but Haythami (Vol.6 Pg.84) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.281).

(3) Ahmad. Haythami (Vol.6 Pg.83) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.170).

(4) Tabraani. Haythami (Vol.6 Pg.83) has commented on the chain of narrators.

(5) Tabraani and Bazzaar. Haythami (Vol.6 Pg.114) has commented on the chain of narrators. Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.76).

sores that emitted such a foul odour that people were unable to even go close to them. It was then that Allaah revealed the verse:

﴿إِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ۝﴾ (سورة حجر: آيت ۹۵)

We are enough for you against those who ridicule. {Surah Hijr, verse 95}[1]

Concerning to the verse **"We are enough for you against those who ridicule"**[2], Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that the persons referred to are Waleed bin Mughiera, Aswad bin Abd Ya'ooth, Aswad bin Muttalib Abu Zam'ah from the Asad bin Abd Uzzah tribe, Haarith bin Aytal Sahmi and Aas bin Waa'il Sahmi. When Hadhrat Jibra'eel عليه السلام came to Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم complained of these people to him (and Hadhrat Jibra'eel عليه السلام asked Rasulullaah صلى الله عليه وسلم to point them out to him). When Rasulullaah صلى الله عليه وسلم pointed Waleed bin Mughiera out to him, Hadhrat Jibra'eel عليه السلام pointed towards his radial artery. "Are you not going to do anything?" Rasulullaah صلى الله عليه وسلم asked. "I have already taken care of him for you," Hadhrat Jibra'eel عليه السلام replied.

Thereafter when Rasulullaah صلى الله عليه وسلم pointed Haarith bin Aytal out to him, Hadhrat Jibra'eel عليه السلام pointed towards his belly. "Are you not going to do anything?" Rasulullaah صلى الله عليه وسلم asked. "I have already taken care of him for you," Hadhrat Jibra'eel عليه السلام replied. Rasulullaah صلى الله عليه وسلم then pointed Aas bin Waa'il out and Hadhrat Jibra'eel عليه السلام pointed towards the sole of his foot. Rasulullaah صلى الله عليه وسلم again asked, "Are you not going to do anything?" Yet again Hadhrat Jibra'eel عليه السلام replied, "I have already taken care of him for you."

It then transpired that when Waleed bin Mughiera was passing by a man from the Khuzaa'ah tribe who was busy sharpening an arrow, the arrow happened to cut Waleed's radial artery. As for Aswad bin Muttalib, he became blind. While some say that he just became blind, others say that he was once lying beneath a tree when he suddenly started calling for his sons saying, "Will you not come to my rescue because I have been destroyed. A thorn has been pierced in my eye." They however said, "We can see nothing (in your eye)." It was not long after this that he became completely blind.

As for Aswad bin Abd Ya'ooth, he was once on a journey when blisters erupted on his head, causing him to die. Haarith bin Aytal was afflicted with an over secretion of yellow bile in his stomach which caused his excreta to emerge from his mouth. This led to his death. As for Aas bin Waa'il, he was walking somewhere when a thorn of the Shibriqa tree pierced the sole of his foot, causing it to swell and eventually leading to his death. [3]

An Angel Comes to the Aid of Hadhrat Abu Mu'liq رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه narrates that there was a companion of Rasulullaah صلى الله عليه وسلم called Hadhrat Abu Mu'liq رضي الله تعالى عنه. He was a trader who traded both his own

(1) Tabraani and Bazzaar. Haythami (Vol.7 Pg.46) has commented on the chain of narrators.
(2) Surah Hijr, verse 95.
(3) Tabraani. Haythami (Vol.7 Pg.47) has commented on the chain of narrators.

goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq رضي الله تعالى عنه told him. "It is your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq رضي الله تعالى عنه requested. The robber laughed, "You may perform as much salaah as you please."

Hadhrat Abu Mu'liq رضي الله تعالى عنه made wudhu and started performing salaah. One of the du'aas he made was:

"يَا وَدُوْدُ يَا ذَالْعَرْشِ الْمَجِيْدِ يَا فَعَّالًا لِمَا يُرِيْدُ اَسْأَلُكَ بِعِزَّتِكَ الَّتِيْ لَاتُرَامُ وَمُلْكِكَ الَّذِيْ لَايُضَامُ وَبِنُوْرِكَ الَّذِيْ مَلَأَ اَرْكَانَ عَرْشِكَ اَنْ تَكْفِيَنِيْ شَرَّهَذَا اللِّصِّ يَا مُغِيْثُ اَغِثْنِيْ"

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq رضي الله تعالى عنه replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability to kill the robber. **You ought to know the good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not."** (1)

An Angel Comes to the Aid of Hadhrat Zaid bin Haaritha رضي الله تعالى عنه

Hadhrat Layth bin Sa'd reports that Hadhrat Zaid bin Haaritha رضي الله تعالى عنه once rented a mule from a man from Taa'if. The man however made a condition with him that Hadhrat Zaid رضي الله تعالى عنه should first take him where he wished to alight. The man then led Hadhrat Zaid رضي الله تعالى عنه to some ruins where he told him to get off. When Hadhrat Zaid رضي الله تعالى عنه got off, he saw many dead bodies lying there. When the man then made a move to kill Hadhrat Zaid رضي الله تعالى عنه, Hadhrat Zaid رضي الله تعالى عنه requested to be allowed to perform two Rakaahs salaah. The man sneered, "You may perform your salaah because all these people also performed salaah but their salaah did them no good."

Hadhrat Zaid رضي الله تعالى عنه narrated, "As I performed salaah, he came up to kill me.

(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182).

However, **when I exclaimed, ' ' (!يَا اَرْحَمَ الرَّاحِمِيْنَ** *Yaa Arhamar Raahimeen - O* **the Most merciful of those who show mercy!)!' he heard** a voice calling out, 'Do not kill him!' This startled him and he went to look from where the voice was coming, but he found nothing. When he approached me again, I again called out, *'Yaa Arhamar Raahimeen'*. After this had happened three times, I saw a horseman come riding. He held in his hand a steel spear that had a spark of flame rising from its head. He thrust the spear so forcefully at the man that it pierced through his body and emerged from his back. As the man fell dead, the horseman turned to me and said, 'When you called out *'Yaa Arhamar Raahimeen'* the first time, I was in the seventh heaven. When you called out *'Yaa Arhamar Raahimeen'* the second time, I was in the heaven just above this world and by the time you called out *'Yaa Arhamar Raahimeen'* the third time, I came to you.'"[1]

Seeing the Angels

Hadhrat Aa'isha رضي الله تعالى عنها and some other Sahabah رضي الله تعالى عنهم See Hadhrat Jibra'eel عليه السلام

Hadhrat Aa'isha رضي الله تعالى عنها narrates, "When Rasulullaah ﷺ once heard a man's voice, he jumped up very fast and went outside to meet the man. I followed him out to see (who the person was) and found a man leaning against the mane of his Turkish horse. As far as I could see, the man was Dihya Kalbi رضي الله تعالى عنه, **wearing his turban with its ends hanging between his shoulders.** When Rasulullaah ﷺ came back to my room, I asked, 'I saw you jump up very fast but when I went out to have a look, I saw that it was only Dihya Kalbi.' 'Did you see him?' Rasulullaah ﷺ asked in astonishment. When I confirmed that I really did, Rasulullaah ﷺ said, 'That was Jibra'eel عليه السلام. He came to give me the instruction to march against the Banu Qurayzah.'"[2]

In a more detailed account of the battle against the Banu Qurayzah, a narration of Hadhrat Sa'eed bin Musayyib adds that when Rasulullaah ﷺ passed by several gatherings of Sahabah رضي الله تعالى عنهم on his way to the Banu Qurayzah, he asked them whether anyone had passed by them. "Yes," they replied, "Dihya Kalbi just passed by us riding a white mule and sitting on a velvet cloth." Rasulullaah ﷺ then informed them, "That was not Dihya but Jibra'eel عليه السلام. He has been sent to shake the fortress of the Banu Qurayzah and to instil fear into their hearts." [3]

An Ansaari sees Hadhrat Jibra'eel عليه السلام and Speaks to him

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ once went to visit a man from the Ansaar. When Rasulullaah ﷺ drew near to the house, he overheard the Ansaari speaking to someone inside. However, after seeking

(1) Ibn Abdul Birr in his *Isti'aab* (Vol.1 Pg.548).
(2) Abu Nu'aym in his Dalaa'il (Pg.182). Ibn Sa'd (Vol.4 Pg.250) has reported a similar narration.
(3) Abu Nu'aym in his Dalaa'il (Pg.182).

permission to enter, Rasulullaah ﷺ entered the house but saw no one (with the Ansaari). "Did I not hear you speaking to someone?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" the Ansaari replied, "I came indoors because of the extreme grief I felt when the people spoke about my high fever. It was then that someone came inside. By Allaah! After you, I have seen none who is better company nor any who speaks better than him." Rasulullaah ﷺ then said, "That was Jibra'eel عليه السلام. Verily amongst you there are such people that if they take an oath in Allaah's name, Allaah will ensure that He fulfils their oath."(1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Sees Hadhrat Jibra'eel عليه السلام

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates, "I was with my father when we went to Rasulullaah ﷺ. There was a man whispering something to Rasulullaah ﷺ, because of which Rasulullaah ﷺ seemed to ignore my father. We then left and my father said to me, 'Did you notice that your cousin (Rasulullaah ﷺ) was ignoring me?' 'Dear father!' I said, 'There was a man whispering something to him.' When we returned to Nabi ﷺ, my father said, 'O Rasulullaah ﷺ! When I mentioned something to Abdullaah, he informed me that there was a person here whispering something to you. Was there someone with you?' 'Did you see him, O Abdullaah?' Rasulullaah ﷺ asked. When I confirmed that I did, Rasulullaah ﷺ said, 'That was Jibra'eel عليه السلام. Because I was preoccupied with him, I was unable to tend to you.'"(2)

Another narration states that Hadhrat Abbaas رضي الله تعالى عنه once sent his son Hadhrat Abdullaah رضي الله تعالى عنه to Rasulullaah ﷺ for something. However, when Hadhrat Abdullaah رضي الله تعالى عنه found someone with Rasulullaah ﷺ, he returned without saying anything. When Rasulullaah ﷺ later asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه if he had seen the man, Hadhrat Abdullaah رضي الله تعالى عنه replied that he did. Rasulullaah ﷺ then informed him that the person was Hadhrat Jibra'eel عليه السلام. Rasulullaah ﷺ also said about Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "He will be blessed with tremendous knowledge but will become blind before he dies." (This was exactly what happened afterwards). (3)

Hadhrat Irbaadh bin Saariyah رضي الله تعالى عنه sees and Angel in the Damascus Masjid

Hadhrat Urwa bin Ruwaym reports that a Sahabi by the name of Hadhrat Irbaadh bin Saariyah رضي الله تعالى عنه had become extremely old and was wishing that his soul could be taken. He would make du'aa saying, "O Allaah! I have grown very old and my bones have become extremely weak. Do take me away to Yourself." He was in the Damascus Masjid one day when saw an exceptionally handsome young man whom he describes as the most handsome of men. The young man was wearing a green cloak. He addressed Hadhrat Irbaadh رضي الله تعالى عنه saying, "What is

(1) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.41).
(2) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.276).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.277).

the du'aa that you keep making?" "Dear nephew!" Hadhrat Irbaadh رضي الله تعالى عنه asked, "What du'aa should I be making?" The man replied, "Say:

"اَللّٰهُمَّ حَسِّنِ الْعَمَلَ وَبَلِّغِ الْأَجَلَ"

"O Allaah! Make my actions good and deliver me (with safety) to my death." Hadhrat Irbaadh رضي الله تعالى عنه then asked, "And who are you? May Allaah have mercy on you." The young man replied, "I am (the angel) Roobaa'eel, who removes grief from the hearts of Mu'mineen." (1)

The Angels Greet and Shake Hands with the Sahabah رضي الله تعالى عنهم

Hadhrat Mutarrif bin Abdullaah reports that Hadhrat Imraan bin Husayn رضي الله تعالى عنه once said to him, "Listen, O Mutarrif! (During the course of my illness) The angels used to come to the headside of my bed to greet me, they would greet in my house and even at the entrance of the *Hateem*. However, this stopped after I had myself branded (for medical reasons)." When his wound (received from the branding) had healed, Hadhrat Mutarrif again spoke to him. this time, Hadhrat Imraan رضي الله تعالى عنه said, "Listen, O Mutarrif! That which I had been missing has come back to me. O Mutarrif! Do keep this a secret until after I die." (2)

Hadhrat Mutarrif reports, "Hadhrat Imraan bin Husayn رضي الله تعالى عنه once said to me, 'Do you know that I used to be greeted (by the angels during my illness), but this stopped when I had myself branded.' I asked, 'Were the greeting coming from your headside or from the side of your feet?' "No, not from the side of the feet, but from the headside," he confirmed. To this, I remarked, 'I think that these greetings will certainly return before you pass away.' Some time later, Hadhrat Imraan رضي الله تعالى عنه said to me, 'Do you know that the greetings have returned?' It was then only a short while later that he passed away." (3)

Hadhrat Qataadah reports that the angels used to shake the hands of Hadhrat Imraan bin Husayn رضي الله تعالى عنه until he had himself branded, upon which they left him. (4)

Speaking to the Angels

Hadhrat Salam bin Atiyya Asadi reports that when Hadhrat Salmaan رضي الله تعالى عنه was in the throes of death, a man came to see him. "Dear angel," Hadhrat Salmaan رضي الله تعالى عنه said, "Please be gentle with me." The angel replied by saying, "I am gentle with every Mu'min." (5)

Hearing the Angels Speak

Hadhrat Anas رضي الله تعالى عنه reports that Hadhrat Ubay bin Ka'b رضي الله تعالى عنه once made a resolve saying, "I shall go to the Masjid, perform salaah and then praise Allaah in

(1) Tabraani. Haythami (Vol.10 Pg.184) has commented on the chain of narrators.
(2) Haakim (Vol.3 Pg.472).
(3) Ibn Sa'd (Vol.4 Pg.289).
(4) Ibn Sa'd (Vol.4 Pg.288).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).

such terms that none has ever done before." However, when he sat down to praise after performing his salaah, he heard a loud voice behind him saying, "O Allaah! All praise belongs to You and all kingdom belongs to You. All good is in Your control and all actions will return to You, whether they be done publicly or secretly. All praise belongs to You and You have power over all things. Forgive all the sins I have committed in the past and protect me in the remaining part of my life. Inspire me to do pure deeds that You will be pleased with and accept my repentance."

When Hadhrat Ubay رضي الله تعالى عنه reported the incident to Rasulullaah ﷺ, Rasulullaah ﷺ said, "That was Hadhrat Jibra'eel عليه السلام."(1)

Angels Speaking on the Tongues of the Sahabah رضي الله تعالى عنهم

Angels Speaking on the Tongue of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that Rasulullaah ﷺ once said, "Whoever dislikes Umar dislikes me and whoever loves Umar loves me. Verily, Allaah boasts about mankind in general on the eve of the Day of Arafah, but boasts specifically about Umar. There has been a *Muhaddath* in the Ummah of every Nabi that Allaah has sent and if there is one amongst my Ummah, he must be Umar." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired, "Who is a *Muhaddath?*" Rasulullaah ﷺ explained, "He is a person on whose tongue the angels speak." (2)

Angels Speaking on the Tongue of Hadhrat Abu Mufazzir رضي الله تعالى عنه during the Siege of Bahurseer

Hadhrat Anas bin Hulays reports, "After defeating the Persians (in battle), we had laid siege to their fortress of Buharseer when one of their emissaries approached us saying, 'Our emperor asks whether any of you would be interested in an accord that would secure for us the land from our side of the Tigris River up to our mountain and secure for you the land from your side of the Tigris River up to your mountain? Are your bellies still not full? May Allaah never fill your bellies!'

Hadhrat Abu Mufazzir Aswad bin Qutba رضي الله تعالى عنه then stepped ahead of the others (and addressed the emissary). Allaah placed on his tongue words that neither he nor us knew anything about. The emissary then returned and we saw the people (from the city) leaving for Madaa'in. 'O Abu Mufazzir رضي الله تعالى عنه!' we asked him, 'What did you say to him?' His reply was, 'I swear by the Being Who sent Muhammad ﷺ with the truth that I have no idea what I said. All I know is that a special tranquillity descended upon me. I am however sure that whatever was placed on my tongue was good.'

(1) Ibn Abi Dunya in his Kitaabudh Dhikr, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.101).
(2) Tabraani. Haythami (Vol.9 Pg.69) has commented on the chain of narrators.

People then questioned him in turns (with the same response) until Hadhrat Sa'd (bin Abi Waqqaas) رضي الله تعالى عنه heard about the incident. Hadhrat Sa'd رضي الله تعالى عنه then came to our camp and asked, 'O Abu Mufazzir! What did you say to them? By Allaah! They are all fleeing.' Hadhrat Abu Mufazzir رضي الله تعالى عنه however gave him the same reply he had given us.' Hadhrat Sa'd رضي الله تعالى عنه then announced that an attack be launched and the soldiers stood in battle formation as our catapults flung rocks at the enemy. However, neither could anyone be seen in the town, nor did anyone emerge. Only one man came out, seeking amnesty. When we granted him amnesty, he said, 'There is no one left here. What is keeping you back?' Some men then scaled the walls (to unlock the gates) and when we entered as victors, we found nothing and no one. All we could do was to capture some people who were still leaving the town.

When we asked them and the man (who asked for amnesty) what it was that made them flee, they explained that when the emperor sent his emissary to request for a treaty, your reply was: 'There shall never be any treaty between us until we eat the honey of *Afreezeen* with the citron of *Kootha*.' To this, the king exclaimed, 'Oh dear! The angels are speaking on their tongues. It is a reply of the angels spoken on the tongues of Arabs. By Allaah! Even if it were not so, these are words (that Allaah) placed on the tongue of that man to deter us (from fighting them). You should all retreat to the city of Quswa." (1)

Angels Descend to Listen to the Sahabah رضي الله تعالى عنهم Reciting the Qur'aan

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that one night when Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه was reciting Qur'aan in his silo, his horse started to skip about. When he again started to recite, it started skipping about again. (He again stopped and) When he started reciting for a third time, it again did the same. Hadhrat Usayd رضي الله تعالى عنه says, "Because I feared that the horse would trample (my son) Yayha, I got up to see to her, but was surprised to find something like a cloud above my head, with what resembled many lanterns inside it. It then flew up into the sky until I was unable to see it."

He went to Rasulullaah صلى الله عليه وسلم early next morning and reported the matter saying, "O Rasulullaah صلى الله عليه وسلم! I was reciting the Qur'aan late last night in my silo when my horse started to skip about." "Recite, O Ibn Hudhayr," Rasulullaah صلى الله عليه وسلم instructed. When Hadhrat Usayd رضي الله تعالى عنه started reciting, the horse started to skip about (and he stopped). "Recite, O Ibn Hudhayr," Rasulullaah صلى الله عليه وسلم repeated. When Hadhrat Usayd رضي الله تعالى عنه started reciting, the horse started to skip about again. Again Rasulullaah صلى الله عليه وسلم said, "Recite, O Ibn Hudhayr." Because his son Yahya was again close to the horse and he feared it would trample him, Hadhrat Usayd رضي الله تعالى عنه stopped reciting and again he saw the cloud with what resembled many lanterns inside it. Again it flew up into the sky until he was unable to see it. To this, Rasulullaah صلى الله عليه وسلم remarked, "Those were angels who were listening to you. Had

(1) Ibn Jareer (Vol.3 Pg.118).

you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (1)

Another narration states that Hadhrat Usayd رضي الله تعالى عنه said, "When I turned, I saw something like lanterns suspended between the sky and the ground. I said, 'O Rasulullaah ﷺ! (After seeing that) I was unable to recite any further.' Rasulullaah ﷺ explained, 'Those were angels who had descended to listen to you recite the Qur'aan. Had you continued, you would have seen some amazing things." (2) Yet another narration states that Rasulullaah ﷺ said, "Those were angels who had come close when they heard your voice. Had you continued reciting, they would have been visible to everyone and would not have hidden themselves from view." (3)

The Angels Bathe the Bodies of Dead Sahabah رضي الله تعالى عنهم

Angels Bathe the Body of the Martyred Hadhrat Handhala رضي الله تعالى عنه

Hadhrat Mahmood bin Labeed reports that Hadhrat Handhala bin Abu Aamir رضي الله تعالى عنه who belonged to the Banu Amr bin Auf tribe met Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه in combat during the Battle of Uhud. When Hadhrat Handhala رضي الله تعالى عنه had gained the upper hand, a person named Shaddaad bin Aswad who was referred to as Ibn Sha'oob saw this and struck Hadhrat Handhala رضي الله تعالى عنه a fatal blow. Referring to Hadhrat Handhala رضي الله تعالى عنه, Rasulullaah ﷺ said to the Sahabah رضي الله تعالى عنهم, "The angels are bathing your companion. Ask his family what had happened." When the Sahabah رضي الله تعالى عنهم asked his wife about it, she replied, **"He left as soon as he heard the call (to battle when the Muslims were being defeated) while he still needed to take a bath." (When he heard this) Rasulullaah ﷺ said, "That was why the angels bathed him."** (4)

The Angels bathe the Body of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Mahmood bin Labeed also reports that when Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was struck (by an arrow) in his radial artery during the Battle of Khandaq, he fell seriously ill. He was then placed in the care of a lady called Rufaydah. The narration then continues to the point where it states that when Rasulullaah ﷺ heard about Hadhrat Sa'd رضي الله تعالى عنه's death, he rushed to the scene with the Sahabah رضي الله تعالى عنهم. Rasulullaah ﷺ walked so fast that the straps of the Sahabah رضي الله تعالى عنهم's shoes started to break and their shawls fell off their shoulders. "O

(1) Bukhaari and Muslim.

(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.13). Ibn Hibbaan, Tabraani and Bayhaqi have reported a similar narration from Hadhrat Usayd رضي الله تعالى عنه, as quoted in *Kanzul Ummaal* (Vol.7 Pg.7)

(3) Abu Ubayd, Bukhaari, Nasa'ee and others.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.357). Ibn Is'haaq has reported a similar narration in his Maghaazi, as has Sarraaj, as quoted in *Isaabah* (Vol.1 Pg.361). Haakim (Vol.3 Pg.204) has reported a similar narration from reliable sources.

Rasulullaah ﷺ!" they entreated, "Your walking is tiring us out." Rasulullaah ﷺ explained saying, "I fear that the angels may beat us to him as they beat us to Handhala."

Hadhrat Aasim bin Umar bin Qataadah narrates that when Rasulullaah ﷺ had awoken from his sleep, Hadhrat Jibra'eel عليه السلام or another angel came to him and said, "Such a man from your Ummah passed away last night whose death brings joy to the inhabitants of the heavens (because they are eager to receive him)." Rasulullaah ﷺ said, "I know of none other than Sa'd who became very ill yesterday evening. What has happened to Sa'd?" When the Sahabah رضي الله تعالى عنهم informed Rasulullaah ﷺ that Hadhrat Sa'd رضي الله تعالى عنه had passed away and that his tribesmen had transported his body to their locality. After leading the Fajr salaah, Rasulullaah ﷺ left with several Sahabah رضي الله تعالى عنهم and walked so fast that the straps of the Sahabah رضي الله تعالى عنهم's shoes started to break and their shawls fell off their shoulders. "O Rasulullaah ﷺ!" someone said, "You are tiring the people out." Rasulullaah ﷺ's reply was, "I fear that the angels may beat us to him as they beat us to Handhala." (1)

The Angels Venerate the Bodies of Sahabah رضي الله تعالى عنهم who Passed Away

The Angels Venerate the father of Hadhrat Jaabir رضي الله تعالى عنه

Hadhrat Jaabir رضي الله تعالى عنه reports that when his father passed away, he lifted the cloth covering his father's face and started weeping. When the people forbade him from doing this, Rasulullaah ﷺ remarked, "Whether you weep over him or not (you can do as you please, but his status is so high in Allaah's sight that), the angels will continue shading him with their wings until you carry the body away."(2)

The Angels Venerate Hadhrat Sa'd bin Muaadh رضي الله تعالى عنه

Hadhrat Salamah bin Aslam رضي الله تعالى عنه says, "We were standing at the door of the room waiting to enter after Rasulullaah ﷺ. Although there was none in the room besides the covered body of Hadhrat Sa'd رضي الله تعالى عنه, I saw Rasulullaah ﷺ walk as if he was climbing over people's shoulders. Seeing this, I stopped in my tracks and Rasulullaah ﷺ also motioned me to stop. I then stopped those behind me as well (from entering the room). After sitting awhile, Rasulullaah ﷺ came out again. I then asked, 'O Rasulullaah ﷺ! I saw you walk as if you were climbing over people's shoulders even though there was no one in the room.' Rasulullaah ﷺ replied, '(The room was so full of angels that) I was unable to sit down until one of the angels folded in one of his wings. It was only then that I managed to sit down.' (Addressing the body of Hadhrat Sa'd رضي الله تعالى عنه) Rasulullaah ﷺ then said, 'Congratulations to you, O Abu Amr! Congratulations

(1) Ibn Sa'd (Vol.3 Pg.423).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.44). Ibn Sa'd (Vol.3 Pg.561). has reported a similar narration.

to you, O Abu Amr! Congratulations to you, O Abu Amr!"[1]

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "For (the funeral of) Sa'd bin Mu'aadh رضي الله تعالى عنه, seventy thousand angels came down who had never tread upon earth before." When Hadhrat Sa'd رضي الله تعالى عنه was buried, Rasulullaah ﷺ remarked, "Subhaanallaah! If anyone could be saved from the squeezing of the grave, it would be Sa'd." [2]

Hadhrat Sa'd bin Ibraheem narrates that when the funeral bier of Hadhrat Sa'd رضي الله تعالى عنه was being carried, **some of the Munaafiqeen mocked, "How light is this bier of Sa'd!"** Rasulullaah ﷺ then said, "To be present for the funeral of Sa'd رضي الله تعالى عنه, seventy thousand angels came down who had never before set foot upon the earth." [3]

Hadhrat Hasan reports that Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه was a large and well-built man. Therefore, when he passed away, the Munaafiqeen walking behind his funeral bier scoffed, "To this day we have never seen a bier as light as this! Do you know why this is so? It is because of his ruling concerning the Banu Qurayzah tribe." When this was reported to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I swear by the Being Who controls my life that (the bier was so light because) **the angels were carrying his bier.**" [4]

The Fear for the Muslims that Existed in the hearts of their Enemies

The Fear of Hadhrat Mu'aawiya bin Hayda رضي الله تعالى عنه

Hadhrat Mu'aawiya bin Hayda Qashayri رضي الله تعالى عنه reports that he went to see Rasulullaah ﷺ and when he was brought into Rasulullaah ﷺ's presence, Rasulullaah ﷺ said, "Listen well! I had prayed to Allaah to assist me by either afflicting you people with a drought that would uproot you or by placing fear in your hearts." Hadhrat Mu'aawiya رضي الله تعالى عنه then showed all his fingers to Rasulullaah ﷺ saying, "As for me, I have sworn this many times on oath that I shall never believe in you nor follow you. However, the drought kept uprooting me and fear for you was placed so deep in my heart that I am now standing before you (to accept Islaam)." [5]

The Fear that the Mushrikeen felt during the Battle of Hunayn

Hadhrat Saa'ib bin Yasaar reports that they asked Hadhrat Yazeed bin Aamir Suwaa'ee رضي الله تعالى عنه what the fear was like that Allaah cast into the hearts of the Mushrikeen during the Battle of Hunayn. Hadhrat Yazeed رضي الله تعالى عنه (who was fighting on the side of the Mushrikeen during the Battle of Hunayn) took some

(1) Ibn Sa'd (Vol.3 Pg.328).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.308). Ibn Sa'd (Vol.3 Pg.430) has reported a similar narration.
(3) Ibn Sa'd (Vol.3 Pg.429).
(4) Ibn Sa'd (Vol.3 Pg.430).
(5) Tabraani in his Awsat. Haythami (Vol.6 Pg.66) has commented on the chain of narrators. Nasa'ee has reported a similar narration without mention of the drought and fear.

pebbles and threw them up and down on a platter, causing them to make a lot of noise. He then said, **"This is the sound that we all felt in our bellies."** (1)

Enemies are stopped in their tracks

Hadhrat Suraaqa bin Maalik is Prevented from reaching Rasulullaah ﷺ and his Companion during the Hijrah

Hadhrat Zaid bin Aslam and others reports that Hadhrat Suraaqa bin Maalik رضي الله تعالى عنه (who was then not a Muslim) thrice cast arrows to decide whether or not to pursue Rasulullaah ﷺ. He then rode off in search of them and eventually caught up with them. Rasulullaah ﷺ then made du'aa that the legs of Hadhrat Suraaqa رضي الله تعالى عنه's horse should sink into the ground, and they did. Hadhrat Suraaqa رضي الله تعالى عنه pleaded to Rasulullaah ﷺ saying, "Make du'aa that Allaah releases my horse and I will thwart anyone coming your way." Rasulullaah ﷺ made du'aa saying, **"O Allaah! Release his horse if he is truthful." His horse's legs then came out of the sand.** (2)

A narration from Hadhrat Umayr bin Is'haaq states that Hadhrat Suraaqa رضي الله تعالى عنه pleaded, "O you two men! If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again. Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه made du'aa but (as soon as he was freed,) he did the same. When his horse again sank into the ground, he again pleaded, "If you pray to Allaah on my behalf, I shall give you an undertaking never to pursue you again." This time he even offered them his provisions and horse. Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه however said to him, "All we need is for you to relieve us of yourself (by abandoning your pursuit)." Hadhrat Suraaqa رضي الله تعالى عنه agreed to do this. (3)

In a lengthy narration discussing the Hijrah, Hadhrat Abu Ma'bad Khuzaa'ee رضي الله تعالى عنه states that Hadhrat Suraaqa رضي الله تعالى عنه pleaded, "O Muhammad! Pray to Allaah to release my horse and I will not only leave you alone, but will also send back anyone else I find behind me." Rasulullaah ﷺ did as he requested and he was released to leave. When he then found some people searching for Rasulullaah ﷺ, he said to them, "Go back. I have already scoured this entire area and you know well how good I am at tracking." The others then all returned.(4)

In his account of the epic journey of Hijrah, Hadhrat Anas bin Maalik رضي الله تعالى عنه states that at one stage, Hadhrat Abu Bakr رضي الله تعالى عنه turned around and saw that a horseman had caught up with them, he exclaimed, "O Nabi of Allaah ﷺ! A horseman has caught up with us." Rasulullaah ﷺ then turned around and said, "O Allaah! Drop him." The horse then dropped the rider and stood up again neighing. The rider said, "O Nabi of Allaah ﷺ! You may instruct me to do as you please." Rasulullaah ﷺ said, "Stay where you are (without coming forward) and (when you return), do not allow anyone to catch up with us."

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).
(2) Ibn Sa'd (Vol.1 Pg.188).
(3) Ibn Sa'd (Vol.1 Pg.232).
(4) Ibn Sa'd (Vol.1 Pg.232).

Hadhrat Anas رضي الله تعالى عنه says, "**Whereas at the beginning of the day he (Hadhrat Suraaqa رضي الله تعالى عنه) was part of the effort against Rasulullaah ﷺ, the end of the day found him as a weapon in the defence of Rasulullaah ﷺ.**"

The incident of Hadhrat Suraaqa رضي الله تعالى عنه has already passed in a narration of Hadhrat Baraa رضي الله تعالى عنه, quoted in the chapter discussing the Hijrah of Rasulullaah ﷺ. (1)

The Destruction of Arbad bin Qais and Aamir bin Tufayl

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Arbad bin Qais and Aamir bin Tufayl once arrived in Madinah and came to Rasulullaah ﷺ. Rasulullaah ﷺ was seated at the time, so they sat in front of him. Aamir bin Tufayl said, "O Muhammad! What will you give me if I accept Islaam?" Rasulullaah ﷺ replied, "You will have that which every Muslim has and will also share the same responsibilities." Aamir then asked, "Will you appoint me as your successor if I accept Islaam?" Rasulullaah ﷺ replied, "That post is neither for you nor for your tribe. You may however assume command of a cavalry detachment." "I am already the commander of the cavalry of Najd." Aamir said, "Give me command over the rural areas while you retain command over the urban areas." Rasulullaah ﷺ however refused this. When the two men were then leaving, Aamir said, "Behold! I swear by Allaah that I shall fill this city with cavalry and infantry, all fighting against you." Rasulullaah ﷺ said calmly, "Allaah will prevent you."

When Arbad and Aamir had left, Aamir said to him, "O Arbad! While I distract Muhammad with some talk, you must strike him with your sword. If you kill him, the people will want nothing more than blood money because they would detest going to war. We will then easily be able to pay them the blood money." When Arbad agreed, the two returned to Rasulullaah ﷺ. "O Muhammad!" Aamir said, "Come with me because I need to discuss something with you." Rasulullaah ﷺ went with them and when they sat against a wall, Rasulullaah ﷺ sat with them. Rasulullaah ﷺ then remained there to talk to Aamir.

As Arbad placed his hand on his sword to unsheathe it, his hand stuck fast to the handle and he was unable to remove it. He therefore delayed Aamir by not striking. In the meantime, Rasulullaah ﷺ turned around and when he saw what Arbad was doing, he left the two of them. Arbad and Aamir then hastily left and when they camped at Harra Waaqim, Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه came to them and demanded, "Get out of here, O enemies of Allaah! May Allaah curse you both." "O Sa'd!" Aamir asked, "Who is this man (with you)?" Hadhrat Sa'd رضي الله تعالى عنه replied, "He is Usayd bin Hudhayr, the scribe."

The two left and it was when they reached a place called Raqam that Allaah sent a bolt of lightning to kill Arbad. Aamir continued further and he was at Khuraym when he developed a gland. Night found him at the house of a woman from the

(1) Under the subheading "Hadhrat Abu Bakr رضي الله تعالى عنه Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraaqa bin Maalik."

Salool tribe and as he stroked the gland on his throat, he said, "A gland like the hump of a camel in the house of a woman from the Salool." Because he disliked dying in her house, he mounted his horse and rode off. He later died as he went back on the same horse. It was with reference to the two of them that Allaah revealed the verses:

﴿اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ۞ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ۞ سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍۢ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ۞ لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ۞﴾

(سورة رعد: آيت ٨ تا ١١)

Allaah knows what every female bears and the shortages and excesses in the womb. Everything is perfectly stipulated with Him. He is the Knower of the unseen and the seen. He is the Great, The Lofty. Whoever whispers, speaks loudly, is hidden in the night, or is walking about during the day, they are all alike. For everyone there are followers *(guardian angels)* in front of him and following behind him, protecting him *(from harm)* by Allaah's order. Undoubtedly Allaah does not change the condition of a nation *(the difficulties they face)* until they change the condition within themselves *(by behaving like proper Mu'mineen)*. When Allaah intends evil *(misfortune)* to befall a nation, there is none to turn it away. They *(on whom the evil befalls)* will have no helper besides Allaah. {Surah Ra'd, verses 8-11}

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says that it was the guardian angels acting by Allaah's order who protected Rasulullaah ﷺ. Referring to the death of Arbad by the bolt of lightning, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه quoted the verse:

﴿وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِى اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ۞﴾

(سورة رعد: آيت ١٣)

Allaah sends the bolts of lightning to strike whoever He wills while they are disputing about Allaah. Allaah is fiercely Powerful. {Surah Ra'd, verse 13}[1]

Enemies are Defeated with some Pebbles and Sand Thrown at them

The Enemy are Defeated by the Throwing of pebbles and sand by Rasulullaah ﷺ during the Battle of Hunayn

Hadhrat Haarith bin Badal رضي الله تعالى عنه says, "I participated against Rasulullaah ﷺ

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.506).

in the Battle of Hunayn. (During the beginning) When all the Sahabah رضي الله تعالى عنهم apart from Abbaas bin Abdul Muttalib رضي الله تعالى عنه and Abu Sufyaan bin Haarith رضي الله تعالى عنه were trounced, Rasulullaah ﷺ took a handful of earth and threw it on our faces, because of which we were defeated. **It then appeared to me as if every tree and every stone was running after us."** (1)

Hadhrat Amr bin Sufyaan Thaqafi رضي الله تعالى عنه and others report, "When all the Sahabah رضي الله تعالى عنهم were trounced during the Battle of Hunayn, it was only Abbaas رضي الله تعالى عنه and Abu Sufyaan bin Haarith رضي الله تعالى عنه who remained with Rasulullaah ﷺ. Rasulullaah ﷺ then took a handful of pebbles and threw it on our faces, because of which we were defeated. It then appeared to me as if every stone and every tree was a horseman running after us. I then spurred my horse on (and fled) until I entered Taa'if." (2)

The Enemy are Defeated by the Throwing of pebbles by Rasulullaah ﷺ during the Battle of Badr

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه says, "(While fighting on the side of the Mushrikeen during the Battle of Badr) We heard a sound booming from the heavens to the earth that sounded like stones falling on a platter. It was then that Rasulullaah ﷺ threw some pebbles at us, because of which we were defeated."(3)

Hadhrat Hakeem bin Hizaam رضي الله تعالى عنه also says, "During the Battle of Badr, Rasulullaah ﷺ was instructed to take a handful of pebbles, face us and throw it saying, 'May your faces be disfigured!' We were then defeated and Allaah revealed the verse:

﴿وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ﴾ (سورة انفال: آيت ١٧)

You *(O Rasulullaah ﷺ)* did not throw when you threw, but it was *(actually)* Allaah Who threw. {Surah Anfaal, verse 17}(4)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Rasulullaah ﷺ asked Hadhrat Ali رضي الله تعالى عنه to hand him a handful of pebbles. When Hadhrat Ali رضي الله تعالى عنه handed them over, Rasulullaah ﷺ threw them into the faces of the enemy, causing the eyes of each one of them to be filled with pebbles. It was then that Allaah revealed the verse:

﴿وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ﴾ (سورة انفال: آيت ١٧)

You *(O Rasulullaah ﷺ)* did not throw when you threw, but it was *(actually)* Allaah Who threw. {Surah Anfaal, verse 17}(5)

(1) Tabraani, Abu Nu'aym and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.304). Ibn Mandah and Ibn Asaakir have also reported the narration in brief, as quoted in *Kanzul Ummaal* as well.

(2) Ya'qoob bin Sufyaan, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.332).

(3) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(4) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

(5) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.84).

Hadhrat Yazeed bin Aamir Suwaa'ee رضي الله تعالى عنه reports that Rasulullaah ﷺ took a handful of soil, faced the enemy and then threw it saying, "**Get back! May your faces be disfigured.**" Thereafter, when any of the Mushrikeen met their companions, they would always be complaining of dust in their eyes." (1)

The Enemy Appearing Few in Number to the Muslims

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "The enemy appeared so few in our eyes during the Battle of Badr that my companion standing beside me said, 'Do you think that they number seventy?' I said, 'I would estimate that they are only a hundred.' It was only when we captured one of them and questioned him that we discovered that they were a thousand strong." (2)

Assistance by the Winds

Hadhrat Sa'eed bin Jubayr reports that on the occasion of the Battle of Khandaq, those who marched to Madinah were Abu Sufyaan bin Harb and the Quraysh and Kinaanah whom he led, Uyaynah bin Hisn and the Banu Ghitfaan tribe whom he led, Tulayha and the Banu Asad tribe whom he led and Abu A'war and the Sulaym tribe whom he led. Also assisting the Mushrikeen was the (Jewish) Banu Qurayzah tribe, who actually contravened the pact they had made with the Muslims. It was with reference to this that Allaah revealed the verse:

﴿وَأَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ﴾ (سورة احزاب: آيت٢٦)

He *(Allaah)* made those people of the Book *(the Jewish Banu Qurayzah tribe)* who assisted them *(the combined Mushrikeen armies)* descend from their fortresses *(and surrender to the Muslims).* {Surah Ahzaab, verse 26}

Hadhrat Jibra'eel عليه السلام then appeared with the winds, which he unleashed against the Mushrikeen. When Rasulullaah ﷺ saw Hadhrat Jibra'eel عليه السلام arrive, he thrice said (to the Sahabah رضي الله تعالى عنهم), "Behold! It is time to rejoice!" The wind tore open their tents, overturned their large pots, buried their carriages, severed the tent ropes and caused them to run about in such confusion that not one even turned to look at another. It was with reference to this that Allaah revealed the verse:

﴿اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ﴾ (سورة احزاب: آيت٩)

(O you who have Imaan! Remember Allaah's favour to you) When the *(combined Jewish and Mushrikeen)* armies approached you, against which We sent *(in your defence)* a *(fierce)* wind and troops *(of angels)* that you could not see *(thus causing fear in the hearts of the enemy).* {Surah Ahzaab, verse 9}

After this, Rasulullaah ﷺ returned to Madinah. (3)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.333).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.84). Ibn Abi Haatim and Ibn Jareer have reported a similar narration from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.315).

(3) Ibn Sa'd (Vol.2 Pg.71).

Hadhrat Humayd bin Hilaal narrates, "Rasulullaah ﷺ had an unratified pact with the Banu Qurayzah tribe. They however broke the pact by assisting the Mushrikeen when they marched to Madinah with an assortment of armies from various tribes. Allaah however dispatched an army (of angels) and the wind, causing the Mushrikeen to flee, but leaving the Banu Qurayzah holed up in their fortress..." The narration then continues to recount the battle against the Banu Qurayzah. (1)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that the easterly wind approached the northerly wind during the night of the Battle of Ahzaab and said, "Go and assist Rasulullaah ﷺ." The northerly wind however said, "An honourable lady doesn't travel by night." It was therefore with the easterly wind that Rasulullaah ﷺ was assisted. (2)

Enemies are Sunken into the Ground and Destroyed

Hadhrat Buraydah رضي الله تعالى عنه reports that a man (from the Mushrikeen) said during the Battle of Uhud, "O Allaah! If Muhammad is upon the truth, let me sink into the ground." **He then sank into the ground.** (3)

Hadhrat Naafi bin Aasim says that the man who injured Rasulullaah ﷺ's face was Abdullaah bin Qami'ah who belonged to the Hudhayl tribe. **Allaah made a ram attack him and gore him with its horns until it killed him.** (4)

Enemies Lose their Sight by the Curses of Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم

Some Young Men from the Quraysh Lose their eyesight by the Curse of Rasulullaah ﷺ on the day of Hudaybiyyah

Hadhrat Abdullaah bin Mughaffal Muzani رضي الله تعالى عنه narrates, "We were with Rasulullaah ﷺ at Hudaybiyyah..." He then proceeds to recount the incident of the Treaty of Hudaybiyyah. Amongst other things, he mentions, **"While we were still there, thirty armed young men came to fight us. By the curse of Rasulullaah ﷺ, Allaah made them all blind in an instant and we stood up and disarmed them.** When Rasulullaah ﷺ asked them whether they had come after entering into some pact or whether anyone had granted them amnesty, the replied in the negative. Rasulullaah ﷺ then set them free. It was then that Allaah revealed the verse:

﴿وَهُوَ الَّذِىْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ

(1) Ibn Sa'd (Vol.2 Pg.77).
(2) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.66). Ibn Abi Haatim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.470).
(3) Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.122).
(4) Abu Nu'aym in his Dalaa'il (Pg.176).

عَلَيْهِمْ ۚ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٤﴾ (سورة فتح: آيت ٢٤)

It is Allaah Who restrained their hands from *(fighting)* you and your hands from *(fighting)* them right in Makkah *(at Hudaybiyyah)* after granting you dominance over them. Allaah is always Watchful over what you do. {Surah Fatah, verse 24}[1]

A Man Loses his Sight by the Curse of Hadhrat Ali رضي الله تعالى عنه

Hadhrat Zaadhaan narrates that when Hadhrat Ali رضي الله تعالى عنه once narrated a Hadith, someone accused him of lying. "May I curse you if it is you who are lying?" Hadhrat Ali رضي الله تعالى عنه asked the man. "Go ahead and curse," the man challenged. The man had not even left the gathering when his eyesight was lost.[2]

Hadhrat Ammaar رضي الله تعالى عنه narrates that when Hadhrat Ali رضي الله تعالى عنه once narrated a Hadith, someone accused him of lying. The man had hardly stood up from the gathering and he was already blind (because of the curse of Hadhrat Ali رضي الله تعالى عنه).[3]

Hadhrat Zaadhaan narrates that when someone once narrated a Hadith to Hadhrat Ali رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه said, "I think that you are lying to me." When the man insisted that he was not, Hadhrat Ali رضي الله تعالى عنه asked, "May I curse you if you are lying?" "Go ahead and curse," the man challenged. Hadhrat Ali رضي الله تعالى عنه then cursed the man and he had scarcely left the gathering when he became blind. [4]

A Woman becomes Blind by the Curse of Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Marwaan once sent some people to Hadhrat Sa'eed bin Zaid رضي الله تعالى عنه to discuss a claim that a woman named Arwa bint Uwais had made against him. Hadhrat Sa'eed رضي الله تعالى عنه exclaimed, "These people think that I have wronged her when I have heard Rasulullaah صلى الله عليه وسلم say, 'The one who usurps even a hand's span of land, will have a hand's span of all seven earths placed as a yoke around his neck on the Day of Qiyaamah.'" Hadhrat Sa'eed رضي الله تعالى عنه then prayed, "O Allaah! If she is lying, let her not die until she turns blind and make her well her grave."

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "By Allaah! She turned blind before her death and one day as she very cautiously left her house, she fell into her well and it became her grave." [5]

Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam narrates that a woman named Arwa once sought judgement from Marwaan bin Hakam against Hadhrat

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.145). Nasa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.192).
(2) Tabraani. Haythami (Vol.9 Pg.116) has commented on the chain of narrators.
(3) Abu Nu'aym in his Dalaa'il (Pg.211).
(4) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.8 Pg.5).
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.96).

Sa'eed bin Zaid رضي الله تعالى عنه. Hadhrat Sa'eed رضي الله تعالى عنه prayed to Allaah saying, "O Allaah! She claims that I have wronged her. If she is lying, make her blind, throw her in her well and create a clear proof in my favour that will make it obvious to the Muslims that I did her no wrong."

All this was still taking place when the valley of Aqeeq flooded more heavily than ever before. The flood uncovered the boundary that Arwa and Hadhrat Sa'eed رضي الله تعالى عنه were disputing, making it clear that Hadhrat Sa'eed رضي الله تعالى عنه was justified. Merely a month later, Arwa became blind and she was walking about on the very same property when she stumbled into her well.

Hadhrat Abu Bakr bin Muhammad says, "When we were little boys, we would hear a person say to another, 'May Allaah make you blind as he made Arwa blind.' We used to think that the Arwa they were referring to was the mountain goat in the wild (because this is the literal translation of *Arwa*). However, we discovered that this expression referred to the curse of Hadhrat Sa'eed رضي الله تعالى عنه that afflicted Arwa. The people used the expression with reference to this curse of Hadhrat Sa'eed رضي الله تعالى عنه that Allaah accepted. (1)

A man Loses His Sight because he Cursed Hadhrat Husayn bin Ali رضي الله تعالى عنهما

Hadhrat Abu Utaaridi said, "Never revile Hadhrat Ali رضي الله تعالى عنه or any member of Rasulullaah ﷺ's family because a neighbour of ours from Balhujaym once scoffed, 'Can you not see that sinner Husayn bin Ali? May Allaah destroy him!' His eyes were then struck with two spots and Allaah removed his eyesight." (2)

Eyesight is Restores by their Du'aas

The Eyesight of a Group of Quraysh is restored by the Du'aa of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that Rasulullaah ﷺ used to recite the Qur'aan in the Masjidul Haraam. One day, he was reciting Qur'aan loudly, which irritated some members of the Quraysh so much that they got up to apprehend him. However, their hands suddenly got stuck on their necks and they became blind. They then approached Rasulullaah ﷺ and pleaded to him in the name of Allaah and in the name of the family ties that existed between them and him. Rasulullaah ﷺ was related to every branch of the Quraysh, so he prayed to Allaah and their eyesight was restored to them. It was then that Allaah revealed the verses:

﴿يٰسٓ ۝ وَالْقُرْاٰنِ الْحَكِيْمِ ۝ وَسَوَآءٌ عَلَيْهِمْءَ اَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝﴾ (سورة يٰسين: آيت ١ تا ١٠)

Yaaseen. By the oath of the wise Qur'aan ... It is the same to them *(it makes no difference to them)* whether you warn them or you do not

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.97).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).

warn them, they will never accept Imaan. {Surah Yaaseen, verses 1-10}
Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه further states that (despite witnessing this miracle) none of the Mushrikeen in question accepted Imaan. (1)

Hadhrat Qataadah رضي الله تعالى عنه's Eye is Restored by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم received a bow as a gift, which he gave to me during the Battle of Uhud. I then continued firing arrows standing in front of Rasulullaah صلى الله عليه وسلم until one end of the bow broke. I however continued standing where I was in front of Rasulullaah صلى الله عليه وسلم's face, deflecting the arrows from him with my face. Whenever an arrow came towards Rasulullaah صلى الله عليه وسلم's face, I turned my own face and head to protect Rasulullaah صلى الله عليه وسلم's face. All this I was doing **when I was unable to fire any arrows. The last of the arrows dislodged my eyeball, causing it to fall on to my cheek.** When the enemy had dispersed, I held my eyeball in my hand and rushed with it to Rasulullaah صلى الله عليه وسلم. Seeing it, Rasulullaah صلى الله عليه وسلم's eyes filled with tears and he said, "O Allaah! Qataadah protected Your Nabi with his face, so make this eye the better of the two and the one with sharper vision." (Rasulullaah صلى الله عليه وسلم then inserted the eye back in its socket and) That eye did turn out to be the better of the two and the one with sharper vision. (2)
Hadhrat Mahmood bin Labeed reports from Hadhrat Qataadah رضي الله تعالى عنه that when his eye was struck (by an arrow) during the Battle of Uhud, it fell out on to his cheek. Rasulullaah صلى الله عليه وسلم then replaced it in its socket and it became the better of his two eyes. (3) Another narration adds that that eye turned out to be the better of the two and the one with sharper vision. (4)
Hadhrat Aasim bin Umar bin Qataadah reports that when Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه's eye was struck during the Battle of Uhud and it fell on to his cheek, the other Sahabah رضي الله تعالى عنهم wanted to cut it off. He however refused to allow them saying, "Not until we consult with Rasulullaah صلى الله عليه وسلم." When the Sahabah رضي الله تعالى عنهم consulted Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم instructed them to take no action, but to rather bring Hadhrat Qataadah رضي الله تعالى عنه to him. Rasulullaah صلى الله عليه وسلم then placed his palm on to the eyeball (after inserting it into the eyesocket) and then pressed it in. After this, Hadhrat Qataadah رضي الله تعالى عنه could not even tell which eye had been wounded. (5)

Ocular Ailments are Cured by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Ubaydah narrates that when Hadhrat Abu Dharr رضي الله تعالى عنه's eye was

(1) Abu Nu'aym in his Dalaa'il (Pg.63).
(2) Tabraani. Haythami (Vol.8 Pg.297) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.174), as has Ibn Sa'd (Vol.3 Pg.453).
(3) Daar Qutni and Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).
(4) Abu Nu'aym in his Dalaa'il (Pg.174).
(5) Baghawi and Abu Ya'la, as quoted in *Isaabah* (Vol.3 Pg.225). Haythami (Vol.8 Pg.298) has commented on Abu Ya'la's chain of narrators.

injured during the Battle of Uhud, Rasulullaah ﷺ merely applied his saliva to it and it became the better of Hadhrat Abu Dharr رضي الله تعالى عنه's two eyes. (1)

Hadhrat Rifaa'ah bin Raafi رضي الله تعالى عنه reports, "During the Battle of Badr, an arrow pierced my eye. Rasulullaah ﷺ applied some of his saliva to it and made du'aa, because of which I felt no pain or discomfort from it at all." (2)

Hadhrat Habeeb bin Fuwayk narrates, "My father was taken to Rasulullaah ﷺ because his eyes had become completely white and he was unable to see anything. When Rasulullaah ﷺ asked him the reason for his blindness, he explained that he was taming a camel when his leg fell on a snake's egg, causing him to go blind. When Rasulullaah ﷺ applied some saliva to the eye, my father was able to see instantly. In fact, **I saw him thread a needle at the age of eighty even though his eyes were still white."** (3)

Hadhrat Zinneera رضي الله تعالى عنها's Eyesight is Restored

Hadhrat Sa'eed bin Ibraheem narrates that Hadhrat Zinneera رضي الله تعالى عنها was a Roman lady who accepted Islaam. When she became blind, the Mushrikeen told her that it was (their idols) *Laat* and *Uzza* who made her blind. When she vehemently told them that she refused to believe in *Laat* and *Uzza*, Allaah restored her vision. (4)

Hadhrat Anas رضي الله تعالى عنه reports from Hadhrat Ummu Haani bint Abu Taalib رضي الله تعالى عنها that after Hadhrat Abu Bakr رضي الله تعالى عنه bought Hadhrat Zinneera رضي الله تعالى عنها's freedom, she became blind. To this, members of the Quraysh remarked, "It is none other than *Laat* and *Uzza* who have taken away her eyesight." She however said, **"They lie! I swear by the house of Allaah that Laa*t and Uzza* can are of no good and can do no benefit." Allaah then restored her eyesight.** (5)

Buildings of the Enemy are Shaken by the Recitation of the Kalimah and Takbeer

The Palace of Heraclius of Rome was Shaken

Hadhrat Hishaam bin Aas Umawi رضي الله تعالى عنه reports, "Another person and I were sent (by the Khalifah Hadhrat Abu Bakr رضي الله تعالى عنه) to invite Heraclius the Emperor of Rome to Islaam. We left and when we reached the *Ghowta* district of Damascus, we went to see Jabalah bin Ayham Ghassaani (who ruled the area). He was sitting on his throne and sent his messenger to speak to us. We however said, 'By Allaah! We will never speak to a messenger because we were sent to speak directly to the ruler. If he permits, we will speak to him, but never to a messenger. When the messenger reported this to him, he allowed us in and

(1) Abu Ya'la. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.
(2) Abu Nu'aym in his Dalaa'il (Pg.223).
(3) Ibn Abi Shaybah, as quoted in *Isaabah* (Vol.1 Pg.308). A narration of Tabraani states that he stepped on a snake's egg while milking his camel. Haythami (Vol.8 Pg.298) has however commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.223).
(4) Faakihi, Ibn Mandah.
(5) Muhammad bin Uthmaan bin Abi Shaybah, as quoted in *Isaabah* (Vol.4 Pg.312).

asked us to speak.

I then addressed him and invited him to accept Islaam. When I asked him what were the black garments he was wearing, he replied, 'When wearing them, I vowed never to remove them until I dispelled you people from Shaam.' I responded by saying, 'In this very gathering of yours do I swear by Allaah that we shall definitely be taking control of Shaam from you. In fact, we shall also be taking over all the lands of your Emperor, Inshaa Allaah. Our Nabi Muhammad ﷺ informed us of this.' To this, he said, **'You are not the ones who will be doing this because they will be people who fast during the day and stand in prayer during the nights. How do you people fast?'** When we informed him about it, his face darkened and he bade us to leave. He then sent a messenger with us to the Emperor (Heraclius).

We then left and when we drew near to the city, the person accompanying us said, 'These animals of yours cannot enter the Emperor's city. If you wish, we can give you Turkish horses or mules to ride.' 'By Allaah!' we said, 'We shall enter with nothing other than these animals.' The people then sent a message to the Emperor, informing him of our refusal. He communicated back to them the instruction to allow us in on our animals. With our swords hanging around our necks, we then entered the city and reached the Emperor's palace. As he watched us from above, we seated our animals beneath and called out, (لَآ اِلٰهَ اِلَّا اللّٰهُ) *('Laa Ilaaha Illallaah, Allaahu Akbar')*. Allaah knows that his palace then shook so much that it appeared to be a branch fluttering in the wind. He sent a message informing us that we were not to shout out any declarations of our faith and that we could now enter the palace. Upon entering, we found him sitting on his rug with the leading military commanders of Rome. Everything in gathering was red, everything around him was red and even his clothing was red.

When we went up to him, he laughed and said, 'What would it cost you if you were to greet me with the words you greet each other with?' With him was a man (his interpreter) who spoke Arabic fluently and who spoke a lot. We replied by saying, 'It is neither permissible for us to greet you with the greeting we use amongst ourselves, nor it is permissible for us to greet you with the greeting you use amongst yourselves.' 'And what is the greeting you use amongst yourselves?' he enquired. When we informed him that it was 'اَلسَّلَامُ عَلَيْكُمْ' *(As Salaamu Alayk)*, he asked, 'How do you greet your ruler?' 'With the same words,' we replied. 'And how does he reply?' he wanted to know. 'With these very words,' was our response.

Heraclius then asked, 'What are your greatest words?' We replied by saying (that they are),', (لَآ اِلٰهَ اِلَّا اللّٰهُ، اَللّٰهُ اَكْبَرُ) *('Laa Ilaaha Illallaah, Allaahu Akbar')*. **Allaah knows well that as soon as we said these words, the palace shook so much that the Emperor actually looked up. He then asked, 'These words that you have said now when the palace shook, do your buildings shake with them as well?'** 'No,' we replied, 'we have never seen them produce this effect except here with you.' He then remarked, 'Even at the cost of half my kingdom, I wish that each time

you say these words, they would cause everything around you to collapse on top of you.' 'Why is that?' we enquired. 'Because,' he explained, 'it would be easier and rather than denoting a sign of prophethood, it would then denote only a manmade conspiracy.' He then asked us many questions, to which we furnished details. He also asked about how we performed salaah and fasted. After explaining these to him, he bade us to leave and had us shown to exquisite quarters that contained an abundance of amenities.

We stayed there for three days and then went to see him when he sent for us one night. Upon arrival, he requested us to repeat what we had said previously and when we did, he sent for something that appeared to be a large gold-plated chest. It had many little compartments, each with its own door. He removed a piece of black silk. He opened it to reveal a red picture of a man with large eyes and a sizeable pelvic area. I have never seen anyone with a neck as long as his. He had no beard, wore two locks of hair and was one of the most good-looking people Allaah had created. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, **'This is Aadam** عليه السلام.' We then also realised that he had more hair than the average person.

Heraclius then **opened another compartment** and removed a black piece of silk that contained **a white picture.** The person depicted had curly hair, reddish eyes, a large forehead and a striking beard. 'Do you know who this is?' he asked. When we again pleaded ignorance, he informed us that **the man was Nooh** عليه السلام.

Opening yet another compartment, he removed another black piece of silk with a picture of a man who was extremely fair in complexion. The man had beautiful eyes, a conspicuous forehead, long cheeks and a white beard. The man appeared to be smiling. 'Do you know who this is?' Heraclius asked us. When we admitted that we did not, he said, **'This is Ibraheem** عليه السلام.'

Thereafter, he opened another compartment from which he took out a white picture. By Allaah! It was a picture of Rasulullaah صلى الله عليه وسلم. 'Do you know who this is?' he asked us. 'Of course!' we replied, 'This is Rasulullaah صلى الله عليه وسلم.' We then started to weep and Allaah knows that Heraclius stood up for a while and then sat down. 'Do you swear by Allaah that it is he?' he asked. We said, 'It is he without doubt. It is as if you are seeing him in person.' Doing nothing for awhile as he looked at us, Heraclius then said, 'This was the last of the compartments. I opened it sooner than I should just to see what your reaction would be.'

Heraclius then opened another compartment and removed another piece of black silk. The person depicted was very tanned and dark in complexion. His hair was very curly, his eyes deep and penetrating. He was frowning, his teeth were clenched and his lips drawn tightly together, appearing to be very angry. 'Do you know who this is?' he asked. When we conceded that we did not, he said, **'This is Moosa** عليه السلام.' Next to this picture was one of a person resembling Moosa عليه السلام, except that this person's hair was oiled, his forehead was wide and his eyes were slightly squint. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, **'is Haaroon bin Imraan** عليه السلام.'

From the next compartment, Heraclius removed a piece of white silk that bore the picture of a tanned man with straight hair, who was of average height. He also appeared to be angry. 'Do you know who this is?' Heraclius asked. Again, we could not tell him. He informed us that **the person depicted was Loot** عليه السلام.

When he opened another of the compartments and removed another piece of white silk, we saw a picture of a very fair man with a reddish complexion. He had a high-bridged nose, thin cheeks and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. **'This,' he said, 'is Is'haaq** عليه السلام.'

Heraclius then opened another compartment and removed another white piece of silk that contained a picture of a person who looked very much like Is'haaq عليه السلام, except that he had a mole on his lip. 'Do you know who this is?' Heraclius asked. When we admitted that we did not, he said, **'This is Ya'qoob** عليه السلام.'

He then opened another compartment and removed a black piece of silk bearing the picture of a fair-skinned person. The man depicted had a high-bridged nose, a handsome face and a perfect build. His face shone with radiance, humility could be seen on his face, which had a tinge of reddishness. 'Do you know who this is?' Heraclius asked. When we again conceded that we did not know, he said, **'This is Ismaa'eel** عليه السلام, the grandfather of your Nabi صلى الله عليه وسلم.'

Opening yet another compartment, he removed white piece of silk with a picture of a man who resembled Aadam عليه السلام and whose face appeared to be the sun itself. 'Do you know who this is?' he asked. 'No,' we replied. He then informed us that the **man was Yusuf** عليه السلام.

Heraclius then opened another compartment and removed a piece of white silk that contained a picture of a man with a reddish complexion. The man had thin calves, small eyes, a large belly and was of average height. He also wore a sword around his neck. When Heraclius again asked us if we knew who the man was and we replied that we did not, he told us that this was **Dawood** عليه السلام.

From the next door that Heraclius opened, he took out a piece of white silk that bore the picture of a man with a large pelvic area and long legs. This man was riding a horse. 'Do you know who this is?' he asked. When we told him that we did not, he said, **'This is Sulaymaan bin Dawood** عليه السلام.'

Heraclius then opened another compartment and removed a black piece of silk that contained a white picture. The person depicted was youthful, sported a pitch black beard, had a lot of hair, striking eyes and a handsome face. 'Do you know who this is?' Heraclius asked. 'No,' we replied. 'This,' he said, **'is Isaa bin Maryam** عليه السلام.'

We then said to him, 'Where did you get these pictures from? We know that they depict exactly what these Ambiyaa looked like because we have seen the picture of our Nabi صلى الله عليه وسلم exactly as he was. Heraclius explained, 'These pictures were given to Aadam عليه السلام when he asked his Rabb to show him the Ambiyaa from his progeny. They lay in the treasures of Aadam عليه السلام at the place where the sun sets. Dhul Qarnayn removed it from there and gave it to Daaniyaal عليه السلام. Listen well! I swear by Allaah that I prefer to forsake my kingdom to become a slave for

the worst master amongst you and to die like that (rather than accept Islaam and be disgraced before my subjects).' He then gave us the most superb gifts and bid us farewell.

We returned to Hadhrat Abu Bakr رضي الله تعالى عنه and reported to him everything we had seen and everything that Heraclius had told us. Hadhrat Abu Bakr رضي الله تعالى عنه started to weep as he said, 'Poor man! Had Allaah willed good for him, he would have (accepted Islaam). Rasulullaah ﷺ informed us that they (the Christians like Heraclius) as well as the Jews have the description of Muhammad ﷺ with them.'"(1)

Hadhrat Jubayr bin Mut'im رضي الله تعالى عنه says, "(When I was taken by some Christians to a church) they (pointed to some pictures and) asked, 'Do you see him?' When I looked, I saw the features of Rasulullaah ﷺ and his picture. I then also saw the features **and picture of Abu Bakr** رضي الله تعالى عنه, who was following in the footsteps of Rasulullaah ﷺ. 'Do you see his features?' they asked. 'I certainly do,' I replied. Pointing to the picture of Rasulullaah ﷺ, they asked, 'Is this him?' I said, 'O Allaah! That is he. I can testify that it certainly is him.' They further asked, 'And do you recognise the one who is following in his footsteps?' When I replied that I did, they said, 'We can testify that he is your present leader and the Khalifah after him.'"(2)

Another narration states that Hadhrat Jubayr رضي الله تعالى عنه asked, "And who is this person following him." The Christian replied, "There was a Nabi after every Nabi that came, except for this Nabi (Rasulullaah ﷺ). There shall be no Nabi after him, so this here is his Khalifah." When Hadhrat Jubayr رضي الله تعالى عنه then looked closer, **he saw that the person was indeed Hadhrat Abu Bakr** رضي الله تعالى عنه.(3)

The City of Hims Shakes with all the Romans Present there

Some scholars from the Ghassaan and Banu Qayn tribes reports that as a reward for their patience during the battle for Hims, Allaah caused an earthquake to shake the people of Hims. This happened when the Muslims formed their battle formations and shouted out اَللّٰهُ اَكْبَرُ('Allaahu Akbar'). **At this, the ground shook with all the Romans inside the city and its walls started to collapse.** The Romans became frightened and hurried to their commanders and to those men of good judgment who had been urging them to make peace with the Muslims. They had however not listened to them and had thereby brought humiliation to themselves. **When the Muslims called out ('A**اَللّٰهُ اَكْبَرُ**llaahu Akbar') for the second time, many houses caved in and more walls collapsed.** Again the Romans hurried to their commanders and to the men of good judgment, who

(1) Haakim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.251). The author of *Kanzul Ummaal* has reported the narration (Vol.5 Pg.322) from Bayhaqi and quotes from Ibn Katheer that the chain of narrators is sound. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.9).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.63). Bukhaari has reported a similar narration briefly in his Taareekh and Abu Nu'aym has reported it in his Dalaa'il (Pg.9)

(3) Tabraani in his *Kabeer* and Awsat. Haythami (Vol.8 Pg.234) has commented on the chain of narrators.

said to them, "Do you not see Allaah's punishment? Accept what they are inviting you towards..." The narration still continues further. (1)

Their Voices reaching Far Distant Places

Hadhrat Umar رضي الله تعالى عنه's Voice Reaches Far into the Distance and is Heard by Hadhrat Saariyah رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه once dispatched an army, he appointed someone by the name of Hadhrat Saariyah رضي الله تعالى عنه as its commander. Hadhrat Umar رضي الله تعالى عنه was one day delivering a lecture when he suddenly called out, **"The mountain, O Saariyah, the mountain!"** This he called out three times. When a messenger from the same later arrived (in Madinah), Hadhrat Umar رضي الله تعالى عنه asked him for a report. He said, "O Ameerul Mu'mineen! We were being defeated when we suddenly heard a voice thrice calling out, "The mountain, O Saariyah, the mountain!" **We then put our backs towards the mountain,** as a result of which Allaah defeated the enemy." Someone then said to Hadhrat Umar رضي الله تعالى عنه, "It was you who shouted out that command."(2)

In another narration, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that while Hadhrat Umar رضي الله تعالى عنه was delivering a sermon, he suddenly called out, "The mountain, O Saariyah, the mountain! The one who makes a wolf the shepherd of a flock has truly committed a grave injustice." The people looked at each other in surprise, but Hadhrat Ali رضي الله تعالى عنه assured them that Hadhrat Umar رضي الله تعالى عنه will surely have an explanation for what he had said. When they questioned Hadhrat Umar رضي الله تعالى عنه after he had completed, he explained, "The vision flashed through my mind that the Mushrikeen would defeat our brothers who were then passing by a mountain. If they turned towards the mountain (placing it at their backs), they would have to fight from one direction only (allowing them to win a victory). However, if they passed by the mountain, they would be destroyed (because they would have to fight the enemy from the direction of the mountain as well). What you claim to have heard me say is my response to that situation."

A month later, someone (from the Muslim army) came with the good news that they had heard Hadhrat Umar رضي الله تعالى عنه's voice that day, because of which they turned towards the mountain and were granted a victory by Allaah. (3)

Another narration states that the people asked Hadhrat Ali رضي الله تعالى عنه, "Did you hear Umar رضي الله تعالى عنه say, 'O Saariyah!' while he was delivering the lecture on the pulpit?" "Shame on you people!" Hadhrat Ali رضي الله تعالى عنه said, **"Leave Umar alone because he always has a valid explanation for anything he does."** (4)

(1) Ibn Jareer (Vol.3 Pg.97).

(2) Bayhaqi, Laalkaa'i in Sharhus Sunnah, Zain Aaqooli in his Fawaa'id and Ibnul A'raabi in his Karaamaatul Awliyaa, as quoted by Harmala in his Jam'u.

(3) Ibn Mardway, as quoted in *Isaabah* (Vol.2 Pg.3). Abu Nu'aym in his Dalaa'il (Pg.210) and Abu Abdur Rahmaan Sulamiin his Arba'een have reported a similar narration.

(4) Khateeb and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.386). Allaama Ibn Katheer has commented on the authenticity of the narration in his *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).

Yet another narration states that Hadhrat Umar رضي الله تعالى عنه said, "The thought came to my heart that they (our Muslim army) should use the mountain to defend themselves from the enemy. I therefore made the statement hoping that one of Allaah's servants would convey it on my behalf." (1)

Hadhrat Amr bin Haarith reports that because Hadhrat Umar رضي الله تعالى عنه was comfortable with Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, it was Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه who approached Hadhrat Umar رضي الله تعالى عنه saying, "The worst reprimand I can give the people in your defence is that you give them reason to attack you. You were delivering a lecture when you suddenly shouted, 'The mountain, O Saariyah, the mountain!' What was this all about?" Hadhrat Umar رضي الله تعالى عنه explained, "I swear by Allaah that I could not help it. **I saw our army fighting near a mountain as they were being attacked from the front and from the back. I could not help shouting 'The mountain, O Saariyah, the mountain!'** so that they retreat towards the mountain."

All the people needed to do was to await a letter from Hadhrat Saariyah رضي الله تعالى عنه, which read, "We met the **enemy on a Friday** and continued fighting from the time we performed the Fajr salaah until the time for the Jumu'ah salaah arrived and the sun was starting to decline. It was then that we twice heard someone calling, 'The mountain, O Saariyah, the mountain!' We then retreated towards the mountain and continued gaining the upper hand until Allaah finally defeated them." Thereafter, the people who had been criticising Hadhrat Umar رضي الله تعالى عنه also said, "Leave that man (Hadhrat Umar رضي الله تعالى عنه) alone because he has things made (he has good reason for all that he does)." (2)

Another narration states that when Hadhrat Umar رضي الله تعالى عنه was asked why he made the statement, he replied, "By Allaah! I said only what was placed on my tongue (by Allaah)." (3)

The Voice of Hadhrat Abu Qirsaafah رضي الله تعالى عنه Reaches Far Off

Hadhrat Izzah bint Aas bin Abu Qirsaafah reports that the Romans once took one of Hadhrat Abu Qirsaafah رضي الله تعالى عنه's sons prisoner. When the time arrived for every salaah, Hadhrat Abu Qirsaafah رضي الله تعالى عنه used to climb a wall and call out his son's name saying, **"Salaah!" His son would then hear his father even though he was in Roman territory.** (4)

Hearing Voices from the Unseen

The Sahabah رضي الله تعالى عنهم Hear a Voice While Bathing the Body of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that after Rasulullaah صلى الله عليه وسلم had passed away, the people bathing his body fell into a dispute. They then heard a

(1) Abu Nu'aym in his Dalaa'il (Pg.210).
(2) Abu Nu'aym in his Dalaa'il (Pg.211).
(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.131).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.396).

voice, the source of which they did no know. It said, **"Bathe the body of your Nabi ﷺ with his *Qamees* on."** Rasulullaah ﷺ was therefore bathed wearing his *Qamees*. A narration from Hadhrat Aa'isha رضي الله تعالى عنها states that the unknown voice said, "Bathe him with his clothes on." (1)

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه Hears a voice while on a Naval Expedition

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that Nabi ﷺ once appointed Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to command a naval expedition. As his vessel was travelling one night, a voice called to them from above saying, "Shall I not inform you of a decision that Allaah has taken upon Himself? When a person keeps himself thirsty on a hot summer's day (by fasting), then Allaah takes it upon Himself to give him a drink on the Day of the Great Thirst (the Day of Qiyaamah)." (2)

Hadhrat Abu Burda reports that Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه said, "We were once out on a naval expedition when the wind was pleasant and the sails were filled. We then suddenly heard a voice calling, 'O people aboard this vessel! Stop so that I may inform you of something.' When the voice called this out seven times, I stood at the bow of the vessel and asked, 'Who are you and where do you come from? Can you not see where we are? Can we even stop?' The voice then responded by saying, 'Shall I not inform you of a decision that Allaah has taken upon Himself?' 'Why not?' I replied, 'Please do inform us.' It then said, 'When a person keeps himself thirsty on a hot day (by fasting) solely for Allaah's pleasure, then Allaah takes it upon Himself to give him a drink on the Day of Qiyaamah.'"

It was therefore the habit of Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه to search for days that were so scorching hot that a person's skin could almost roast. He would then fast during such days. (3)

People hear a Voice Reciting the Qur'aan the Day Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Passed Away

Hadhrat Sa'eed bin Jubayr reports, "I was present for the funeral **of Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه when he passed away in Taa'if.** A (white) bird, the likes of which had never been seen before, then came and entered his shroud. We looked on and waited for it to emerge, but it was clear that it was not going to. When he was then buried, the following verses of the Qur'aan were recited beside his grave, but no one knew who was reciting them:

﴿يَاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝ وَادْخُلِيْ جَنَّتِيْ ۝﴾ (سورة فجر: آیت ۲۷ تا ۳۰)

O contented soul! Return happily to your Rabb Who is pleased with you. Enter amongst My *(chosen)* bondsmen and enter My Jannah.

(1) Ibn Sa'd (Vol.2 Pg.276).
(2) Haakim (Vol.3 Pg.467).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.260).

{Surah Fajr, verses 27-30}[1]

A similar narration from Hadhrat Maymoon bin Mahraan states, "After the sand was levelled over his grave, we heard a voice but could not identify whom it was coming from".[2]

Another narration adds, "When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه passed away and his body was shrouded, a white bird arrived speedily and entered between the shroud. The people then searched for it but could not find it. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه's freed slave Ikramah then said to them, "Are you all crazy? That was his eyesight that Rasulullaah صلى الله عليه وسلم promised will be returned to him the day he passes away." When his body was then brought to the grave and placed inside, some words were recited, which were heard by all those standing beside the grave. These were the same verses quoted above.[3]

The Sahabah رضي الله تعالى عنهم are Assisted by the Jinn and by Unseen Voices

Hadhrat Khuraym bin Faatik رضي الله تعالى عنه hears the Voice of a Jinn Inviting him to Accept Imaan

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Hadhrat Khuraym bin Faatik رضي الله تعالى عنه once said to Hadhrat Umar bin Khattaab رضي الله تعالى عنه, "O Ameerul Mu'mineen! Should I relate to you how I entered the fold of Islaam?" When Hadhrat Umar رضي الله تعالى عنه asked to be informed, Hadhrat Khuraym رضي الله تعالى عنه explained, "I was on the track of a camel of mine that I had been searching for when night enshrouded me at a place called *Abraqul Gharraaf.* I therefore shouted at the top of my voice, 'I seek refuge with the king of this valley from the foolish ones of his people (the Jinn).' Suddenly, a voice called out the following couplets (which mean):

'Shame on you! Seek refuge from Allaah the Possessor of Honour
The Possessor of Esteem, Benevolence and Munificence
Recite the verses of Surah Anfaal, attest to the Oneness of Allaah and then have no more worries'

This made me extremely frightened and when I regained control over myself, I said the following couplets (which mean):

'What are you saying, O caller?
Have you guidance with you or misguidance?
If you have been guided, do explain to us what the situation is'

The caller then recited the following couplets (which mean):

'Verily the Rasool of Allaah صلى الله عليه وسلم bearing all that is good
is in Yathrib, calling people to salvation
he instructs them to fast and to observe salaah
and cautions them against all that is evil'

(1) Haakim (Vol.3 Pg.543). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.285). One of his narrations state that the bird was a crane.
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.329).
(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.230).

I then prodded my animal forward as I recited the following couplets (which mean):

'Guide me along, may Allaah guide you
May you never suffer any hunger or nakedness
and may you always remain a powerful leader
You may now not burden me further with the good you have been granted'

The Jinn then followed me, saying the following couplets (which mean):

'May Allaah accompany you and keep you safe
May He also convey you to your family with your conveyance
Believe in Rasulullaah ﷺ and Allaah will make you successful
Assist him and my Rabb will assist you'

I then asked him, 'Who are you? May Allaah have mercy on you.' He replied, 'I am Amr bin Uthaal and I have been appointed by Rasulullaah ﷺ as governor of all the Jinn of Najd. Your camel will be taken care of until you return to your family.'

It was on a Friday that I entered Madinah. Hadhrat Abu Bakr Siddeeq رضي الله تعالى عنه came to me saying, 'May Allaah have mercy on you. Do enter because the news of you accepting Islaam has already reached us.' When I informed him that I did not now how to purify myself properly, he taught me how. (After purifying myself) I then entered the Masjid, where I saw Rasulullaah ﷺ delivering a sermon on the pulpit, appearing to be the fourteenth full moon (in beauty and radiance). He happened to be saying, 'When a Muslim performs wudhu properly and then performs salaah carefully and with concentration, Allaah will surely admit him into Jannah.'

Umar رضي الله تعالى عنه then said to me, 'You will have to present a witness to that Hadith, otherwise I shall have to punish you.' It was the prominent man from the Quraysh Uthmaan bin Affaan رضي الله تعالى عنه, who testified on my behalf and Umar رضي الله تعالى عنه accepted his testimony." (1)

Another narration states that Hadhrat Khuraym رضي الله تعالى عنه recited the following couplets (which mean):

"Guide me along, may Allaah guide you
May you never suffer any hunger, O person, nor nakedness
nor have to remain with any companion whom you dislike
and may your rewards never end even after you die" (2)

Yet another narration states that Hadhrat Umar رضي الله تعالى عنه once said to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, "Relate to me a narration that is most astounding." It was then that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه related to Hadhrat Umar رضي الله تعالى عنه the story of Hadhrat Khuraym bin Faatik Asadi رضي الله تعالى عنه, as is recounted above. (3)

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.34).
(2) Abu Nu'aym in his Dalaa'il (Pg.30).
(3) Ibn Abi Shaybah and Abu Qaasim bin Bushraan, as quoted in *Isaabah* (Vol.3 Pg.353). Haakim (Vol.3 Pg.621) has reported a similar narration, as has Tabraani, but Haythami (Vol.8 Pg.251) has commented on the chain of narrators. Umawi has also reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.353).

A Jinn brought the News of Rasulullaah ﷺ's Prophethood to Hadhrat Sawaad bin Qaarib رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "Whenever I heard Hadhrat Umar رضي الله تعالى عنه say, 'I think that this is like this,' it would always be exactly as he thought. However, we were once sitting together when a handsome man passed by and Hadhrat Umar رضي الله تعالى عنه said, 'Either my assumption has been wrong or this man is still on his religion of ignorance or he had been a fortune-teller. Bring that man to me.' When the man was brought, Hadhrat Umar رضي الله تعالى عنه told him what he had just mentioned. The man remarked, 'To this day have I never seen any Muslim man being confronted in this manner.' Hadhrat Umar رضي الله تعالى عنه then said to him, 'I command you to inform me (about yourself).'

The man said, 'I had been a fortune-teller during the Period of Ignorance.' 'What was the strangest incident that you experienced with your Jinn?' The man related, 'I was in the marketplace one day when he came to me and I could see that he was extremely scared. He recited the following couplets (which mean):

'Have you not seen the Jinn and their bewilderment?
Have you not seen their despondence after their retreat?
And that they have now joined the ranks of young camels and their saddle blankets?(1)

'He is speaking the truth,' Hadhrat Umar رضي الله تعالى عنه said, 'I was also sleeping near the idols of the Mushrikeen when someone brought a calf and slaughtered it. Just then, someone screamed so loudly that I had never before heard such a loud scream. The voice said, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah"* The people there sprang up in surprise, but I told them to remain where they were until I found out who was behind it. The voice then called out again, 'O Jaleeh! The matter is one of salvation and the man is an eloquent man saying, *'Laa Ilaaha Illallaah"* I then left and we did not have to wait long afterwards when it was said that this referred to Rasulullaah ﷺ.'"

The man mentioned in the narration above was Hadhrat Sawaad bin Qaarib رضي الله تعالى عنه.(2)

Hadhrat Muhammad bin Ka'b Qurazi reports that Hadhrat Umar رضي الله تعالى عنه was sitting somewhere one day when a man passed by. Someone asked, "O Ameerul Mu'mineen! Do you know who that passer-by is?" When Hadhrat Umar رضي الله تعالى عنه asked who he was, the people replied, "He is Sawaad bin Qaarib, **the man who was informed about the coming of Rasulullaah ﷺ by the Jinn in his service.**" Hadhrat Umar رضي الله تعالى عنه sent for the man and (when he arrived) asked, "Are you Sawaad bin Qaarib?" When he replied in the affirmative, Hadhrat Umar رضي الله تعالى عنه asked, "Are you still practising fortune-telling?" Hadhrat Sawaad رضي الله تعالى عنه became angry and said, "O Ameerul Mu'mineen! No one has ever confronted me in this

(1) These words explain how the Jinn who had been frequenting the heavens to hear the discussions of the angels were subsequently stopped when revelation started coming to Rasulullaah ﷺ. They were now forced to remain on earth just like camels and other creatures.
(2) Bukhaari.

manner since the day I accepted Islaam." *"Subhaanallaah!"* Hadhrat Umar رضي الله تعالى عنه exclaimed, "(There is no need to be offended because) The Shirk that we were all involved in was much worse than the fortune-telling that you had been practising. Tell me what the Jinn in your service told you about the coming of Rasulullaah ﷺ."

Hadhrat Sawaad رضي الله تعالى عنه related, "O course, Ameerul Mu'mineen. I was half asleep and half awake one night when my Jinn came and nudged me with his foot. 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their search
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a truthful Jinn cannot be compared to one who is a liar
You must therefore go to the chosen one from the Banu Haashim
Because the one in the lead cannot be compared to the one who lags behind'

I however said to him, 'Leave me to sleep because I have been very sleepy all evening.' He then returned the following night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their bewilderment
and their travelling on white camels with their carriages
They descend on Makkah in search of guidance
because a Mu'min Jinn cannot be compared to one who is a Kaafir
You must therefore go to the chosen one from the Banu Haashim
Who resides amongst the hills and rocks of Makkah'

Again I said to him, 'Leave me to sleep because I have been very sleepy all evening.' He returned again on the third night and nudged me with his foot, saying, 'Get up, O Sawaad bin Qaarib,' he said, 'Hear what I have to say and make sense of it if you can. Verily, a Nabi has been sent from amongst the progeny of Luway bin Ghaalib. He invites people towards Allaah and towards worshipping Allaah.' He then recited the following couplets (which mean):

'I am surprised at the Jinn and their searching
and their travelling on white camels with their saddle blankets
They descend on Makkah in search of guidance
because a pure Jinn cannot be compared to one who is impure
You must therefore go to the chosen one from the Banu Haashim
And look up at Makkah's high peaks'

I then got up and said, 'Allaah has certainly put my heart to test.' I then mounted the carriage on my camel and went to the great city of Makkah. There I found

Rasulullaah ﷺ with his companions and said to him, 'Would you hear what I have to say?' Rasulullaah ﷺ bade me to come forward and speak. I then recited the following couplets (which mean):

'My confidante came to me after a part of the night had passed and I had some sleep
Never has he lied to me in all my experiences with him
For three nights he came, each night he said:
'A Nabi has come to you from Luway bin Ghaalib'
I then rolled up the hem of my loincloth
and my speedy full-cheeked camel carried me through dusty, level and distant plains
I testify that there is none worthy of worship but Allaah
and that you are perfectly trustworthy to convey all unseen revelation
Of all the Ambiyaa, you are the closest link to Allaah
O son of honourable and pure people!
O the best of all who walk! Command us with all that is revealed to you
Even though some of it may whiten our forelocks
Be an intercessor on my behalf on the day when no intercessor
Apart from you will be of any help to Sawaad bin Qaarin'

Rasulullaah ﷺ and his companions became so happy with my words that the joy was evident on their faces."

Hadhrat Umar رضي الله تعالى عنه jumped up and hugged Hadhrat Sawaad رضي الله تعالى عنه, saying, "I had always wished to hear the story from you. Does your Jinn still come to you?" Hadhrat Sawaad رضي الله تعالى عنه replied, "He does not come ever since I have been reciting the Qur'aan, **but the Qur'aan is a most excellent replacement for him."**

Hadhrat Umar رضي الله تعالى عنه then himself recounted an incident, saying, "We were once with a family of the Quraysh called the family Dharee, who had just slaughtered a calf. The butcher was still preparing the meat when we heard a voice from the calf's belly calling, 'O family of Dharee! The matter is one of salvation. A man is calling out in an eloquent tongue, testifying that there is none worthy of worship but Allaah.'"(1)

A narration from **Hadhrat Baraa رضي الله تعالى عنه states that Hadhrat Sawaad رضي الله تعالى عنه was staying in India when the Jinn came to him that night.** The rest of the narration is like the one above, but adds that after Hadhrat Sawaad رضي الله تعالى عنه recited the above couplets to Rasulullaah ﷺ, Rasulullaah ﷺ smiled so widely that his blessed teeth showed. Rasulullaah ﷺ then said, "You are successful, O Sawaad!" (2)

Yet another narration from Hadhrat Muhammad bin Ka'b Qurazi رضي الله تعالى عنه similar to the one he narrated above states that (after the Jinn advised him) Hadhrat Sawaad رضي الله تعالى عنه said, "The love of Islaam then penetrated my heart and I was drawn to it. The next morning, I fastened the carriage to my camel and left for Makkah. I was still on the road when I received the news that Rasulullaah ﷺ

(1) Abu Ya'la. Kharaa'iti has reported a similar narration in his Hawatiful Jinn.
(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.332).

had already migrated to Madinah. I therefore arrived in Madinah and when I asked for Rasulullaah ﷺ, I was informed that he was in the Masjid. I then went to the Masjid and, after tying my camel up, I entered. There I found Rasulullaah ﷺ sitting with many people around him. 'Would you hear what I have to say, O Rasulullaah ﷺ? I asked. Hadhrat Abu Bakr رضي الله تعالى عنه then bade me to come closer and I kept going closer until I was right in front of Rasulullaah ﷺ. **'Come,' Rasulullaah ﷺ said, 'and inform me about how the Jinn in your control came to you.'"**(1)

A Jinn bring the News of Rasulullaah ﷺ's Nabuwwaat to Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه

Hadhrat Abbaas bin Mirdaas Sulami رضي الله تعالى عنه relates, "My becoming a Muslim began when my father was on his deathbed and he made a bequest that I take care of his idol called *Dimaad.* I therefore kept it in my house and would go to it once every day. It was at the time when Nabi ﷺ announced his Nabuwwaat that I was startled by a voice I heard in the middle of the night. I rushed to *Dimaad* for assistance, but I discovered that the voice was coming from within it. It was reciting the following couplets (which mean):

'Say to all the members of the Banu Sulaym tribe
that idols and their worshippers will be destroyed and only the people of the Masjid will live on
Dimaad is destroyed though he was being worshipped for some time
before the Book that has come to Muhammad
Verily the one from the Quraysh who inherited Nabuwwaat and guidance
after the son of Maryam is truly the rightly guided one'

However, I did not disclose this to the people. It was after the people had returned from the Battle of Ahzaab that I was sleeping one day amongst my camels on one side of *Aqeeq* in the *Dhaatul Irq* area. I heard a voice and suddenly saw a man appear on the feather of an ostrich. He said, "Follow the light that settled on Wednesday upon the one riding the camel *Adbaa* when he was in the locality of the people of the Banu Unaqaa (in Madinah)." Another voice from the north replied to this one, saying the following couplets (which mean):

'Inform the Jinn that the reason for their bewilderment
is that the camels have laid down their carriages
and the sentinels of the heavens have begun their vigil'

I jumped up in fear, knowing that Muhammad ﷺ had already been sent (on his duty). I then mounted my horse and sped off to Rasulullaah ﷺ. After pledging my allegiance to him, I returned to *Dimaad* and set him alight. Thereafter, I returned once more to Rasulullaah ﷺ and recited to him the following couplets (which mean):

(1) Haakim (Vol.3 Pg.608). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.248). The narration is also reported by Hasan bin Sufyaan, Bayhaqi, Bukhaari in his Taareekh, Baghawi, Tabraani, Bayhaqi, Ibn Abi Khaythama, Rooyaani and Ibn Shaaheen, as stated in *Isaabah* (Vol.2 Pg.96).

'By your life! There was a day when I was foolish enough to
equate Dimaad a partner to the Rabb of the universe
I had forsaken Rasulullaah ﷺ while the Aws tribe were around him
They were his helpers, and what fine helpers they were!
I was like one who forsook soft and fertile land
In search of a path of difficulties to tread upon
I believe in Allaah Whom I worship
to oppose those who opt for destruction
I have turned my face towards Makkah to search
for the blessed Nabi of all honourable people
A Nabi who came to us after Isa
Speaking the truth that differentiates between the truth and falsehood
A trustworthy bearer of the Qur'aan and the first intercessor
The first to be resurrected in response to the call of the angels
He rejoined the bonds of Islaam after they had broken
Then made them secure until its injunctions were established
I am referring to you, O the best of all creation
You have the most noble of lineages and are truly the possessor of great honour
You were the purest of the Quraysh when they rose in esteem
despite their ***hunger****, and may you be blessed as long as the centuries pass*
When the Ka'b and Maalik tribes name their lineages
We will still regard you as most pure in descent[1]

Another narration states that after the first three couplets were told to Hadhrat Abbaas bin Mirdaas رضي الله تعالى عنه, he was filled with fear and went to his tribesmen. After narrating the incident to them, **he left for Madinah with three hundred of his people** from the Banu Haaritha tribe to see Rasulullaah ﷺ. Upon seeing them enter the Masjid, Rasulullaah ﷺ asked, "O Abbaas! How did you come to accept Islaam?" When he recounted the incident to Rasulullaah ﷺ, Rasulullaah ﷺ was impressed and Hadhrat Abbaas رضي الله تعالى عنه together with his entire tribe accepted Islaam. [2]

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Woman in Madinah

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular woman from Madinah had under her control. When it arrived in the form of a white bird and perched upon a wall, she said to it, "Will you not come down so that we may converse with each other and exchange stories?" It then said to her, "A Nabi has been sent in Makkah who forbids adultery and has deprived us of rest (because

(1) Abu Nu'aym in his Dalaa'il (Pg.34).

(2) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.341). Abu Nu'aym has reported a similar narration in his Dalaa'il, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.342). Tabraani has also reported a similar narration, but Haythami (Vol.8 Pg.247) has commented on the chain of narrators.

we can no longer eavesdrop on the conversations of the angels)." (1)

Hadhrat Ali bin Husayn reports that the first news of Rasulullaah ﷺ's Nabuwwaat reached Madinah because of a Jinn that a particular **woman from Madinah called Faatima had under her control.** When it came to her one day and stood on a wall, she said to it, "Will you not come down?" It then said to her, "No. A Nabi has been sent who forbids adultery." (2)

A Jinn brought the News of Rasulullaah ﷺ's Nabuwwaat to a Fortune-Teller in the Vicinity of Shaam

Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه reports, "We once left with a caravan to Shaam before Rasulullaah ﷺ announced his Nabuwwaat. We had just entered the borders of Shaam when a fortune-teller who lived there approached us and said, 'My companion (a Jinn) came to me and stood at my door.' When I asked him why he would not enter, he replied, 'I cannot. Ahmed (Rasulullaah ﷺ) has made his appearance and such a matter has come that is beyond our capacity.'"

Hadhrat Uthmaan رضي الله تعالى عنه continues. He says, "I then left and when I returned to Makkah, I found that Rasulullaah ﷺ had already announced his Nabuwwaat and was calling people towards Allaah تبارك وتعالى."(3)

Another Incident in this Regard

Hadhrat Mujaahid reports, "It was during the Battle of Rhodes when an old man called Ibn Isa who had lived during the Period of Ignorance related to me, "I was busy pulling a cow belonging to our family when I heard a voice from its belly saying, **'O family of Dharee! The statement is an eloquent one. A well-wishing man is calling out that there is none worthy of worship but Allaah.'"**(4)

A Shaytaan Instigates the Quraysh against Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه narrates that a caller from the Jinn once announced from the Abu Qubays mountain in Makkah (the following couplets which mean):

"May Allaah efface the judgment of the Ka'b bin Fihr (Quraysh) tribe (referring to the Muslims)
How weak has their intelligence become?!
Their religion they turn against
is the religion of their revered forefathers who gave them protection
The Jinn of Busra have opposed the rest

(1) Abu Nu'aym in his Dalaa'il (Pg.29). Ahmad and Tabraani have reported a similar narration from reliable sources as confirmed by Haythami (Vol.8 Pg.243). Ibn Sa'd (Vol.1 Pg.190) has also reported a similar narration.

(2) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338).

(3) Waaqidi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.338). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.29).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.243).

As have the men of the place of hills and date palms (Madinah)
Is there any honourable man amongst you with a free spirit
and who has reverence for his parents and uncles?
Who would strike a blow (at the Muslims) that would teach them a lesson
and free you from anxiety and grief
You shall soon see horses racing with each other
to fight the (Muslim) people in the land of Tihaamah"

When the news of this spread in Makkah, the Mushrikeen started reciting poetry to each other, renewing their resolve to harm the Muslims. Rasulullaah ﷺ remarked, **"That was a Shaytaan named Mis'ar who was addressing the people through the idols. May Allaah disgrace him!"** it was barely three days later that another voice announced form the mountain (the following couplets which mean):

"We have killed Mis'ar
when he rebelled and was haughty
when he undermined the truth and spread evil
I decapitated him with a sword that tears and devastates
All because he blasphemed against our pure Nabi"

To this Rasulullaah ﷺ commented, "That was a powerful Jinn named Samhaj, whom I named Abdullaah after he believed in me. He informed me that he had been looking for Mis'ar for the past three days." Hadhrat Ali رضي الله تعالى عنه then remarked, "May Allaah reward him well, O Rasulullaah ﷺ!"(1)

Some Men from the Khath'am Tribe Hear A Caller from the Jinn Informing them about Rasulullaah ﷺ

Hadhrat Abdullaah bin Mahmood reports that several men from the Khath'am tribe said, "We were idol worshippers and amongst the factors that called us towards Islaam was that when we were once with an idol of ours, a group of people came to it, hoping that it would be able to settle a matter that they were disputing. Just then, a caller called out to them saying (the following couplets which mean):

'O people with bodies
who vary in age from old men to young boys!
Have you no intelligence
that you refer your decisions to the idols?
Are you all asleep in your confusion
or do you not see that which is in front of me?
It is a rising light that illuminates the darkness
which has become visible to every onlooker in Tihaamah
That is the Nabi and leader of all creation

(1) Abu Nu'aym in his Dalaa'il (Pg.30). Umawi has reported a similar narration in his Maghaazi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.348). Faakihi has also reported a similar narration in his Akhbaar Makkah, as quoted in *Isaabah* (Vol.2 Pg.78).

who has come with Islaam after Kufr
Ar Rahmaan has granted him special honour above all leaders
and all prophets with his truthful speech
He is the most just of all judges
Who instructs people to perform salaah, to fast,
to do good and to foster good family ties
He cautions people against sinning,
Against impurities, worshipping idols and all that is Haraam
He belongs to the noblest of lineages from the Banu Haashim
and is announcing his Nabuwwaat in the sacred city (Makkah)'
When we heard this, we dispersed immediately, went to Rasulullaah ﷺ and accepted Islaam." (1)

Hadhrat Tameem Daari رضي الله تعالى عنه hears a Caller from the Jinn

Hadhrat Tameem Daari رضي الله تعالى عنه says, "I was in Shaam at the time when Rasulullaah ﷺ started to announce his Nabuwwaat. I was out to do some work once when night caught up with me (somewhere on the way). (As was the custom during those times) I said, 'Tonight I am in the protection of the (Jinn) master of this valley.' When I then lay down to rest, I heard someone whom I could not see. He was calling out, 'Seek protection from Allaah because the Jinn cannot protect anyone against Allaah.' 'By Allaah!' I exclaimed, 'What are you saying?' he explained, 'The Nabi of the unlettered people has made his appearance. He is the Rasool of Allaah ﷺ and we performed salaah behind him in Hajoon, where we accepted Islaam and undertook to follow him. The ploys of the Jinn (to eavesdrop on the conversations of the angels and convey the news of future events to fortune-tellers) is over and they are now being pelted by flaming stars (whenever they attempt to eavesdrop). You had better go to Muhammad ﷺ who is the Nabi of the Rabb of the universe.'"
Hadhrat Tameem رضي الله تعالى عنه relates further. He says, "I then went to the town of Dayr Ayyoob, where I consulted a monk and related the incident to him. His response was, "They (the Jinn) have told you the truth. He (Muhammad ﷺ) will make his appearance in the Haram and the place to which he will migrate will also be a Haram. He is the best of all the Ambiyaa and do not allow anyone to beat you to him.' I then mustered up all the courage I had, went to Rasulullaah ﷺ and accepted Islaam." (2)

Hadhrat Hajjaaj bin Alaat رضي الله تعالى عنه Accepts Islaam after hearing the Call of a Jinn

Hadhrat Waathila bin Asqa رضي الله تعالى عنه reports that Hadhrat Hajjaaj bin Alaat Bahzi Sulami رضي الله تعالى عنه was introduced to Islaam when he once left for Makkah with a

(1) Kharaa'iti, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.343). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.33).
(2) Abu Nu'aym, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.350).

group of riders from his tribe. Night enveloped them when they were in a frightening valley, because of which they were terrified. "O Abu Kilaab!" Hadhrat Hajjaaj رضي الله تعالى عنه's companions said to him, "Get up and secure safety for yourself and for your companions. Hadhrat Hajjaaj رضي الله تعالى عنه therefore stood up and recited the following couplets (which mean):

"I seek protection for myself and for these companions of mine
from every Jinn in this valley
so that my companions and I may return home in safety"

They then heard someone recite the verse:

﴿يَا مَعْشَرَ الْجِنِّ وَ الْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطَانٍ﴾ (سورة رحمان: آيت ٣٣)

O assembly of Jinn and man! If you are able to transcend the limits of the heavens and the earth *(in an effort to escape My punishment)*, then do so. *(However,)* You will be unable to transcend without the power *(which you can get only from Allaah)*. {Surah Rahmaan, verse 33}

When the party arrived in Makkah and related what had happened, the people of the Quraysh exclaimed, "By Allaah! O Abu Kilaab, you have forsaken your religion! Those words are from that which Muhammad claims has been revealed to him." "By Allaah!" Hadhrat Hajjaaj رضي الله تعالى عنه exclaimed, "Those are the words I heard and so did all those with me."

While this discussion was taking place, Aas bin Waa'il arrived. Addressing him, the people said, "O Abu Haashim! Have you heard what Abu Kilaab has to say?" When Aasi bin Waa'il asked what it was, he was informed about the incident. "What is so surprising about that?" Aasi remarked, "The one whom he heard there (the Jinn) is the same one who tells it to Muhammad." Hadhrat Hajjaaj رضي الله تعالى عنه says, "This statement of his put my people off what I felt (that we should accept Islaam). This however increased my insight into the matter. (We then returned home and it was after a while that) I then enquired about Rasulullaah صلى الله عليه وسلم and was informed that he had left Makkah for Madinah. I then mounted my animal and left. When I reached Rasulullaah صلى الله عليه وسلم and informed him about what I had heard, he remarked, 'By Allaah! What you heard was the truth. That was definitely from the speech of my Rabb تبارك وتعالى that He revealed to me. O Abu Kilaab! You had certainly heard the absolute truth.' 'O Rasulullaah صلى الله عليه وسلم!' I said, 'Teach me Islaam.' Rasulullaah صلى الله عليه وسلم then made me testify my belief in the Kalimah of Sincerity and then said, **'Go and call your people towards that which I have called you towards because it is the truth.'"**(1)

A Group of Muslims are Saved by the Kind Act of a Jinn

Hadhrat Ubay bin Ka'b رضي الله تعالى عنه reports that a group of people once left for Makkah but got lost on the way. When they were close to death, they donned

(1) Ibn Abi Dunya in his Hawaatiful Jinn and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.163).

their burial shrouds and lay down to die. It was then that a Jinn came to them from between the trees. He said to them, "I am amongst those left who actually listened to Rasulullaah ﷺ. I heard him say, 'A Mu'min is the brother of a Mu'min. He is his eyes and his guide and never leaves him in the lurch.' Here is water and this is the road." **He then showed them where to find water and guided them to the road.** (1)

The Jinn Assist the Muslims in the Battle of Khaybar

Hadhrat Sa'eed bin Shuyaym who belonged to the Banu Saham bin Murrah tribe reports that his father was with the army of Uyaynah bin Hisn when they arrived to assist the Jews of Khaybar (against the Muslims). His father relates further, "(During the battle) We heard a voice announce in Uyaynah's army, 'O people! Your families are under attack!' Everyone then returned without even waiting for each other. We however did not see anyone make the announcement and feel that it could have come from nowhere other than from the heavens." (2)

Subjugating the Jinn and Shayaateen

Rasulullaah ﷺ Captures a Jinn

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I was asleep one night when a Shaytaan came to interfere with me. I grabbed him by the throat and could actually feel the coldness of his tongue on my thumb. May Allaah have mercy on Sulaymaan عليه السلام. Had it not been for his prayer (to have a kingdom that no other can compare with), the Shaytaan would have been tied up this morning for you all to see."

Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "A rebellious Jinn escaped last night and came to disrupt my salaah. Allaah however granted me the ability to overpower him and I grabbed hold of him. this I did with the intention of tying him up to one of the pillars of the Masjid so that you people could all see him in the morning. However, I then recalled the du'aa of my brother Sulaymaan عليه السلام who said:

﴿رَبِّ اغْفِرْلِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ﴾ (سورة ص: آيت ٣٥)

'O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me.' {Surah Saad, verse 35}

I therefore let him off with him feeling most humiliated." Another narration from Hadhrat Abu Dardaa رضي الله تعالى عنه states that Rasulullaah ﷺ said, "Had it not been for the du'aa of our brother Sulaymaan عليه السلام, the Jinn would have been tied up this morning and even the children of Madinah would have been able to play with him." (3)

(1) Abu Nu'aym in his Dalaa'il (Pg.128).
(2) Baghawi, as quoted in *Isaabah* (Vol.2 Pg.162).
(3) Abu Nu'aym in his Dalaa'il (Pg.130).

Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه Captures a Shaytaan During the Time of Rasulullaah صلى الله عليه وسلم

Hadhrat Buraydah رضي الله تعالى عنه reports that when he heard that Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه had captured a Shaytaan during the time of Rasulullaah صلى الله عليه وسلم, he approached him and asked, "I heard that you had captured a Shaytaan during the time of Rasulullaah صلى الله عليه وسلم." Hadhrat Mu'aadh رضي الله تعالى عنه explained, "Yes, I did. When Rasulullaah صلى الله عليه وسلم handed over the Sadaqah dates to me, I stored them all in an upper story room of mine. When I started noticing them get less every day, I reported the matter to Rasulullaah صلى الله عليه وسلم, who said, 'That is the work of a Shaytaan. You must trap him.' I therefore lay in wait for him one night. When a short portion of the night had passed, the Shaytaan arrived in the form of an elephant. As he reached the door, he stopped and then entered through the cracks of the door in another form. Drawing close to the dates, he started making morsels out of them. It was then that I gathered my garments tightly around me and caught him red-handed. I said, 'I testify that there is none worthy of worship but Allaah and I testify that Muhammad صلى الله عليه وسلم is the servant and Rasul of Allaah! O enemy of Allaah! You have leapt at and taken Allaah's dates whereas they are the right of the poor! I shall be taking you before Rasulullaah صلى الله عليه وسلم and he will disgrace you. He however promised me that he will never repeat what he did (and I released him).

When I went to Rasulullaah صلى الله عليه وسلم early next morning, Rasulullaah صلى الله عليه وسلم asked, 'What happened to your prisoner?' 'He promised that he would not return,' I replied. 'He will be returning,' Rasulullaah صلى الله عليه وسلم assured me, 'so wait up for him.' I therefore lay in ambush for him the second night as well. He then did as he had done and I also did as I had done. This time again I released him when he promised never to return. When I went early next morning to report to Rasulullaah صلى الله عليه وسلم, I heard someone announce, 'Where is Mu'aadh?' 'What happened to your prisoner?' Rasulullaah صلى الله عليه وسلم asked. 'He again promised that he would not return,' I replied. 'He will be returning,' Rasulullaah صلى الله عليه وسلم assured me yet again, 'so wait up for him.' I then lay in ambush for him for the third night and he returned to do as he had done previously. I also did as I had done before and said to him, 'O enemy of Allaah! You had promised on two occasions that you would never return. This time I shall definitely be taking you before Rasulullaah صلى الله عليه وسلم and he will disgrace you.'

He however pleaded to me saying, 'I am a Shaytaan who has a family to support. I have come all the way from Naseebeen[1] and would not have come had I found anything closer. We had been residing in this city of yours until your master (Rasulullaah صلى الله عليه وسلم) was sent as a Nabi. We however had to flee from here when two portions of the Qur'aan were revealed. It was from then that we started living in Naseebeen. Whenever these two portions are recited in a house, a Shaytaan will be unable to enter it for three days. I am prepared to teach you these two

(1) A place then a part of Shaam but now part of Turkey.

portions if you let me go.' When I agreed, he informed me that they were *Aayatul Kursi* and the concluding verses of Surah Baqarah, starting from the words " اٰمَنَ الرَّسُوْلُ" and finishing at the end of the Surah.

Again I let him off and when I went early next morning to report to Rasulullaah ﷺ, I was surprised to again hear someone announce, 'Where is Mu'aadh bin Jabal?' 'What happened to your prisoner?' Rasulullaah ﷺ asked. I then informed Rasulullaah ﷺ that the Shaytaan promised not to return and also informed him of the rest of the incident. Rasulullaah ﷺ remarked, **'The wretch spoke the truth even though he is usually a great liar.' Thereafter, I always recited these two portions of the Qur'aan over the dates and never found them to decrease ever again."** (1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه both Capture Shayaateen During the Time of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "Rasulullaah ﷺ once appointed me to look after the zakaah of Ramadhaan. However, someone came and started helping himself to the food. I captured him immediately and said, 'I am going to take you to Rasulullaah ﷺ.' 'I am a needy person,' he pleaded, 'I have a family and am in great poverty.' I then let him go. The next morning, Rasulullaah ﷺ asked, 'O Abu Hurayrah! What happened to your prisoner last night?' 'O Rasulullaah ﷺ!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah ﷺ however said, 'He lied to you and will be back soon.'

Because Rasulullaah ﷺ said he would be back, I was convinced that he would. I therefore waited up for him. He then returned and again started to help himself. I caught him again and when I again threatened to take him to Rasulullaah ﷺ, he pleaded to me to let him go and again complained of his poverty and family. Yet again, I felt him sorry and let him go.

'O Abu Hurayrah! What happened to your prisoner last night?' Rasulullaah ﷺ asked the next morning, 'O Rasulullaah ﷺ!' I explained, 'I took pity on him and let him go when he complained of his dire need and family.' Rasulullaah ﷺ repeated, 'He lied to you and will be back soon.' **Because Rasulullaah ﷺ said he would be back, I was convinced that he would and therefore waited up for him yet again.** He returned and again started to help himself. I caught him and said, 'This time I will definitely be taking you to Rasulullaah ﷺ. This is the last time that you will be returning after thrice promising not to.' This time he said, **'Leave me and I shall teach you some words by which Allaah will grant you tremendous benefit.' 'What are they?' I enquired. He said, 'When you lie down to sleep, recite *Aayatul Kursi from* 'اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ' up to the end of the verse because you will then have a protecting angel from Allaah with you all**

(1) Tabraani. Haythami (Vol.6 Pg.322) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.217).

the time. No Shaytaan will then be able to even come close to you until the morning.'

'O Abu Hurayrah!" Rasulullaah ﷺ asked me the next morning, 'What happened to your prisoner last night?' 'O Rasulullaah ﷺ!' I explained, 'I released him when he professed that he would teach me some words by which Allaah will grant me tremendous benefit.' 'What are they?' Rasulullaah ﷺ asked. I said, 'He said that when one lies down to sleep, if one recites *Aayatul Kursi* from ' اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ' from beginning to end, one will then have a protecting angel from Allaah all the time. No Shaytaan will then be able to even come close to one until the morning.'"

A narrator adds that the Sahabah رضي الله تعالى عنهم were always the most desirous of all people to learn things of virtue (which was why Hadhrat Abu Hurayrah رضي الله تعالى عنه released the Shaytaan on this occasion). Rasulullaah ﷺ then said to Hadhrat Abu Hurayrah رضي الله تعالى عنه, "Although he is a great liar, he has told you the truth this time. Do you know with whom you have been conversing these past three nights? It was a Shaytaan." (1)

Hadhrat Abu Ayyoob Ansaari رضي الله تعالى عنه reports that he had a niche in his house in which he stored dates. When a type of Jinn started coming to steal from it, he reported the matter to Rasulullaah ﷺ. Rasulullaah ﷺ advised him saying, "Go back and when you **see her again, say, 'Bismillaah!** Go and report to Rasulullaah ﷺ.'" Hadhrat Abu Ayyoob رضي الله تعالى عنه then caught her, but she promised never to return. The rest of the narration is similar to the one narrated above. (2)

A similar narration has already been quoted about Hadhrat Ubay bin Ka'b رضي الله تعالى عنه in the chapter concerning Dhikr.

Hadhrat Umar رضي الله تعالى عنه Floors a Jinn and the Shayaateen were Chained up During the Khilaafah of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Abu Waa'il reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "When a Shaytaan once met a Sahabi رضي الله تعالى عنه and wrestled him, the Sahabi رضي الله تعالى عنه floored him and even bit his thumb. The Shaytaan then pleaded, **'Leave me and I will teach you a verse that causes any of us to run away as soon as we hear it.'** When the Sahabi رضي الله تعالى عنه released him, the Shaytaan refused to teach it to him. The Sahabi رضي الله تعالى عنه then again wrestled him and floored him yet again and again bit his finger. (Again the Shaytaan begged to be released, promising to teach the Sahabi رضي الله تعالى عنه the verse) However, when the Sahabi رضي الله تعالى عنه told the Shaytaan to inform him of the verse, he still refused. It was after the third wrestling bout that the Shaytaan said, **'It is the verse in Surah Baqarah from ' ' up to the end of the verse.'"**

(1) Bukhaari, as quoted in Mishkaatul Masaabeeh (Pg.185).

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.33). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.217), as has Tabraani. Haythami (Vol.6 Pg.323) has commented on the chain of narrators.

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Who was the Sahabi رضي الله تعالى عنه?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "Who else but Hadhrat Umar رضي الله تعالى عنه."(1)

In another narration, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه said, "When a man from the companions of Rasulullaah ﷺ met a man from the Jinn and they wrestled, the human floored the Jinn. The Jinn asked for another wrestling bout and this time the human floored him yet again. The human then asked, 'You appear to be extremely feeble and pale and your forearms resemble those of a dog. Are all of you Jinn like this?' 'No, By Allaah!' the Jinn replied, 'Some of us are very powerfully built. Nevertheless, wrestle me for the third time and if you manage to floor me again, I shall teach you something that will be of great benefit to you.' The human fought him again and after flooring him, said, 'Come tell me what it is.' 'Do you recite *Aayatul Kursi?* the Jinn enquired. When the human told him that he did, the Jinn said, **'Whenever you recite it in your house, every Shaytaan vacates the house, braying like a donkey and will not enter again until the morning.'"**

"O Abu Abdur Rahmaan!" someone asked Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, "Who was that companion of Rasulullaah ﷺ?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه frowned, turned to the person and replied, "Who else could he be but Hadhrat Umar رضي الله تعالى عنه."(2)

Hadhrat Mujaahid says, "We were always told that the Shayaateen were chained up during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. It was only after his martyrdom that they were released." (3)

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه Rebukes a Jinn

Hadhrat Aamir bin Abdullaah bin Zubayr رضي الله تعالى عنه reports that Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه was returning from Umrah with a group of people belonging to the Quraysh. They were at Yanaasib when they noticed a man sitting beneath a tree. Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه went up to him and greeted him with Salaam. The man paid no heed to him and gave only a feeble reply. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه alighted from his animal, the man did not move and Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه had to ask him to move from the shade. The man reluctantly complied.

Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه himself says, "I then sat down and, holding him by the arm, I asked who he was. 'I am a man from the Jinn,' came the reply. He had hardly spoken the words when every hair on my body stood on end. I then pulled at him saying, 'You are a man from the Jinn and have the audacity to appear before me like this?!' I **noticed that he had the legs of an animal and when I rebuked him, he started to become meek.** I further said, 'You behave so

(1) Tabraani.

(2) Tabraani. Haythami (Vol.9 Pg.71) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.131).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.385).

impudently before me when you are a Dhimmi?' He then fled.

When my companions arrived, they asked, 'Where is the man who was with you?' 'He was a man from amongst the Jinn,' I replied, 'and he ran away.' Every one of them then fell from his animal and I had to take them all and tie them to their animals. **I then led them for Hajj without any of them returning to their complete sense."** (1)

Hadhrat Abu Sulaymaan Daaraani reports that it was a moonlit night when Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه went out on his animal and camped at Tabook. As he turned around (after alighting), he saw an old man with white hair and a white beard sitting on his animal. Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه lunged at the man and he moved off the animal. Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه then mounted the camel and rode off. The man then called out, "O Ibn Zubayr! By Allaah! Had even a hair's breadth of fear for me entered your heart tonight, I would have driven you insane." Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه replied by saying, "Should fear for you enter my heart? For you, O accursed?!" (2)

The Sahabah رضي الله تعالى عنهم Hear the Voices of Inanimate Objects

Hadhrat Abu Dharr رضي الله تعالى عنه Hears the Tasbeeh of some Pebbles in the Hands of his Companions

Hadhrat Suwayd bin Zaid reports, "When I once saw Hadhrat Abu Dharr رضي الله تعالى عنه sitting alone in the Masjid, I took advantage of the opportunity and went to sit beside him. When I mentioned Hadhrat Uthmaan رضي الله تعالى عنه to him, he said, **'Never say anything about Uthmaan رضي الله تعالى عنه unless it be good** because of something about him that I saw with Rasulullaah ﷺ. I used to search for the moments when Rasulullaah ﷺ was alone so that I could learn from him. When I went to Rasulullaah ﷺ one day, I found that he had already left home, so I followed him. Rasulullaah ﷺ sat down somewhere and I sat down with him. 'O Abu Dharr!' Rasulullaah ﷺ asked, 'What brings you here?' 'Allaah and His Rasool ﷺ,' I replied.

Abu Bakr رضي الله تعالى عنه then arrived and sat down on Rasulullaah ﷺ's right side. 'O Abu Bakr!' Rasulullaah ﷺ asked, 'What brings you here?' 'Allaah and His Rasool ﷺ,' he replied. Umar رضي الله تعالى عنه then arrived and sat down on Abu Bakr رضي الله تعالى عنه's right side. 'What brings you here, O Umar?' Rasulullaah ﷺ asked. 'Allaah and His Rasool ﷺ,' he replied. Uthmaan رضي الله تعالى عنه then arrived and sat down on Umar رضي الله تعالى عنه's right side. 'What brings you here, O Uthmaan?' Rasulullaah ﷺ asked. 'Allaah and His Rasool ﷺ,' he replied.

Rasulullaah ﷺ then picked up seven or nine pebbles that engaged in Tasbeeh in his hand so audibly that we could hear them sounding like the humming of bees. Rasulullaah ﷺ then put them down and they stopped humming. He then

(1) Ibn Mubaarak.

(2) *Al Bidaayah wan Nihaayah* (Vol.8 Pg.335).

put them in Abu Bakr رضي الله تعالى عنه's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. Abu Bakr رضي الله تعالى عنه then put them down and they stopped humming. Thereafter, Rasulullaah ﷺ put them in Uthmaan رضي الله تعالى عنه's hand and again they engaged in Tasbeeh so audibly that we could hear them sounding like the humming of bees. When Uthmaan رضي الله تعالى عنه put them down, they stopped humming. (1)

Another narration adds that Hadhrat Abu Dharr رضي الله تعالى عنه said, "Rasulullaah ﷺ then put them in Umar رضي الله تعالى عنه's hand and again they engaged in Tasbeeh so audibly that I could hear them sounding like the humming of bees. Umar رضي الله تعالى عنه then put them down and they stopped humming." The end of this narration adds that Rasulullaah ﷺ remarked, "This denotes the successors of *Nubuwwah.*" (2)

Another narration adds that Rasulullaah ﷺ also gave the pebbles to Hadhrat Ali رضي الله تعالى عنه and (after engaging in Tasbeeh) they stopped only after he had put them down. (3)

Yet another narration adds that Hadhrat Abu Dharr رضي الله تعالى عنه said, "**Every person sitting in the gathering heard the Tasbeeh from each of them (from the four Khulafaa)...Thereafter, Rasulullaah ﷺ gave the pebbles in our hands (those of us apart from the four) and they did not engage in Tasbeeh in any of our hands.**" (4)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه Hears the Tasbeeh of Food

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "We viewed the miracles of Rasulullaah ﷺ as a source of blessings, while you people only see them as threats (to the Kuffaar). (One such miracle occurred when) We were once with Rasulullaah ﷺ on a journey when water ran short. Rasulullaah ﷺ asked for left-over water to be brought and the people brought whatever little amount of water they had in a container. **Rasulullaah ﷺ placed his hand in the container and announced, 'Come and get water that is pure and blessed.** The blessings are of course from Allaah تبارك وتعالى.' I then actually saw water gushing forth from between Rasulullaah ﷺ's fingers. (Another miracle occurred when) We could actually hear food engaging in Tasbeeh as it was being eaten." (5)

In the chapter discussing the du'aas that Rasulullaah ﷺ made for Hadhrat Abbaas رضي الله تعالى عنه, a narration has already been quoted which states: "To this du'aa, the doorstep and all the walls of the house said, 'Ameen! Ameen! Ameen!'" (6)

(1) Bazzaar. Haythami (Vol.8 Pg.299) has commented on the chain of narrators.
(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.132). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.215).
(3) Tabraani in his Awsat. Haythami (Vol.5 Pg.179) has commented on the chain of narrators.
(4) Tabraani, a *Majma'uz Zawaa'id* (Vol.5 Pg.299). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.54).
(5) Bukhaari. Tirmidhi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).
(6) Tabraani, Bayhaqi, Abu Nu'aym in his Dalaa'il and Ibn Maajah.

The Sahabah رضي الله تعالى عنهم hear the Sobbing of a Tree Trunk

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that Rasulullaah ﷺ **used to lean on a date palm when standing (to deliver the sermon) on Fridays.** Someone from the Ansaar made a suggestion saying, "O Rasulullaah ﷺ! Should we not make a pulpit for you?" "If you wish to," Rasulullaah ﷺ replied. They then built a pulpit and when Friday arrived, Rasulullaah ﷺ went towards the pulpit. The palm (against which Rasulullaah ﷺ used to lean) **then screamed like a little child. Rasulullaah ﷺ descended from the pulpit and embraced the palm, which continued sobbing like a little child being pacified.**

Hadhrat Jaabir رضي الله تعالى عنه says that the palm wept because of the Dhikr that it used to hear (when Rasulullaah ﷺ leaned against, which it could no longer hear).(1)

Another narration states that when the pulpit was built and Rasulullaah ﷺ was standing upon it, the Sahabah رضي الله تعالى عنهم heard the trunk of the palm make a sound like that of a camel. It was only when Rasulullaah ﷺ went up to it and placed his hand on it that it stopped. (2)

Yet another narration states that after the pulpit was made and Rasulullaah ﷺ was standing upright upon it, the trunk started to shake and sob like a camel. **Everyone in the Masjid could hear** it and it was only when Rasulullaah ﷺ descended the pulpit and embraced it that it calmed down and remained silent.(3)

A different narration states that Rasulullaah ﷺ said, "Had I not taken it into my arms, it would have wept until the Day of Qiyaamah." (4)

In his account of the construction of the pulpit, Hadhrat Anas رضي الله تعالى عنه says, "When Rasulullaah ﷺ went towards the pulpit instead of the tree trunk, I heard it start to sob like someone longing for another. It then continued to sob until Rasulullaah ﷺ descended from the pulpit, walked over to it and embraced it. Then only was it pacified." (5)

Another narration from Hadhrat Anas رضي الله تعالى عنه adds that whenever Hadhrat Hasan narrated this Hadith, he would weep and say, "O servants of Allaah! When a piece of wood can sob out of its longing for Rasulullaah ﷺ because of his esteemed status in Allaah's sight, you people ought to long to meet him even more." (6)

An extended narration adds that Rasulullaah ﷺ said, "I swear by the Being Who controls the life of Muhammad! Had I not embraced it, it would have remained like this until the Day of Qiyaamah out of its longing for Allaah's Rasool ﷺ." Rasulullaah ﷺ then had it buried. (7)

(1) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127).
(2) Bukhaari. Ahmad and Bazzaar have reported a similar narration.
(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.129). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol. Pg.).
(4) Abu Nu'aym in his Dalaa'il (Pg.142).
(5) Ahmad.
(6) Baghawi. Abu Nu'aym has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.127). Ibn Abdul Birr has reported a similar narration in his Jaami (Vol.2 Pg.197).
(7) Abu Ya'la and Tirmidhi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.126). Narrations of this

Hadhrat Salmaan رضي الله تعالى عنه and Hadhrat Abu Dardaa رضي الله تعالى عنه hear the Tasbeeh of a Plate of Food

Hadhrat Abul Bakhtari reports that Hadhrat Salmaan رضي الله تعالى عنه was with Hadhrat Abu Dardaa رضي الله تعالى عنه when the latter was busy lighting a fire beneath his pot. Hadhrat Abu Dardaa رضي الله تعالى عنه suddenly heard a sound coming from the pot, which then loudly engaged in Tasbeeh in the voice of a child. The pot then fell down, toppled over and then returned to where it had been without spilling any of its contents. "O Salmaan!" Hadhrat Abu Dardaa رضي الله تعالى عنه called out, "Look at this astonishing thing! Look at something that neither you nor your father have ever seen!" Hadhrat Salmaan رضي الله تعالى عنه remarked, "Had you remained silent, you would have heard something from the great signs of Allaah." (1)

Hadhrat Qais narrates that when Hadhrat Abu Dardaa رضي الله تعالى عنه wrote to Hadhrat Salmaan رضي الله تعالى عنه or when Hadhrat Salmaan رضي الله تعالى عنه wrote to Hadhrat Abu Dardaa رضي الله تعالى عنه, they would remind each other about the miracle of the plate. Hadhrat Qais says, **"It was common knowledge between us that when the two of them were once busy eating, the plate and all the food it contained engaged in Tasbeeh."** (2)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه Hears the Voice of a Fire

Hadhrat Ja'far bin Abu Imraan reports that Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه once heard the fire say, "Me as well." When someone asked him what this meant, he explained, "I swear by the Being Who controls my life that even fire seeks Allaah's protection from being returned to the immense fire (of Jahannam)."(3)

The Sahabah رضي الله تعالى عنهم hear People Speak in their Graves

Hadhrat Umar رضي الله تعالى عنه Hears the Words of a Devout Youngster

Hadhrat Yahya bin Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Hadhrat Umar رضي الله تعالى عنه who was extremely devoted to worship and was always in the Masjid. Hadhrat Umar رضي الله تعالى عنه was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one

kind have also been reported by Hadhrat Ubay bin Ka'b رضي الله تعالى عنه, Hadhrat Sahl bin Sa'd رضي الله تعالى عنه, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Ummu Salamah رضي الله تعالى عنها, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.125).

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.289).

night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰئِفٌ مِّنَ الشَّيْطَٰنِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ۝﴾

(سورة اعراف: آيت ٢٠١)

Indeed when the temptation *(to do evil)* from Shaytaan reaches those who fear Allaah, they remember *(Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin)* and their eyes instantly open *(they realise Shaytaan's plot and ignore the temptation)*. {Surah A'raaf, verse 201}

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit and his father's door was knocked. When his father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members and they together carried him inside the house.

When the youngster regained consciousness after a considerable part of the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had passed away. It was still night when they bathed him, shrouded him and buried him.

It was only the following morning that the people informed Hadhrat Umar رضي الله تعالى عنه about it. Hadhrat Umar رضي الله تعالى عنه immediately went to console the father. "Why did you not inform me (of the funeral)?" Hadhrat Umar رضي الله تعالى عنه enquired. "O Ameerul Mu'mineen!" the father replied, **"It happened during the night (and we did not wish to disturb you)." Hadhrat Umar رضي الله تعالى عنه then told them to accompany him to the grave and when they arrived there, Hadhrat Umar رضي الله تعالى عنه addressed the youngster by his name and recited the verse:**

﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ۝﴾ (سورة رحمان: آيت ٤٦)

The one who fears standing in the presence of his Rabb *(on the Day of Qiyaamah)* shall have two gardens *(of Jannah)*. {Surah Rahmaan, verse 46}

The youngster responded twice from within the grave saying, "O Umar! My Rabb has already given me both these gardens in Jannah." (1)

Another narration states that the youngster said, "Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb." The end of this narration states that

(1) Haakim, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267). Ibn Asaakir has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.279).

Hadhrat Umar رضي الله تعالى عنه went to the youngster's grave and said, "You shall have two gardens of Jannah. You shall have two gardens of Jannah." (1)

Hadhrat Umar رضي الله تعالى عنه Hears the Speech of People Buried in Baqee Gharqad

Hadhrat Muhammad bin Himyar reports that when Hadhrat Umar رضي الله تعالى عنه once passed by Baqee Gharqad (the graveyard of Madinah), he said, *"As Salaamu Alaykum,* O people of the graves! The news from our side is that your spouses have remarried, others are occupying your homes, and your wealth has already been distributed." A voice then replied saying, "The news from our side is that we have found the good deeds we had sent ahead, we have seen the profits of the charity we spend and have lost out on that which we have left behind (without spending in charity)." (2)

The Sahabah رضي الله تعالى عنهم see People being Punished

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates, "I was passing by the fringe of the plain of Badr when I was surprised to see a man emerge from a hole. He had a chain tied around his neck and was calling out, 'O Abdullaah! Give me a drink! O Abdullaah! Give me a drink! O Abdullaah! Give me a drink!' I did not know whether he recognised me or whether he was just calling me as Arabs call people (by addressing any person as Abdullaah i.e. O servant of Allaah). Just then another man came out of the hole. This man had a whip in his hand and he said to me, 'O Abdullaah! Do not give him anything to drink because he is a Kaafir.' The man then hit the first one and he returned into the hole. I then rushed back to Rasulullaah ﷺ and when I reported it to him, he asked, 'Did you actually see him?' When I confirmed that I did, Rasulullaah ﷺ explained, 'That was Allaah's enemy Abu Jahal and that shall be his punishment until the Day of Qiyaamah.'" (3)

The Sahabah رضي الله تعالى عنهم Speak after Death

The Incident of Hadhrat Zaid bin Khaarija رضي الله تعالى عنه

Hadhrat Sa'eed bin Musayyib reports that the Ansaari Hadhrat Zaid bin Khaarija رضي الله تعالى عنه who belonged to the Banu Haarith bin Khazraj tribe passed away during the Khilaafah of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه. After wrapping him in the burial shroud, the people heard some movement in his chest. He then started to speak, saying, "Ahmad! It is the name of Ahmad (Rasulullaah ﷺ) that is written in the *Lowhul Mahfoodh.* He spoke the truth. Abu Bakr Siddeeq رضي الله تعالى عنه spoke the truth. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh.* He spoke the truth. Umar bin Khattaab رضي الله تعالى عنه spoke the truth. He was powerful and trustworthy, just as it is written in the *Lowhul Mahfoodh.* He spoke the truth. Uthmaan bin Affaan رضي الله تعالى عنه spoke the truth and is following in the pattern of the others. Four years

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.267).
(2) Ibn Abi Dunya and Ibn Sam'aani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.123).
(3) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.

have passed and the other two to come will come with trials. The strong will then devour the weak and Qiyaamah will take place. There shall soon come some startling news about your armies. And the well of Arees! What about the well of Arees?"

Hadhrat Sa'eed reports further that a man belonging to the Banu Khatmah tribe then passed away and after he was wrapped in his shroud, some movement was also heard from his chest. He then spoke and said, "Verily the man from the Banu Haarith bin Khazraj tribe spoke the truth. He spoke the truth." (1)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that Hadhrat Zaid bin Khaarija رضي الله تعالى عنه was walking in one of the alleyways of Madinah some time between the Zuhr and Asr salaahs when he suddenly dropped down dead. He was taken to his family and shrouded with two sheets and a blanket. It was between the Maghrib and Isha salaahs that the women of the Ansaar gathered around his body and started to cry loudly. **They then heard a voice say from beneath the blanket,** "Be silent, O people!" When this was heard for a second time, the blanket was removed from his face and chest. He then said, "Muhammad صلى الله عليه وسلم is the prophet of Allaah, the unlettered Nabi and the seal of all Ambiyaa. Such is it written in the *Lowhul Mahfoodh."*

A while later, he again spoke and said, "He spoke the truth. Abu Bakr Siddeeq رضي الله تعالى عنه spoke the truth. He was the strong and trustworthy. Though he was a frail man, he was strong when it concerned Allaah's commands. Such is it written in the *Lowhul Mahfoodh."*

A while later he again spoke. This time he thrice said, "He spoke the truth. The one in the middle spoke the truth. He is the servant of Allaah and the Ameerul Mu'mineen who never feared the reproach of those who reproach when acting for the pleasure of Allaah. It was he who prevented the strong from devouring the weak. Such is it written in the *Lowhul Mahfoodh."*

A little later, he said, "Uthmaan is the Ameerul Mu'mineen. He is compassionate towards the Mu'mineen and while two years (of peace) have already passed, another four still remain. People will then start to dispute, no unity will be left and even the trees will weep (meaning that the sanctity of things will be violated). Qiyaamah will draw close and people will devour (the property and rights of) each other." (2)

Another narration, Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says, "When Zaid bin Khaarija رضي الله تعالى عنه passed away, I was waiting for Uthmaan رضي الله تعالى عنه to come, thinking that he would perform two Rakaahs salaah. Just then, Zaid رضي الله تعالى عنه moved the shroud from his face and said, *'As Salaamu Alaykum! As Salaamu Alaykum!'* Because the people of the house were busy talking and I was performing salaah, I exclaimed, *'Subhaanallaah! Subhaanallaah!'* Zaid رضي الله تعالى عنه then said to the people, 'Be silent! Be silent!'" The rest of the narration is like the one above. (3)

(1) Bayhaqi, reporting from reliable sources, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.156). Ibn Abi Dunya and Bayhaqi have also reported a more detailed narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.293).

(2) Tabraani.

(3) Tabraani in his *Kabeer* and Awsat, reporting from reliable sources as confirmed by Haythami (Vol.5 Pg.180).

Another narration states that Hadhrat Zaid رضي الله تعالى عنه's corpse said, " The one in the middle is the strongest of the three. He never feared the reproach of those who reproach when acting for the pleasure of Allaah and he never instructed the strong to devour the weak. He is the servant of Allaah and the Ameerul Mu'mineen. He spoke the truth. He spoke the truth. Such is it written in the *Lowhul Mahfoodh.*" Thereafter, he said further, "Uthmaan is the Ameerul Mu'mineen. He forgives a great deal of the sins people commit. While two years (of peace) have already passed, another four still remain. People will then start to dispute and people will devour (the property and rights of) each other. No unity will be left and even brave heroes will weep. The Mu'mineen will then start to retrogress. Such has it been decreed and recorded in Allaah's Book. O people! Turn towards your Ameer, listen to him and obey him because the blood of the person who becomes a ruler shall not be safe. Allaah's decree has been ordained and finalised. *Allaahu Akbar!* Here is Jannah and here is Jahannam and all the Ambiyaa and the *Siddeeqeen* convey their Salaams to you. O Abdullaah bin Rawaaha رضي الله تعالى عنه! Have you seen my father Khaarija and Sa'd, both of whom were martyred in the Battle of Uhud?" Finally, before his voice fell silent, he recited the verse:

﴿كَلَّا ط اِنَّهَا لَظٰى ۝ نَزَّاعَةً لِّلشَّوٰى ۝ تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ۝ وَجَمَعَ فَاَوْعٰى ۝﴾ (سورة معارج: آیت ۱۵ تا ۱۸)

This will never be! *(No ransom will be accepted and none will be made to suffer for another.)* The Fire shall certainly be flaming, *(so hot that it will be capable of easily)* tearing off the scalp. It *(Jahannam)* will call the one who turned away *(from Towheed)* and was averse *(to it)*, who amassed wealth and tended it *(hoarded it without fulfilling the duties owing to Allaah)*. {Surah Ma'aarij, verses 15-18}

Another narration adds that Hadhrat Zaid رضي الله تعالى عنه also said, "And this is Ahmad Rasulullaah صلى الله عليه وسلم. May Allaah's peace, mercy and blessings be showered on you, O Rasulullaah صلى الله عليه وسلم."(1)

Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says, "When a man from amongst us (Ansaar) called Zaid bin Khaarija رضي الله تعالى عنه passed away, we shrouded him and I stood up to perform salaah. Just then I heard some noises and when I turned to look, I was surprised to see the body move. It then started to speak, saying, 'The strongest of them (the Khulafaa) was the middle one. He was Allaah's servant and the Ameerul Mu'mineen Umar رضي الله تعالى عنه. He was strong in his commands and in enforcing the commands of Allaah تبارك وتعالى. Ameerul Mu'mineen Uthmaan bin Affaan رضي الله تعالى عنه. He is pure and chaste and forgives a great deal of the sins people commit. While two nights (years of peace) have already passed, another four still remain. People will then start to dispute and no unity will be left. O people! Turn towards your leader, listen to him and obey him. Here is Rasulullaah صلى الله عليه وسلم and

(1) Bayhaqi, reporting from Ibn Abi Dunya. Bayhaqi has also reported the narration from others apart from Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157). Ibn Mandah and Abu Nu'aym have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.24).

Ibn Rawaaha رضي الله تعالى عنه. (Addressing Hadhrat Abdullaah bin Rawaaha رضي الله تعالى عنه, he then asked) What has become of (my father) Khaarija bin Zaid?'" Thereafter, before his voice fell silent, he added, "The well of Arees has been seized unjustly."(1)

Bringing the Dead back to Life

The Incident of a Woman from the Muhaajireen and her Son

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "When we once went to visit an ailing youngster of the Ansaar, he happened to pass away very quickly. We closed his eyes and drew a sheet over his face. One of us said to his mother, 'Look forward to the rewards from Allaah (for exercising patience upon the death of your son).' 'Has he passed away?' she asked. When we confirmed that he had, she raised her hands to the heavens and made du'aa saying, 'O Allaah! I have believed in You and migrated to Your Rasool ﷺ. Whenever I have been afflicted with any calamity, I have made du'aa to You and You have always removed it. **O Allaah! I am now begging You not to burden me with this calamity.' The youngster then (came back to life,) removed the sheet from his face and when we sat down to eat, he ate with us."** (2) Another narration states that the lady was Hadhrat Ummu Saa'ib رضي الله تعالى عنها and that **she was extremely old and blind.** (3)

Hadhrat Abdullaah bin Aun narrates that Hadhrat Anas رضي الله تعالى عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." "O Abu Hamzah!" the people around Hadhrat Anas رضي الله تعالى عنه said, "What are these occurrences?" Hadhrat Anas رضي الله تعالى عنه related, "We were on the *Suffa* with Rasulullaah ﷺ when a lady who had just made *Hijrah* arrived with her son who had already come of age. Rasulullaah ﷺ attached the lady to the other ladies and the boy to us.

It was not long thereafter that the boy was affected by the disease that afflicted the people of Madinah. After an illness of a few days, the boy passed away. Rasulullaah ﷺ closed the boy's eyes and instructed that burial arrangements be made. We were just about to bathe him when Rasulullaah ﷺ instructed me saying, 'O Anas! Go and inform his mother.' When I informed her, she came and sat by the boy's feet. **Holding his two feet, she made du'aa to Allaah saying, '** O Allaah! I happily submitted to You and vehemently opposed the idols. I then migrated out of my yearning for You. **O Allaah! Do not let the idol-worshippers rejoice at my expense and do not burden me with a calamity that I am unable to bear.'"**

Hadhrat Anas رضي الله تعالى عنه says further, "By Allaah! She had hardly ended her du'aa when the boy's feet started to move and he threw the sheet off his face. **He then lived on until Rasulullaah ﷺ passed away and until his mother also passed**

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.230). Hadhrat Haashim bin Ammaar has reported a similar narration in his Kitaabul Ba'th, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.157).

(2) Ibn Abi Dunya.

(3) Bayhaqi.

away..." The narration continues further and will be related later on. (1)

Signs of Life in their Martyrs

The Incident of the Martyrs of the Battle of Uhud

Hadhrat Abu Nadhrah reports that Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه said, "The night before the Battle of Uhud was fought, my father called for me and said, 'I feel that I will certainly be amongst the very first companions of Rasulullaah ﷺ to be killed. By Allaah! Of all the people I am leaving behind, there is none after Rasulullaah ﷺ whom I love more than you. However, I have several debts, so do settle them for me. I would also like to advise you to treat your sisters well.'

The next morning, my father was the first to be martyred and I buried him with another person in the same grave. However, it did not appeal to me later on to leave him in a grave with someone else. **I therefore exhumed his body six months later and found to my surprise that everything apart from his ears were exactly as they were on the day I laid him to rest."** (2)

Another narration states that Hadhrat Jaabir رضي الله تعالى عنه said, "After six months had passed, I could not allow myself to rest until I buried my father in a grave of his own. I therefore exhumed the body from the grave and found to my surprise that apart from a tiny portion of his earlobe, the ground had not eaten any part of his body." (3)

Yet another narration states that Hadhrat Jaabir رضي الله تعالى عنه added, **"I noticed nothing different about him apart from a few strands of hair from his beard that had been touching the ground."** (4)

Hadhrat Abu Zubayr reports that Hadhrat Jaabir رضي الله تعالى عنه said, "When Mu'aawiya رضي الله تعالى عنه intended digging a canal, we were told to move the bodies of our martyrs who had been martyred at Uhud. **Although this was forty years afterwards (after their deaths), their bodies were still supple and their limbs could still be bent."**(5)

Another narration states that Hadhrat Jaabir رضي الله تعالى عنه said, "When their bodies were exhumed after forty years, they were still fresh and their limbs were still pliable."(6)

Some scholars from the Ansaar say, "When Hadhrat Mu'aawiya رضي الله تعالى عنه was digging the canal that passed by the martyrs of Uhud, it happened to burst its banks. We hurried there and exhumed the bodies of Amr (bin Jamooh رضي الله تعالى عنه) and Abdullaah رضي الله تعالى عنه. They both wore two sheets of cloth that covered their faces, while their feet were covered with some plants. As we removed the bodies from the graves, they were so supple and pliable that it appeared as if they had been buried only yesterday." (7)

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.154 & 259). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.224).
(2) Haakim (Vol.3 Pg.203).
(3) Ibn Sa'd (Vol.3 Pg.563).
(4) Ibn Sa'd, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).
(5) Ibn Sa'd (Vol.3 Pg.563).
(6) Abu Nu'aym in his Dalaa'il (Pg.207), as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).
(7) Ibn Is'haaq in his Maghaazi, as quoted in Fat'hul Baari (Vol.3 Pg.142).

In a lengthy narration, Hadhrat Jaabir رضي الله تعالى عنه says, "it was during the Khilaafah of Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه that a man came to me saying, 'O Jaabir bin Abdullaah! BY Allaah! Some of Mu'aawiya's labourers have dug into your father's grave, causing some of his body to become exposed.' When I went there, I discovered that his body was exactly as it was when I buried him. The only parts that were not unscathed were of course those that were wounded in the battle. I then buried him again." (1)

Hadhrat Abdur Rahmaan bin Abdullaah bin Abdur Rahmaan bin Sa'sa'a reports that Hadhrat Amr bin Jamooh Sulami رضي الله تعالى عنه and Hadhrat Abdullaah bin Amr Sulami رضي الله تعالى عنه were both martyred during the Battle of Uhud and shared one grave. Because floodwaters passed by their grave, it eventually eroded their grave and the grave was subsequently dug up so that their bodies could be moved from there. Their bodies were however found to be unchanged, appearing as if they had been buried just the day before. When one of them was wounded (in the battle), he placed his hand on the wound and was buried in this posture. When his hand was then moved off the wound (as the grave was changed) and placed by his side, it returned to its former position. There was a time lapse of forty six years between the Battle of Uhud and the day their grave was dug up. (2)

Hadhrat Abdullaah bin Amr رضي الله تعالى عنه was of reddish complexion, bald and not very tall whereas Hadhrat Amr bin Jamooh رضي الله تعالى عنه was a tall man. They were both recognised by these features and buried in one grave. Floodwaters however ran by their grave and eventually started to enter it. The bodies were therefore exhumed, still shrouded in a black and white striped sheet. Hadhrat Abdullaah رضي الله تعالى عنه was wounded on the face and his hand was covering the wound. **When his hand was moved off the wound, blood poured out of it but as soon as the hand was replaced, the blood stopped.** Hadhrat Jaabir رضي الله تعالى عنه says, "When I saw my father in his grave, he appeared to be sleeping because his appearance had not changed in the least bit." "And did you see his shroud?" someone asked. Hadhrat Jaabir رضي الله تعالى عنه replied, "He was buried in a black and white striped sheet which covered his face, while his feet were covered with the rue plant. We found the sheet to be exactly as it had been and the rue plant also exactly as it had been, even though there had been a time lapse of forty six years." (3)

Hadhrat Jaabir رضي الله تعالى عنه says, "When Mu'aawiya رضي الله تعالى عنه started to dig the canal near the martyrs of Uhud forty years after the battle, we were summoned to (move) them (from their graves). **We went there and while we were busy exhuming the bodies, a spade accidentally hit the foot of Hamzah رضي الله تعالى عنه. Blood then actually started to pour out of the wound."** (4) Another narration states that when a spade hit the foot of Hadhrat Hamzah رضي الله تعالى عنه, it started to bleed even though it was after forty years (of being buried). (5)

(1) Ahmad, as quoted in Wafaa'ul Wafaa (Vol.2 Pg.116). Daarmi has reported a similar narration, as quoted in Awjaz (Vol.4 Pg.108).
(2) Maalik, as quoted in Awjaz (Vol.4 Pg.107).
(3) Ibn Sa'd (Vol.3 Pg.562).
(4) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.43).
(5) Abu Nu'aym in his Dalaa'il (Pg.207).

In his *Wafaa'ul Wafaa* [1], Sheikh Samhodi states that this incident occurred three times[2]; once after six months, again after forty years when the canal was dug and once again after forty six years when floodwaters started to enter the grave. This conclusion is based on the many narrations supporting each of the three occasions. He states[3] that this is a clear miracle of the Sahabah رضي الله تعالى عنهم and has therefore been repeated.

The Fragrance of Musk Wafts from the Graves of the Sahabah رضي الله تعالى عنهم

The Fragrance of Musk Wafts from the Grave of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه

Hadhrat Muhammad bin Shurahbeel narrates that one of the Sahabah رضي الله تعالى عنهم took a handful of sand from the grave of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and when he opened his fist, they saw to their surprise that it was musk. To this Rasulullaah ﷺ exclaimed, *"Subhaanallaah! Subhaanallaah!"* and the joy was clearly visible on his face. [4]

Another narration states, "Someone took a handful of sand from the grave of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه and then left. When he looked at it afterwards, he discovered that it was actually musk. [5]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه says, "I was amongst those who dug the grave of Sa'd bin Mu'aadh رضي الله تعالى عنه. Each time we shovelled out some sand, the fragrance of musk wafted on to us. This continued until we we reached to the bottom of the grave." [6]

Martyred Sahabah رضي الله تعالى عنهم are Raised to the heavens

Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه is Lifted to the Sky

Hadhrat Urwa رضي الله تعالى عنه reports that after many Sahabah رضي الله تعالى عنهم were martyred at Bir Ma'oonah and Hadhrat Amr bin Umayyah رضي الله تعالى عنه was taken prisoner, Aamir bin Tufayl pointed to one of the martyrs and asked, "Who is that?" When Hadhrat Amr رضي الله تعالى عنه informed him that the man was Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه, Aamir bin Tufayl remarked, "After he was killed, I actually saw him being lifted so high into the skies that I eventually saw the sky between him and the ground. Thereafter, he was brought back down again."

When the news of the massacre was brought to Rasulullaah ﷺ (by revelation),

(1) (Vol.2 Pg.116).
(2) This is supported by the author of Awjaz (Vol.4 Pg.111).
(3) (Vol.2 Pg.117).
(4) Abu Nu'aym in his Ma'rifa, as quoted in *Kanzul Ummaal* (Vol.7 Pg.41).
(5) Ibn Sa'd (Vol.3 Pg.431).
(6) Ibn Sa'd (Vol.3 Pg.431).

he informed the Sahabah رضي الله تعالى عنهم about the deaths of the martyrs, saying, "Verily your companions have been martyred. They have however made a request to their Rabb saying, 'O our Rabb! Inform our brother on our behalf that we are pleased with You and that You are pleased with us.'"

Amongst those who were martyred on that day were Hadhrat Urwa bin Asmaa bin Silt رضي الله تعالى عنه and Hadhrat Mundhir bin Amr رضي الله تعالى عنه, after whom Hadhrat Urwa (bin Zubayr رضي الله تعالى عنه) and Hadhrat Mundhir (bin Zubayr رضي الله تعالى عنه) were named. (1)

Another narration states that the person who killed Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه was a man named Jabbaar bin Sulma Kalbi. When he stabbed Hadhrat Aamir رضي الله تعالى عنه with his spear, Hadhrat Aamir رضي الله تعالى عنه shouted, **"I swear by the Rabb of the Kabah that I am successful!"** Some time after the incident took place, Jabbaar asked some of the Sahabah رضي الله تعالى عنهم what success Hadhrat Aamir رضي الله تعالى عنه was referring to. When they explained that he was referring to the success of Jannah, he exclaimed, "By Allaah! He must be right." Jabbaar then also accepted Islaam. May Allaah be pleased with him. (2)

Hadhrat Urwa reports that because the body of Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه could not be found afterwards, the Sahabah رضي الله تعالى عنهم were convinced that the angels had buried him. (3) Another narration states that Rasulullaah ﷺ said, **"The angels buried him and his soul was taken to the Illiyyeen (the place where the souls of the righteous are taken)."** (4)

It is also reported that speaking about one of the Sahabah رضي الله تعالى عنهم (martyred in the battle) Aamir bin Tufayl used to say, "When he was killed, he was lifted so high between the earth and the sky that I could see the sky beneath him." He was then informed that the person was Hadhrat Aamir bin Fuhayrah رضي الله تعالى عنه. (5)

The Dead Bodies of the Sahabah رضي الله تعالى عنهم are Protected

The Body of Hadhrat Khubayb bin Adi رضي الله تعالى عنه is Protected

Hadhrat Amr bin Umayyah رضي الله تعالى عنه relates, "Rasulullaah ﷺ sent me alone as a spy to the Quraysh. I came to the pole where Khubayb رضي الله تعالى عنه was crucified and, keeping a lookout for spies (from the Quraysh), I climbed up the pole and untied the body. When he fell to the ground, I scurried away a short distance (in case anyone's attention was drawn there). (When the coast was clear) I then went back but was unable to see Khubayb رضي الله تعالى عنه. It appeared as if the earth had taken his body in and no trace was found of his body to this day." (6)

(1) Bukhaari. Bayhaqi has reported a similar narration, as has Abu Nu'aym in his *Hilya* (Vol.1 Pg.110).
(2) Waaqidi.
(3) Moosa bin Uqba in his Maghaazi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.72). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.110).
(4) Abu Nu'aym in his Dalaa'il (Pg.186). Ibn Sa'd (Vol.3 Pg.231) has reported a similar narration.
(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.110). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.186), as has Ibn Sa'd (Vol.3 Pg.231).
(6) Ahmad and Tabraani. Haythami (Vol.5 Pg.321) has commented on the chain of narrators. Bayhaqi

Hadhrat Dahhaak narrates that Rasulullaah ﷺ dispatched Hadhrat Miqdaad رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه to remove the body of Hadhrat Khubayb رضي الله تعالى عنه from the pole upon which he was crucified. When the two reached Tan'eem, they found forty drunk around the pole. They then took the body down and when Hadhrat Zubayr رضي الله تعالى عنه loaded it on his horse, it was still fresh and had not started to decompose in the least. The Mushrikeen were warned however and Hadhrat Zubayr رضي الله تعالى عنه was forced to offload the body when the Mushrikeen gained on them. **The ground then immediately took his body in. It is because of this that Hadhrat Khubayb رضي الله تعالى عنه was called '*Balee'ul Ardh*' ('the one whom the ground took in').** (1)

The Body of Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه is Protected

Hadhrat Anas رضي الله تعالى عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel." ... The beginning of the narration has been quoted before(2). Another portion of the narration states, **"It was only a short while later that he (Hadhrat Alaa رضي الله تعالى عنه) passed away.** We then dug a grave for him, bathed him and buried him. After we had finished burying him, a man came and asked who the deceased was. 'He is the best of people,' we replied, 'he is Ibnul Hadhrami.' The man said, 'This ground casts bodies to the surface. Why do you not move him a mile or two away to some ground that accommodates bodies well.' We said, 'It is certainly not fitting reward for our companion to expose him to wild animals that will devour his body.' We then undertook to exhume the body, but when **we reached the bottom of the grave, we found that he was not there.** We saw to our amazement that as far as the eyes could see, the grave was filled with sparkling light. We therefore covered the grave again and left." (3)

Another narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه states, "When he passed away, we buried him in soft sand but we had not gone far when it occurred to us that wild animals would come and eat the body. We therefore returned, but could not find him anywhere." (4)

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "We then dug a grave for him with our swords without making a recess inside (within which to fit the body). After burying him and proceeding further, one of the Sahabah رضي الله تعالى عنهم said, 'We dug a grave without making a recess in it.' When we then returned to make the recess, we were unable to find the site of his grave." (5)

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has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.67), as has Abu Nu'aym in his Dalaa'il (Pg.227) and Bayhaqi, as *Isaabah* (Vol.1 Pg.419).

(1) Abu Yusuf in his Kitaabul Lataa'if, as quoted in *Isaabah* (Vol.1 Pg.419).

(2) Under the heading "Bringing the Dead back to Life" and the subheading "The Incident of a Woman from the Muhaajireen and her Son".

(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155) and (Vol.6 Pg.292).

(4) Tabraani in all three works. Haythami (Vol.9 Pg.376) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.208).

(5) Ibn Sa'd (Vol.4 Pg.363).

The Body of Hadhrat Aasim bin Thaabit رضي الله تعالى عنه is Protected

The incident of Hadhrat Khubayb bin Adi رضي الله تعالى عنه has been quoted in detail[1]. The narration from Hadhrat Abu Hurayra رضي الله تعالى عنه states that Rasulullaah ﷺ once sent an expedition under the command of Hadhrat Aasim bin Thaabit bin Aflah رضي الله تعالى عنه. The narration goes on further to state that Hadhrat Aasim رضي الله تعالى عنه said, "As for myself, I shall never surrender into the custody of a Kaafir." He had in fact taken a pledge with Allaah that neither would he touch any Mushrik nor will any of them ever touch him. Further on the narration states that because Hadhrat Aasim رضي الله تعالى عنه had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. However, Allaah sent a swarm of wasps to his body and they protected him from these people. It was because of this that he was called "*Hamee'ud Dabr*" ("The one who was protected by a swarm of wasps").[2]

Another narration from Hadhrat Urwa رضي الله تعالى عنه states that when the Mushrikeen were about to cut off his head to send to the other Mushrikeen in Makkah, Allaah sent a swarm of wasps flying into their faces, which stung them and thus prevented them from severing his head. [3]

Wild Animals are Made Subservient to the Sahabah رضي الله تعالى عنهم and Talk to them

Rasulullaah ﷺ speaks to Wolves and they Submit to him

Hadhrat Hamzah bin Abu Usayd رضي الله تعالى عنه reports that Rasulullaah ﷺ once went to the graveyard of Baqee for the funeral of an Ansaari. There however lay in the path, a wolf with its forelegs stretched out across the path. Rasulullaah ﷺ said, "This wolf has come in search of its share, so give it to him." "What is your advice, O Rasulullaah ﷺ?" the Sahabah رضي الله تعالى عنهم asked. Rasulullaah ﷺ said, "One goat should be given from each year from every grazing flock (of forty or more goats)." "That still leaves plenty behind," the Sahabah رضي الله تعالى عنهم remarked. Rasulullaah ﷺ then made a gesture to the wolf to leave them, and it left. [4]

Hadhrat Mutallib bin Abdullaah bin Hantab reports that Rasulullaah ﷺ was in Madinah one day when a wolf arrived and stood before him. Rasulullaah ﷺ said, "This is the delegate of the wild animals to you. (He comes with the proposition that) If you wish to fix a portion (of your flocks) to give to them, they will take no more than that. However, if you wish, you could leave them to be as

(1) In the chapter discussing "The Enthusiasm of the Sahabah رضي الله تعالى عنهم to Die and Give their Lives in the path of Allaah", "During the Battle of Rajee" and under the subheading " Hadhrat Aasim, Hadhrat Khubayb and their Companions رضي الله تعالى عنهم are Martyred."

(2) Bukhaari and Muslim, as quoted in *Isaabah* (Vol.2 Pg.245).

(3) Abu Nu'aym in his Dalaa'il (Pg.183).

(4) Bayhaqi,

they are and continue guarding against them. In that case, whatever they take from you will be their sustenance." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم submitted, "We do not like the idea of fixing a portion for them." Rasulullaah ﷺ then made a gesture with his three fingers to the wolf, telling it to leave them and it left with a howl. (1)

A man from the Juhaynah tribe narrates that a delegation from the wolves numbering almost a hundred once arrived at a time when Rasulullaah ﷺ was performing salaah and sat down (waiting for him). Rasulullaah ﷺ then said to the Sahabah رضي الله تعالى عنهم, "This is a delegation from the wolves who have come with the proposition that you fix a share of your flocks for them, in which case the rest of your flocks will be safe from them." When the Sahabah رضي الله تعالى عنهم raised the issue of their poverty (that they would be unable to afford the proposition), Rasulullaah ﷺ told them to then send the wolves back. The wolves all left howling. (2)

A Lion is Submissive to Rasulullaah ﷺ's Freed Slave Hadhrat Safeenah رضي الله تعالى عنه

Rasulullaah ﷺ's freed slave Hadhrat Safeenah رضي الله تعالى عنه says, "I was once on board a ship when it shipwrecked. I managed to cling on to one of its planks, which carried me to a dense forest. A lion lived in the forest and (when it saw me) it started coming towards me to attack me. I however addressed it saying, **"O Abu Haarith! I am the freed slave of Rasulullaah ﷺ."** It immediately lowered its head as it came closer and continued nudging me with its shoulder until I was clear of the forest and on a main road. It then purred, a gesture I interpreted as a word of farewell. That was the last I saw of it. (3)

In another narration, Hadhrat Safeenah رضي الله تعالى عنه says, "We were once at sea when we were shipwrecked. (When we managed to make our way to land) We were lost and did not know the road when we suddenly beheld a lion that came before us. As my companions retreated, I went towards it and said, 'I am Safeenah, a companion of Rasulullaah ﷺ and we have lost our way.' The lion then walked ahead of me until we reached the main road. Thereafter, it nudged me as if to point the road to me, but I sensed that it meant to bid us farewell." (4)

Hadhrat Ibn Munkadir reports that Rasulullaah ﷺ's freed slave Hadhrat Safeenah رضي الله تعالى عنه was once in Roman territory when he either became separated from the rest of the army or was taken prisoner. As he was searching for the army, he was suddenly confronted by a lion. He then addressed the lion saying, "O Abu Haarith! I am Rasulullaah ﷺ's freed slave." He then explained his situation and the lion came closer, with its tail wagging until it stood beside him.

(1) Waaqidi.

(2) Abu Nu'aym. Bayhaqi and Bazzaar have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) Haakim (Vol.3 Pg.606), reporting from reliable sources as confirmed by Dhahabi. Bukhaari has reported a similar narration in his Taareekh (Vol.2 Pg.179), as had Abu Nu'aym in his *Hilya* (Vol.1 Pg.369) and his Dalaa'il (Pg.212). Ibn Mandah has also reported it, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.316) and so has Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.366).

(4) Bazzaar and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.367).

(The lion then led him on and) each time the lion heard a sound (of another animal), it would charge towards it (scaring it away) and then return to walk by Hadhrat Safeenah رضي الله تعالى عنه's side. This continued until it brought him to the army, after which it returned. (1)

A Lion is Submissive to Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Wahab bin Abaan Qurashi that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was travelling on a journey when they saw a crowd of people standing by the road. "What is the matter with those people?" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه enquired. "There is a lion on the road frightening them," came the reply. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه got off his animal, walked up to the lion and held its ears. He then twisted its ears, slapped its nape and moved it off the road. Thereafter, he said (to himself), "Rasulullaah صلى الله عليه وسلم did not lie to you. I heard Rasulullaah صلى الله عليه وسلم say, **'Only that which man fears will be given the upper hand over him and if he fears none besides Allaah, Allaah will not allow anything else to gain the upper hand over him. Man is also handed over to that which he entertains hopes in and if he pins his hopes in none other than Allaah, Allaah will not hand him over to anyone else."** (2)

Hadhrat Auf bin Maalik رضي الله تعالى عنه Speaks to a Lion

Hadhrat Auf bin Maalik رضي الله تعالى عنه reports, "I was sleeping in a church in Areeha, which was then already a Masjid in which salaah was performed. When I awoke, I was shocked to see a lion also in the church walking towards me. I stood up in fear and rushed for my weapons when the lion said, 'Leave that alone. I have only been sent with a message for you.' 'Who sent the message?' I asked. The lion replied, **'Allaah sent me to inform you that the extensively travelling Mu'aawiya shall be amongst the dwellers of Jannah.' 'Which Mu'aawiya is this?' I asked. 'The son of Abu Sufyaan,' came the reply."** (3)

A Wolf Speaks to a Shepherd and Informs him about Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that a wolf once attacked a goat and took it away. The shepherd however went after it and wrestled it from the wolf. The wolf then sat down on its tail and said, "Do you not fear Allaah? You snatch away from me the sustenance that Allaah has brought to me!" "How astonishing!" the shepherd exclaimed, "A wolf speaking like a human!" "Should I tell you of something even more astonishing?" the wolf asked, "Muhammad صلى الله عليه وسلم is in Yathrib informing people of events that have occurred in the past." The shepherd then led his goats into Madinah, where he gathered them all in a corner of the town. He then went to Rasulullaah صلى الله عليه وسلم and related the incident to him.

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.147).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.59).
(3) Tabraani. Haythami (Vol.9 Pg.357) has commented on the chain of narrators.

Rasulullaah ﷺ had the announcement *"As Salaatu Jaami'ah"* made and (when the people had gathered in the Masjid), he left (his room for the Masjid). Rasulullaah ﷺ then instructed the shepherd to relate the incident to the people and when he was done, Rasulullaah ﷺ remarked, "He has spoken the truth. I swear by the Being Who controls the life of **Muhammad ﷺ that Qiyaamah will not come until wild animals talk with humans, until people speak with the ends of their whips and their shoe straps and until a man's thighs inform him about what his wife had been doing in his absence."** (1)

A similar incident occurred with Hadhrat Abu Sufyaan bin Harb رضي الله تعالى عنه and Hadhrat Safwaan bin Umayyah رضي الله تعالى عنه. They saw a wolf chasing after a deer but as soon as the deer entered the precincts of the Haram, the wolf broke off the chase. When the two men expressed surprise at this, the wolf said, "More surprising than this is the fact that Muhammad bin Abdullaah ﷺ is in Madinah calling you towards Jannah while you are calling him towards Jahannam." To this Hadhrat Abu Sufyaan رضي الله تعالى عنه remarked, "I swear by Laat and Uzza that if you had to mention this in Makkah, the people would certainly forsake the city (and head for Madinah)." (2)

The Waters Are Made Subservient to the Sahabah رضي الله تعالى عنهم

The River Nile of Egypt is Made Subservient to Hadhrat Umar رضي الله تعالى عنه

Hadhrat Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrat Amr bin Al Aas رضي الله تعالى عنه when the month of *Bu'na* (3) started. "O governor!," they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrat Amr رضي الله تعالى عنه enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrat Amr رضي الله تعالى عنه told them, **"Islaam wipes out all (rituals) that takes place before it."**

It so happened that the Nile did not flow and although the people stayed in Egypt all through the months of *Bu'na, Abeeb* and *Masra*, they eventually decided to leave Egypt. Hadhrat Amr رضي الله تعالى عنه wrote a letter to Hadhrat Umar رضي الله تعالى عنه and informed him about the situation. Hadhrat Umar رضي الله تعالى عنه wrote back to Hadhrat Amr رضي الله تعالى عنه saying, "Your course of action was correct because Islaam does indeed wipe out all that is practised before it. I have enclosed a note with this

(1) Ahmad and Tirmidhi, reporting from reliable sources as confirmed by Bayhaqi and quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.143). Ahmad, Bayhaqi, Haakim and Abu Nu'aym have also reported similar narrations, as quoted in detail in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.144,145).

(2) Ibn Wahab, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.146).

(3) A month in their Egyptian calendar.

letter that you should throw into the Nile as soon as the letter reaches you."

When the letter reached Hadhrat Amr رضي الله تعالى عنه, **he opened the note** and found that the following was written on it:

"From Allaah's servant Umar the Ameerul Mu'mineen

To the Nile of the Egyptian people

If you flow by your own accord, then you need not flow. However, if it is the One and All Powerful that makes you flow, then we ask the One and All Powerful to make you flow."

Hadhrat Amr رضي الله تعالى عنه threw the note into the Nile a day before the day of Saleeb. In the meantime, the Egyptians were already preparing to leave the country because it was only with the Nile that their affairs could run properly. On the morning of the day of Saleeb, the people found that the Nile was already flowing sixteen arm's length high. In this manner, Allaah cut out this evil ritual of the Egyptian people. (1)

The Ocean is Made to Submit to Hadhrat Abu Rayhaana رضي الله تعالى عنه

Hadhrat Urwa A'ma who was a freed slave of the Banu Sa'd tribe reports that Hadhrat Abu Rayhaana رضي الله تعالى عنه was once travelling by sea. He was busy mending a few notebooks of his when his needle fell into the ocean. He said, "O Rabb! I beg You in all earnestness to return my needle to me." His needle surfaces immediately and he was able to pick it up. (2)

The Ocean is Made to Submit to Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "I followed Alaa bin Hadhrami رضي الله تعالى عنه when Rasulullaah صلى الله عليه وسلم dispatched him to Bahrain. **I witnessed three incidents with him and I cannot tell which of them was most astonishing.** When we stood by the shore on one occasion, he said, **'Recite *Bismillaah* and lunge into the ocean.'** We recited *Bismillaah,* lunged in and crossed the sea without even the hooves of our animals getting wet. On the return journey, we had to pass through an arid plain and had no water with us. When we brought this to his attention, he performed two Rakaahs salaah and then made du'aa. There suddenly appeared a cloud the size of a shield, which rained down so heavily on us that we had enough water to drink and to give to our animals. When he passed away, we buried him in some soft sand, but after travelling a short distance, it occurred to us that wild animals would (be able to easily dig up the grave and) eat up the body. We therefore returned, **but did not find his body in the grave."** (3)

(1) Ibn Abdul Hakam in his Futuh Misr, Abu Sheikh in his Adhmah and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380). Laalkaa'ee has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.464).

(2) Ibraheem bin Junayd in his Kitaabul Awliyaa, as quoted in *Isaabah* (Vol.2 Pg.157).

(3) Abu Nu'aym in his *Hilya* (Pg.207).

Another narration states that Hadhrat Abu Hurayrah رضي الله تعالى عنه added, "When Ibn Muka'bir the Persian governor saw us, he exclaimed, 'Never! By Allaah! We can never fight such people!' He then boarded one of his ships and returned to Persia." (1)

Hadhrat Anas رضي الله تعالى عنه once said, "I have witnessed three occurrences in this Ummah that would have been unmatched by any other nation had they occurred amongst the Bani Israa'eel..." The narration then continues to the point where Hadhrat Anas رضي الله تعالى عنه says, "Umar رضي الله تعالى عنه then prepared an army and appointed Alaa bin Hadhrami رضي الله تعالى عنه as its commander. I was also one of the soldiers of this army and when we reached the place where we were to fight, we discovered that the enemy had been forewarned about our arrival. They (fled the area and also) obliterated every sign of water, because of which we and our animals experienced tremendous difficulty.

It was an extremely hot Friday and as soon as the sun had crossed its meridian, Alaa رضي الله تعالى عنه led us in two Rakaahs of salaah. Thereafter, he stretched his arms out to make du'aa (for rain). We could see nothing in the sky but he had hardly lowered his hands when Allaah sent a wind and formed a cloud. The cloud rained so much that even the ponds and valleys were filled with water. We were able to drink water and give our animals to drink as well.

When we caught up with the enemy, they had already crossed the gulf and reached an island. Standing on the shore of the gulf, Alaa رضي الله تعالى عنه said:

"يَا عَلِيُّ يَا عَظِيْمُ يَا حَلِيْمُ يَا كَرِيْمُ"

Thereafter, he instructed us saying, 'Cross over with the name of Allaah!' We then crossed over without even the hooves of our animals getting wet. It was only a short while later that we managed to attack the enemy on the island. We killed many of them, took many prisoners and many slaves as well. We then returned to the shore of the gulf, Alaa رضي الله تعالى عنه said the same words and again we crossed over without even the hooves of our animals getting wet..." The narration still continues further. (2)

Another narration quotes the du'aa of Hadhrat Alaa رضي الله تعالى عنه in the following words:

"يَا عَلِيْمُ يَا حَلِيْمُ يَا عَلِيُّ يَاعَظِيْمُ اِنَّا عَبِيْدُكَ وَفِيْ سَبِيْلِكَ تُقَاتِلُ عَدُوَّكَ اَسْقِنَا غَيْثًا نَشْرَبُ مِنْهُ وَنَتَوَضَّا فَاِذَا تَرَكْنَاهُ فَلَا تَجْعَلْ لِاَحَدٍ فِيْهِ نَصِيْبًا غَيْرَنَا"

'O The All Knowing! O Most Forbearing! O The Most Exalted! O The Most High! We are Your servants. We are out in Your path, fighting Your enemy. Shower rains on us so that we may drink from it and make wudhu with it. And when we leave, do not grant anyone else a share from it.'(3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani has reported a similar narration in all his three works, but Haythami (Vol.9 Pg.376) has commented on the chain of narrators.

(2) Bayhaqi.

(3) Bukhaari in his Taareekh.

Yet another narration states that he added:

"اِجْعَلْ لَنَا سَبِيْلاً اِلَى عَدُوِّكَ"

'Forge for us a path to get to your enemy.'(1)

It is also reported that when the Sahabah رضي الله تعالى عنهم entered the water, it barely reached their saddle blankets. (2)

Another narration states that Hadhrat Abu Bakr رضي الله تعالى عنه dispatched Hadhrat Alaa bin Hadhrami رضي الله تعالى عنه to fight the *Murtaddeen* in Bahrain. The narration also describes how the camels carrying the army's provisions, their tents and drink ran away and then returned with everything they were carrying. The narration also mentions how Allaah created a large pond of clear water right beside the Muslims and how they actually engaged the *Murtaddeen* in battle. (3)

There is also a narration which states that Hadhrat Alaa رضي الله تعالى عنه said to the Muslims, "Come with us to Daareen to fight the enemy there. The Muslims were quick to respond to his call and he led them to the shore of the sea, thinking that they would board some ships. However, when Hadhrat Alaa رضي الله تعالى عنه realised that the distance was too great and that the enemy would be long gone by the time they reached there with ships, he plunged into the water with his horse as he recited:

"يا ارحم الراحمين! يا حكيم! يا كريم! يا احد! يا صمد! يا حي! يا محي! يا قيوم! يا ذالجلال والاكرام! لا اله الا انت يا ربنا"

He then instructed the others to recite the same words and to plunge into the water. They did as he bade them and, by the permission of Allaah, they all crossed the gulf, walking as if there was only a shallow film of water over soft sand, which did not even submerge the hooves of their camels or reach the knees of their horses. The distance they covered would have taken an entire day and night by ship. When they reached the opposite shore, they fought the enemy, overpowered them and collected plenty of booty. They then returned and again crossed the gulf to where they had been. All this transpired within the space of a single day. (4)

The Tigris River is Subjugated for the Muslims During the Conquest of Madaa'in

Hadhrat Ibn Rufayl reports that the town of Bahurseer was on the nearer bank of the Tigris River. When Hadhrat S'ad رضي الله تعالى عنه set up camp there, he searched for boats to take the Muslim army across the river to the town on the opposite bank. He was however unable to find any and discovered that the Persians had assembled all the boats together and taken them away. He therefore stayed on in Bahurseer for several days of the month of Safar. Although the Muslims

(1) Bahr, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).
(3) Ibn Jareer (Vol.2 Pg.522) and in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.328).
(4) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.329). Ibn Jareer (Vol.2 Pg.526) has reported a similar narration.

expressed their willingness to cross the river (without boats), he refused to allow it, fearing for their safety. In fact, even when some Kuffaar pointed out to him a crossing point in the river that would take them to the centre of the valley, Hadhrat S'ad رضي الله تعالى عنه was doubtful and refused to act.

In the meantime, the water level was rising. Hadhrat S'ad رضي الله تعالى عنه then saw a dream that the horses of the Muslims dived into the water and crossed over the river even though the water level had risen extremely high. The interpretation of this dream made him resolve to cross the river. He therefore gathered the Muslims together and after duly praising Allaah, he said, "Your enemy has been saved from you because of this river that prevents you from reaching them. They however are at liberty to get to you whenever they wish by boarding their boats and attacking you. You have of course the advantage of not having to worry about an attack from behind. I have therefore resolved to cross the river to get to them." The Muslims said in one voice, "May Allaah grant you and us the resolve to do what is right. Let us do it."

Hadhrat S'ad رضي الله تعالى عنه then prepared the army for the crossing. He first made an announcement saying, "Who will spearhead the crossing for us and secure the gorge for us so that the others may join them there and so that the enemy cannot prevent them from reaching the opposite bank?" Hadhrat Aasim bin Amr رضي الله تعالى عنه volunteered for the task and he was followed by another six hundred brave men. Hadhrat S'ad رضي الله تعالى عنه appointed Hadhrat Aasim رضي الله تعالى عنه as their commander and he led them to the bank of the Tigris. Standing at the bank, Hadhrat Aasim رضي الله تعالى عنه said, "Who will volunteer with me to secure the gorge from the enemy?" Sixty of them volunteered and Hadhrat Aasim رضي الله تعالى عنه divided them into two groups; one group on mares and the other on stallions so that the swimming would be easier for the horses. They then plunged into the Tigris.

When Hadhrat S'ad رضي الله تعالى عنه saw Hadhrat Aasim رضي الله تعالى عنه at the gorge, ready to give them cover, he permitted the rest of the army to dive into the water. He instructed them to recite:

"نَسْتَعِيْنُ بِاللّٰهِ وَنَتَوَكَّلُ عَلَيْهِ وَحَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ"

"We seek help from Allaah and rely only on Him. Allaah is Sufficient for us and is the best of Defenders. There is no power or might except with Allaah The Elevated, the Most High"

The bulk of the army waded behind each other over the deep waters, even as the Tigris was frothing with foam and was black in colour (because of its depth and swift currents). The Muslims were even busy talking to each other as they crossed in pairs, just as people would talk to each other while walking over dry land. They caught the Persians totally by surprise by doing what they did not expect at all. The Persians were therefore forced to abandon the place in a hurry and did not even have time to take their belonging with them. It was in the month of Safar during the year 16 A.H. that the Muslims entered the town and

took possession of all of the three billion left behind in the rooms of the Emperor and all that the Emperor Sheerway and those after him had amassed. (1)

Hadhrat Abu Bakr bin Hafs bin Umar reports that the person travelling with Hadhrat Sa'd رضي الله تعالى عنه over the water was Hadhrat Salmaan Faarsi رضي الله تعالى عنه. As their horses swam across, Hadhrat Sa'd رضي الله تعالى عنه was saying, "Allaah is sufficient for us and He is the best of Defenders. By Allaah! Allaah will definitely assist His friends, make His Deen vanquish all others and defeat His enemies if the wrongs and sins of the army does not exceed their good deeds." Hadhrat Salmaan رضي الله تعالى عنه then remarked, "By Allaah! Although Islaam is new, the waters have been made subservient to the Muslims just as the land has been made such. I swear by the Being Who controls the life of Salmaan that the Muslims shall leave the waters in large droves just as they have entered."

The Muslims then skimmed across the water, as if only the banks and no water was visible. In fact, the Muslims were speaking more than if they were walking on land. Just as Hadhrat Salmaan رضي الله تعالى عنه said, they all emerged safely without anyone drowning and without even losing anything. (2)

Hadhrat Abu Uthmaan Nahdi says, "Everyone of the Muslims crossed over safely, except for a man from Baariq who was called Gharqadah. He happened to slip off his brown horse and it is as if I can still picture his horse shake off her sweat from her mane as the man floated on the water. Qa'qaa bin Amr رضي الله تعالى عنه then turned his horse towards the man, caught hold of his arm and pulled him across. **No belongings of the Muslims were also lost apart from a cup that was tied with an old rope. When the rope snapped, the waters carried the cup away. Teasing the owner of the cup, another Muslim swimming with him said, 'Fate had to have your cup.' The owner however replied by saying, 'By Allaah! I am convinced that Allaah would not take away only my cup from all of the army.'** It then happened that one of the soldiers guarding the gorge happened to see the cup as the winds and waves carried it to the shore. Using his spear, he managed to retrieve it and then took it to the army as they came across. He then announced for the owner, who was there to receive it." (3)

Hadhrat Umayr Saa'idi reports that when Hadhrat Sa'd رضي الله تعالى عنه led the army into the Tigris, they went in as pairs. Hadhrat Salmaan رضي الله تعالى عنه was Hadhrat Sa'd رضي الله تعالى عنه's companion, travelling by his side through the water. Hadhrat Sa'd رضي الله تعالى عنه recited the verse:

﴿ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝﴾ (سورة يٰسين: آيت ٣٨)

This is the arrangement of the Mighty, the All Knowing. {Surah Yaaseen, verse 38}

The water was turbulent and while the horses were able to stand up straight, whenever they became tired, a mound would appear for them to rest upon, as if they were on dry land. **There was never an incident more astonishing than this**

(1) Abu Nu'aym in his Dalaa'il (Pg.208). The narration is also reported in the Taareekh of Tabari (Vol.3 Pg.119) and in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.64).

(2) Abu Nu'aym in his Dalaa'il (Pg.209). Tabari (Vol.3 Pg.121) has reported a similar narration with some additions in the beginning.

(3) Abu Nu'aym in his Dalaa'il (Pg.209). Ibn Jareer (Vol.3 Pg.122) has reported a similar narration.

in the history of Madaa'in. It was a day when the water was abundant and it was therefore referred to as 'The Day of Mounds'. (1) Another narration clarifies this point when it states that because a mound would appear for them to rest every time any of them grew weary, the day was referred to as 'The Day of Mounds'. (2)

Hadhrat Qais bin Abu Haazim رضي الله تعالى عنه says, "When we entered the Tigris, it was filled to the brim. However (by Allaah's doing), when a horseman stood at the point where the water was at its deepest, it reached only up to his reins." (3)

Hadhrat Habeeb bin Suhbaan reports that one of the Muslims by the name of Hadhrat Hujr bin Adi said to the others, "What prevents you from crossing over to the enemy? Is it this little droplet?" Here he was referring to the Tigris. He then recited the verse:

﴿وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتَابًا مُّؤَجَّلًا ؕ﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; *(at a time that is)* recorded *(in the Lowhul Mahfoodh)*, fixed *(and therefore can neither be postponed nor delayed)*. {Surah Aal Imraan, verse 145}

He then plunged into the Tigris with his horse and, seeing him, the others followed suit. When the enemy saw them, they exclaimed, **"Madmen!" and ran away.** (4)

Hadhrat Habeeb bin Suhbaan Abu Maalik narrates that when the Persians saw the Muslims crossing the Tigris the day they conquered Madaa'in, they called out in Persian, "Mad devils are coming!" They then said to each other, **"By Allaah! It is not humans that you are fighting against, but Jinn!" In this way, they were defeated.** (5)

Hadhrat A'mash reports from a companion of his that when they reached the Tigris River, the water level was very high and the Kuffaar had already crossed over. One of the Muslims said, *"Bismillaah!"* and then plunged into the water with his horse. The horse rode over the water. The other Muslims then all said *"Bismillaah"* and plunged into the water. Their horses also rode above the water. Seeing them, the Kuffaar exclaimed, "Madmen! Madmen!" They then all fled. (6)

Fire obeys the Sahabah رضي الله تعالى عنهم

A Fire obeys Hadhrat Tameem Daari رضي الله تعالى عنه

Hadhrat Mu'aawiya bin Harmal reports, "When I arrived in Madinah, Hadhrat Tameem Daari رضي الله تعالى عنه took me home to eat. Although I ate voraciously, I did not seem to get enough because of the extreme hunger I was suffering on account of remaining three days in the Masjid without eating anything. We were sitting together one day when a fire emerging from Harra (a rocky terrain near

(1) Ibn Jareer (Vol.3 Pg.122)
(2) Abu Nu'aym in his Dalaa'il (Pg.209).
(3) Ibn Jareer (Vol.3 Pg.123) and Abu Nu'aym in his Dalaa'il (Pg.210).
(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.410).
(5) Abu Nu'aym in his Dalaa'il (Pg.210). Ibn Jareer (Vol.3 Pg.123) has reported a similar narration.
(6) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.155).

Madinah). Hadhrat Umar رضي الله تعالى عنه then came to Hadhrat Tameem رضي الله تعالى عنه saying, 'Go and see to that fire!' 'Who am I and what am I?' Hadhrat Tameem رضي الله تعالى عنه said. Hadhrat Umar رضي الله تعالى عنه however insisted until Hadhrat Tameem رضي الله تعالى عنه went with him. Hadhrat Mu'aawiya reports that he followed them as they proceeded to the fire **where Hadhrat Tameem رضي الله تعالى عنه rounded up the fire with his bare hands until it returned into the crevice it had come out from,** with Hadhrat Tameem رضي الله تعالى عنه behind it. Hadhrat Umar رضي الله تعالى عنه then remarked, 'The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan).'"[1]

Hadhrat Mu'aawiya bin Harmal says, "I once went to Hadhrat Umar رضي الله تعالى عنه saying, 'O Ameerul Mu'mineen! I have come to repent before being caught (for fighting by the side of Masaylama Kadhaab).' 'Who are you?' Hadhrat Umar رضي الله تعالى عنه asked. 'I am Mu'aawiya bin Harmal, Musaylama's son-in-law,' I replied. He then said to me, 'Go and stay with the best person in Madinah.' I then went to stay with Hadhrat Tameem Daari رضي الله تعالى عنه. We were busy talking one day when a fire emerged from Harra. Hadhrat Umar رضي الله تعالى عنه came to Hadhrat Tameem رضي الله تعالى عنه, saying, 'Go, O Tameem!' Humbling himself, Hadhrat Tameem رضي الله تعالى عنه said, 'Who am I? Are you not afraid that my inner self may become exposed?' He then got up and pushed the fire back through the door it came out from. He even went through the door behind it and later came out without the fire harming him in the least. [2]

Another narration states that Hadhrat Umar رضي الله تعالى عنه said to Hadhrat Tameem رضي الله تعالى عنه, "It is for emergencies like this that we keep you hidden, O Abu Ruqayya."[3]

Light Appears for the Sahabah رضي الله تعالى عنهم

Light Appears for Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "We were once performing the Isha salaah behind Rasulullaah ﷺ when Hasan رضي الله تعالى عنه and Husayn رضي الله تعالى عنه jumped on Rasulullaah ﷺ's back as he prostrated in Sajdah. When he got up from Sajdah, Rasulullaah ﷺ gently lowered them off his back but as soon as he went back into Sajdah, they again jumped on his back. When Rasulullaah ﷺ finally completed the salaah, he put them to sit on his lap. I then got up and offered, 'O Rasulullaah ﷺ! Should I take them back home?' Just then a streak of lightning flashed and Rasulullaah ﷺ said to the two boys, 'You had better be going to your mother.' The light of the lightning then remained (to guide them home on that very dark night) until they entered their mother's house." [4]

In another narration, Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "Rasulullaah ﷺ loved

(1) Abu Nu'aym in his Dalaa'il (Pg.212). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.153).

(2) Baghawi, as *Isaabah* (Vol.3 Pg.497).

(3) Abu Nu'aym in his Dalaa'il (Pg.212).

(4) Ahmad and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.181). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152).

(his grandson) Hasan رضي الله تعالى عنه very much. Hasan رضي الله تعالى عنه was with Rasulullaah ﷺ on an extremely dark night, when the boy said, 'Should I now return to my mother?' 'Should I go with him, O Rasulullaah ﷺ?' I offered. 'you need not,' Rasulullaah ﷺ replied. Just then, a flash of lightning streaked across the sky and Hasan رضي الله تعالى عنه walked in its light until he reached his mother (R.A)." (1)

Light Appears for Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه from a Branch

In a narration discussing the special moment of the day of Jumu'ah, Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه reports that there was a heavy storm that night and when Rasulullaah ﷺ emerged for the Isha salaah, a streak of lightning flashed. In its light, Rasulullaah ﷺ saw Hadhrat Qataadah bin Nu'maan رضي الله تعالى عنه. "How did you come in the darkness, O Qataadah?" Rasulullaah ﷺ asked. Hadhrat Qataadah رضي الله تعالى عنه replied, "O Rasulullaah ﷺ! I knew that there will be few people attending the salaah tonight, so I wished to be here." Rasulullaah ﷺ then said to him, "Stay where you are after the salaah until I come pass you." When Rasulullaah ﷺ turned after the salaah, Hadhrat Rasulullaah ﷺ gave Hadhrat Qataadah رضي الله تعالى عنه a branch of a date palm saying, "Take this. It will light up ten arm's lengths in front of you and the behind you. When you then enter your house and see a black figure in the corner of the house, hit it with this branch because it is a Shaytaan." (2)

In another narration, Hadhrat Qataadah رضي الله تعالى عنه says, "Rasulullaah ﷺ gave me the branch of a date palm and said, 'Verily a Shaytaan went to your family after you left. You must therefore take this branch and continue holding it until you reach your house. You must then grab him in the corner of your house and hit him with this branch. When I then left the Masjid, the branch lit up brilliantly like a candle and I used its light to reach my home. My family were all asleep and when I looked in a corner, I saw a hedgehog. I then continued hitting it until it left the house." (3)

A Light Appears for Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه

Hadhrat Anas رضي الله تعالى عنه reports that when two companions of Rasulullaah ﷺ left his company one night, lights appeared in front of them like two lanterns. **When their paths split, a light went with each one of them and stayed with them until they reached their homes.** (4)

Hadhrat Anas رضي الله تعالى عنه narrates that Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and another Sahabi رضي الله تعالى عنه from amongst the Ansaar once happened to be discussing a need of theirs with Rasulullaah ﷺ when a considerable portion of the night passed them by. When they eventually left Rasulullaah ﷺ to return home, the

(1) Abu Nu'aym in his Dalaa'il (Pg.205).
(2) Ahmad and Bazzaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.167).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.40).
(4) Bukhaari.

night was extremely dark. Each one of them was carrying a staff with him and one of their staffs suddenly lit up so that the two of them could walk in its light. **When their paths split, the other person's staff also lit up and both of them were able to reach their homes in the light of their own staffs.** (1)

Another narration states that this happened to Hadhrat Usayd bin Hudhayr رضي الله تعالى عنه and Hadhrat Abbaad bin Bishr رضي الله تعالى عنه. (2)

Light Appears from the Fingers of Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه

Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ during one extremely dark night. When we left, my fingers started to shine so brightly and for so long that the others were able to round up their conveyances and whatever they had dropped." (3)

In another narration, Hadhrat Hamzah bin Amr رضي الله تعالى عنه says, "We were in Tabook when some of the Munaafiqeen made Rasulullaah ﷺ's camel bolt. As a result of this, some of his luggage fell off. **All five of my fingers then lit up and in its light I was able to pick up everything that had fallen, such as a whip, a rope and other such items.**" (4)

A Staff Lights up for Hadhrat Abu Abs رضي الله تعالى عنه

Hadhrat Zaid bin Abu Abs narrates that his father Hadhrat Abu Abs رضي الله تعالى عنه used to return to the (locality of the) Banu Haaritha tribe after every salaah that he performed behind Rasulullaah ﷺ. It was an extremely dark and rainy night once when he left (the Masjid) and his staff suddenly lit up so much that he managed to reach the Banu Haaritha locality.(Hadhrat Abu Abs رضي الله تعالى عنه was a veteran of the Battle of Badr) (5)

Another narration states that Rasulullaah ﷺ gave Hadhrat Abu Abs bin Jabr رضي الله تعالى عنه a staff after his eyesight had become very weak. Rasulullaah ﷺ told him to use the light from it (to walk in) and it used to light up a considerable area for him. (6)

A Whip Lights up for Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه

Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه was a Sahabi for whom Rasulullaah ﷺ made du'aa so that his whip would shine brightly. He used to use the light of the

(1) Abdur Razzaaq.

(2) Bukhaari. Nasa'ee and Bayhaqi have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Ibn Sa'd (Vol.3 Pg.606) has reported a similar narration, as has Abu Nu'aym in his Dalaa'il (Pg.205).

(3) Bukhaari in his Taareekh, Bayhaqi and Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152) and (Vol.8 Pg.213). Tabraani has reported from reliable sources, as confirmed by Haythami (Vol.9 Pg.411). Abu Nu'aym has also reported the narration in his Dalaa'il (Pg.206)

(4) Ibn Sa'd (Vol.4 Pg.315).

(5) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.152). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.205), as has Haakim (Vol.3 Pg.350).

(6) *Isaabah* (Vol.4 Pg.130).

whip to see in the darkness. (1)

The incident of Hadhrat Tufayl bin Amr Dowsi رضي الله تعالى عنه has already been quoted in the chapter discussing Da'wah. In that narration, Hadhrat Tufayl رضي الله تعالى عنه says that he then went to his people and was at a valley from which he could see the people present there when a light radiated from between his eyes like a lantern. He then prayed, "O Allaah! Not on my face because my people will think that this is a form of punishment affecting my face because I had left my religion." He narrates further, "The light then moved to the top of my whip. The people present then showed each other the light on my whip which resembled a suspended lantern as I descended the valley towards them."

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that (his father) Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه would often say, "Whenever I treat someone well, I see a light appear between him and I and whenever I treat someone badly, I see darkness between him and I. You must therefore ensure that you treat people well and do good because this saves you from an evil death." (2)

The Clouds Shade the Sahabah رضي الله تعالى عنهم

A freed slave of Hadhrat Ka'b رضي الله تعالى عنه says, "We were once on a journey with Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه, Hadhrat Amr bin Abasa رضي الله تعالى عنه and Hadhrat Shaafi bin Habeeb Hudhali رضي الله تعالى عنه. Hadhrat Amr bin Abasa رضي الله تعالى عنه went out to graze the animals one day and it was midday when I went to see him. I noticed to my surprise that a cloud was shading him and never parted from him (it went wherever he went). When I brought this to his notice, he said, 'If I ever find out that you have informed anyone about this, there would be serious problems between us.' By Allaah! I then never disclosed this to anyone until after he had passed away." (3)

Rain Falls by the Du'aas of Rasulullaah صلى الله عليه وسلم and the Sahabah رضي الله تعالى عنهم

Rain Falls by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم was delivering a sermon from the pulpit on a Friday when a man entered the Masjid from a door that was directly in front of Rasulullaah صلى الله عليه وسلم. "O Rasulullaah صلى الله عليه وسلم!" the man said, "Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the drought). Do pray to Allaah to send us rains." Rasulullaah صلى الله عليه وسلم raised his hands and made du'aa saying, "O Allaah! Give us rain. O Allaah! Give us rain. O Allaah! Give us rain."

Hadhrat Anas رضي الله تعالى عنه says, "By Allaah! We could not see any cloud, any semblance of a cloud or anything else in the sky. There were no houses or buildings between us and the Sila mountain (to obstruct our view) and we clearly

(1) Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.78).
(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.312).
(3) Abu Nu'aym, as quoted in *Isaabah* (Vol.3 Pg.6).

saw a cloud the size of a shield rise from behind the mountain. When it reached the centre of the sky, it spread out and started to rain. By Allaah! We did not even see the sun for the next six days."

The following Friday, Rasulullaah ﷺ was again standing and delivering the sermon when the man came in front of Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! Our animals have been destroyed and all our avenues (to earning a living) have been cut off (because of the floods). Do pray to Allaah to stop the rains.' Rasulullaah ﷺ then raised his hands and prayed, 'O Allaah! Send the rains around us and not upon us. O Allaah! Send them on the higher grounds, on the mountains and in the areas where trees and vegetation grow.' The rain stopped immediately and we were walking in the sun when we left the Masjid."

In another narration, Hadhrat Anas رضي الله تعالى عنه says, "I then saw the clouds scatter to the right and the left, and it continued raining everywhere else except on Madinah itself."

In another narration, he says, "When Rasulullaah ﷺ raised his hands, we could not see a trace of cloud in the sky. I swear by the Being Who controls my life that Rasulullaah ﷺ had barely dropped his hands when clouds the size of mountains had gathered. By the time Rasulullaah ﷺ descended from the pulpit, **I could see water dripping from his beard."** (1)

Hadhrat Abu Lubaabah bin Abdul Mundhir رضي الله تعالى عنه reports that Rasulullaah ﷺ was delivering a sermon from the pulpit one Friday when he made du'aa saying, "O Allaah! Send us rain." Hadhrat Abu Lubaabah رضي الله تعالى عنه then said, "O Rasulullaah ﷺ! The dates are already in the granaries." To this, Rasulullaah ﷺ added, "O Allaah! Give us rain until Abu Lubaabah has to remove his clothes and plug the gutter of his granary with his loincloth." Although there were no clouds in the sky, a torrential rain started to fall and the Ansaar went to Hadhrat Abu Lubaabah رضي الله تعالى عنه saying, "O Abu Lubaabah! **The sky will never hold up until you do as Rasulullaah ﷺ mentioned."** Hadhrat Abu Lubaabah رضي الله تعالى عنه then removed his clothes and plugged the gutter of his granary with his loincloth." It was only then that the rain stopped. (2)

In the chapter discussing the hardships that Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم bore(3), the narration has already been quoted stating that Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet lowered his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رضي الله تعالى عنهم filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

(1) Bukhaari. Muslim, Abu Dawood and Ahmad have reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.88). Abu Nu'aym has also reported a similar narration in his Dalaa'il (Pg.160), as has Ibn Sa'd (Vol.1 Pg.176).

(2) Abu Nu'aym in his Dalaa'il (Pg.160). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.92).

(3) Under the heading "Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ" and the subheading "The Intense Thirst that the Sahabah رضي الله تعالى عنهم Suffered During the Expedition to Tabook".

(4) Ibn Jareer, Bazzaar and Tabraani.

Hadhrat Abdullaah bin Abu Bakr bin Ayaash bin Sahal reports that on one morning when the Sahabah رضي الله تعالى عنهم had no water with them, they took the matter to Rasulullaah ﷺ. Rasulullaah ﷺ made du'aa to Allaah تبارك وتعالى, upon which Allaah تبارك وتعالى sent a cloud. The cloud brought so much rain that the people could satisfy themselves and were able to carry away enough water to tend to all their needs. (1)

Rains fall by the Du'aa of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Khawwaat bin Jubayr narrates that when a severe drought afflicted the people during the time of Hadhrat Umar رضي الله تعالى عنه, he took them out of the town and led them in two Rakaahs salaah. Thereafter, he overturned his shawl, bringing the right side on the left and vice versa. He then stretched out his arms and made du'aa saying, "O Allaah! We beg Your forgiveness and ask You to send us rain." Hadhrat Umar رضي الله تعالى عنه had not yet moved from his place when rain started to fall. Some days later, some Bedouins arrived (in Madinah). They went to Hadhrat Umar رضي الله تعالى عنه and explained that they were in their valley on a certain day and at a certain time when some clouds covered them and they heard a voice from the cloud say to them, "O Abu Hafs (Hadhrat Umar رضي الله تعالى عنه)! Help has come to you. O Abu Hafs! Help has come to you." (2)

Hadhrat Maalik Daar narrates that when a drought afflicted the people during the time of Hadhrat Umar رضي الله تعالى عنه, someone **went to Rasulullaah ﷺ's grave and said, "O Rasulullaah ﷺ! Beseech Allaah to send rain to your Ummah because they are being devastated.** The man then saw Rasulullaah ﷺ in a dream in which Rasulullaah ﷺ said to him, "Go to Umar and convey my Salaams to him. Inform him that rain will soon come and that he should continue applying his intelligence." When the man conveyed the message to Hadhrat Umar رضي الله تعالى عنه, the Ameerul Mu'mineen started to weep as he said, "O my Rabb! I am applying all I have, but some matters are beyond me." (3)

Hadhrat Abdur Rahmaan bin Ka'b bin Maalik reports that the Year of Ashes (of drought) brought starvation to the people of Madinah and its surroundings, causing much devastation. It was so severe that wild animals started coming into towns (in search of food) and people would actually not slaughter their goats seeing the poor condition of the animals even though they were so much in need of eating them. While all this was happening, Hadhrat Umar رضي الله تعالى عنه did not think of seeking food aid from the other territories (such as Egypt, Iraq and Shaam) until Hadhrat Bilaal bin Haarith Muzani رضي الله تعالى عنه arrived one day and sought permission to see Hadhrat Umar رضي الله تعالى عنه. "I am Rasulullaah ﷺ's messenger to you," he said, "Rasulullaah ﷺ says to you, 'I have always known you to be an intelligent person and you have always remained such. What has happened to you now?" "When did you see this (dream of Rasulullaah ﷺ)?" Hadhrat Umar

(1) Abu Nu'aym in his Dalaa'il (Pg.190).
(2) Ibn Abi Dunya nd Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.290).
(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289), reporting from reliable sources as confirmed in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.92).

رضي الله تعالى عنه asked. "Last night," came the reply.

Hadhrat Umar رضي الله تعالى عنه left and then had the announcement *"As Salaatu Jaami'ah!"* made. (When the people had gathered) He then led them in two Rakaahs salaah, after which he addressed them saying, "O people! I ask you in the name of Allaah to tell me whether you think I would do something that is not the best for you." "Never," they all replied in one voice. He then related to them what Hadhrat Bilaal bin Haarith رضي الله تعالى عنه said to him, to which the people's response was: "Bilaal is right. You should seek aid from Allaah and from people as well." This was the solution that Hadhrat Umar رضي الله تعالى عنه was up to this point unable to fathom. He therefore started sending messengers to the various territories. *"Allaahu Akbar!"* Hadhrat Umar رضي الله تعالى عنه exclaimed, "The calamity is drawing to an end and will soon be alleviated. **Calamities are removed from people when they are inspired to ask from Allaah." His message to the governors of the other Muslim territories was, "Assist the people of Madinah because they have reached the peak of suffering."**

Hadhrat Umar رضي الله تعالى عنه also took the people out to perform *Salaatul Istisqaa* (a special salaah to pray for rain). Hadhrat Abbaas رضي الله تعالى عنه walked with him and after delivering a brief lecture, he led the people in salaah. Hadhrat Umar رضي الله تعالى عنه then knelt down and made du'aa saying, "O Allaah! Only You do we worship and only from You do we seek assistance. O Allaah! Forgive us, have mercy on us and be pleased with us." He then left. It then rained so much that as the people were returning home, they had to wade through pools of water.

Another narration adds that when a family of Bedouins from the Muzaynah tribe requested their father to slaughter a goat for them to eat, he told them that the goats were not worth eating. They however insisted and when he eventually slaughtered it and removed the skin, all he saw inside were red bones (and no meat). To this he exclaimed, **"O Muhammad ﷺ (pray for your Ummah)." In a dreamlike state, he then saw Rasulullaah ﷺ come to him and say, "Rejoice with the news of rain.** Go to Umar, convey my Salaams to him and say, 'Your pledge with me is still strong and you have always been one who fulfils his pledges. O Umar! Apply your intelligence. **Apply your intelligence."** He then went to Hadhrat Umar رضي الله تعالى عنه and when he arrived at the door, he said to Hadhrat Umar رضي الله تعالى عنه's slave, "Seek entry for the messenger of Rasulullaah ﷺ..." The narration is then similar to the one above. (1)

Rain Falls by the Du'aa of Hadhrat Mu'aawiya رضي الله تعالى عنه and Hadhrat Yazeed bin Aswad Jurashi رضي الله تعالى عنه

Hadhrat Sulaymaan bin Aamir Khabaa'iri narrated that when a drought struck, Hadhrat Mu'aawiya bin Abu Sufyaan رضي الله تعالى عنه went out of the town with the people of Damascus to make du'aa for rain. When Hadhrat Mu'aawiya رضي الله تعالى عنه sat on the pulpit, he asked, "Where is Yazeed bin Aswad Jurashi رضي الله تعالى عنه?" The people called

(1) Ibn Jareer (Vol.3 Pg.192).

for Hadhrat Yazeed رضي الله تعالى عنه and he came forward, climbing over people's shoulders. By Hadhrat Mu'aawiya رضي الله تعالى عنه's commend, he also mounted the pulpit and sat a step below Hadhrat Mu'aawiya رضي الله تعالى عنه.

Hadhrat Mu'aawiya رضي الله تعالى عنه then made du'aa saying, **"O Allaah! Today we are making the best and most virtuous amongst us an intercessor before You.** O Allaah! We are making Yazeed bin Aswad Jurashi رضي الله تعالى عنه our intercessor before You. O Yazeed! Raise your hands before Allaah. Hadhrat Yazeed them raised his hands and so did all the people present. It was almost immediately that a cloud wafted into the sky from the west, a wind blew and so much rain fell that the people were almost unable to reach home. (1)

Rain Falls by the Du'aa of Hadhrat Anas رضي الله تعالى عنه

Hadhrat Thumaamah bin Abdullaah reports that the keeper of one of Hadhrat Anas رضي الله تعالى عنه's orchards once came to him during the summer months, complaining of a scarcity of water. Hadhrat Anas رضي الله تعالى عنه sent for some water, made wudhu and performed salaah. "Do you see anything (any clouds)?" Hadhrat Anas رضي الله تعالى عنه asked him. "I see nothing," the man replied. Hadhrat Anas رضي الله تعالى عنه then returned to his room and performed salaah again. This happened three or four times, after which the man informed Hadhrat Anas رضي الله تعالى عنه that he could see a cloud the size of a bird's wing. Hadhrat Anas رضي الله تعالى عنه then continued performing salaah and making du'aa until the keeper eventually came to him saying, "The sky became overcast and rain has fallen." Hadhrat Anas رضي الله تعالى عنه then said to him, "Take the horse that Bishr bin Shaghaaf sent and see up to which point the rain fell." The man did as told and saw to his surprise that the rain did not fall further than the areas of Musayyireen and Ghadbaan (where Hadhrat Anas رضي الله تعالى عنه's properties were located). Another narration clearly states that the rain did not fall any further than Hadhrat Anas رضي الله تعالى عنه's land. (2)

Rain Falls by the Du'aa of Hadhrat Hujr bin Adi رضي الله تعالى عنه

(While being held captive by Hadhrat Mu'aawiya رضي الله تعالى عنه's forces) Hadhrat Hujr bin Adi رضي الله تعالى عنه one day needed to have a bath. He therefore said to the guard, "Give me the water I am to drink so that I may purify myself and you need not give me my share tomorrow." The guard refused saying, "I fear that you may then die of thirst and Mu'aawiya رضي الله تعالى عنه would kill me for it." Hadhrat Hujr رضي الله تعالى عنه then made du'aa to Allaah and a cloud rained down on him, allowing him to have as much water as he required. (Seeing this) His companions requested him to make du'aa for their freedom. He however made du'aa saying, "O Allaah! Choose for us what is best (between freedom and martyrdom)." As a result, Hadhrat Hujr رضي الله تعالى عنه and all his companions were martyred. (3)

(1) Ibn Sa'd (Vol.7 Pg.444).
(2) Ibn Sa'd (Vol.7 Pg.21).
(3) Ibraheem bin Junayd in his Kitaabul Awliyaa, as quoted in *Isaabah* (Vol.1 Pg.315).

Rain Falls On the Graves of a Tribe of the Ansaar because of a Prior Du'aa that Rasulullaah ﷺ had made for them

Hadhrat Hasan reports that a particular tribe of the Ansaar were blessed with a du'aa that Rasulullaah ﷺ had made for them, as a result a cloud would rain upon the grave of any of them who passed away. When one of their freed slaves passed away, they said, "Today we shall see the truth of Rasulullaah ﷺ's statement that the freed slave of a tribe is one of them." Consequently, after they had buried the man, a cloud appeared and rained on his grave as well. (1)

Receiving Drink from a Bucket Suspended from the Sky

Hadhrat Uthmaan bin Qaasim narrates that when Hadhrat Ummu Ayman رضي الله تعالى عنها migrated to Madinah, she reached a place called Munsarif by the evening, which was just before Rowhaa. She had been fasting that day and was extremely thirsty, but had no water. When the thirst became unbearable, a bucket of water suspended from a white rope was lowered down to her from the sky. She took hold of it and drank to her fill. Thereafter, she would always say, "I never felt thirsty after that incident. In fact, I would even go out during midday on extremely hot days while fasting, but would not get thirsty after that drink. Fasting during very hot days therefore never made me thirsty." (2)

Blessings in Water

The Blessings in Water in Which Rasulullaah ﷺ placed his Hand and Saliva

Hadhrat Anas bin Maalik رضي الله تعالى عنه says, "The time for Asr had arrived and I saw people looking for water to make wudhu, but were unable to find any. When some water was brought for Rasulullaah ﷺ to make wudhu, he placed his hand in the utensil and instructed the people to make wudhu from it. I then actually saw water gushing forth from beneath Rasulullaah ﷺ's fingers and every single person was able to make wudhu from that water." (3)

In another narration, Hadhrat Anas رضي الله تعالى عنه says, "When the Adhaan was called out for salaah, everyone who lived close to the Masjid got up (to go home to make wudhu), while all those living far from the Masjid remained behind. A stone basin was brought to Rasulullaah ﷺ but it was too small for him to open his hand in it. Rasulullaah ﷺ therefore kept his fingers closed (placed it in the water) and then told the people there to make wudhu. (As the water flowed from Rasulullaah ﷺ's fingers) All of them were able to make wudhu." When someone asked Hadhrat Anas رضي الله تعالى عنه how many they were, he replied that they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).
(2) Ibn Sa'd (Vol.8 Pg.224).
(3) Bukhaari, Muslim, Tirmidhi, Nasa'ee and Ahmad.

were eighty or more. (1)

Hadhrat Anas رضي الله تعالى عنه reports that a utensil was brought to Rasulullaah ﷺ when he was in a place called Zowraa. He then placed his hand in the utensil and water **started to flow from his fingers.** The people were then able to make wudhu with the water. When Hadhrat Anas رضي الله تعالى عنه was asked how many they were, he replied that they were three hundred or close to three hundred. (2)

Hadhrat Baraa bin Aazib رضي الله تعالى عنه says, **"We were fourteen hundred people at Hudaybiyyah and although Hudaybiyyah** is itself a well, we drew so much water from it that not a drop of water was left. Rasulullaah ﷺ then sat on the rim of the well, made du'aa for water, gargled his mouth and then spat the water out into the well. A short while later, we were able to draw so much water that we were satisfied and even our animals were satisfied." (3)

The detailed incident of the Treaty of Hudaybiyyah has already been quoted before(4)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه reports that the Sahabah رضي الله تعالى عنهم suffered a shortage of water during their stay at Hudaybiyyah and only Rasulullaah ﷺ had a leather bag of water with him from which he made wudhu. The Sahabah رضي الله تعالى عنهم were close to tears when they came to Rasulullaah ﷺ, because of which he asked, "What is the matter?" They replied, "We have no water with which to make wudhu or to drink. All the water there is is that which is before you." **Rasulullaah ﷺ then placed his hand in the bag and water started to flow from between his fingers like a spring.** The Sahabah رضي الله تعالى عنهم then had enough to make wudhu and to drink. When someone asked Hadhrat Baraa رضي الله تعالى عنه how many they were, he replied, "It would have been enough even if we were a hundred thousand. **We were fifteen hundred however."** (5)

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ on a journey when the time for salaah arrived. We had only a little water with us and Rasulullaah ﷺ asked for it and poured it into a dish. He then placed his hand into the dish and water started to gush from between his fingers. He then announced, 'Come to make wudhu and get the blessings from Allaah.' The Sahabah رضي الله تعالى عنهم arrived and they all made wudhu. I beat them all to the water and drank some because Rasulullaah ﷺ said that it was blessings from Allaah." (6)

(1) Tirmidhi. Bukhaari has reported a similar narration.

(2) Bukhaari, Muslim and Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.93). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.145), as has Ibn Sa'd (Vol.1 Pg.178).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.94). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.145).

(4) In the Chapter titled "Incidents About the Character and Actions of Rasulullaah ﷺ that Inspired People to Accept Islaam" and under the subheading "The Incident of the Treaty of Hudaybiyyah". Muslim has reported a similar narration from Hadhrat Salamah bin Akwa رضي الله تعالى عنه, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97), as has Ibn Sa'd (Vol.1 Pg.179).

(5) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.96). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.144) and Ibn Sa'd in his Tabaqaat (Vol.2 Pg.98).

(6) Abu Nu'aym in his Dalaa'il (Pg.144). Bukhaari has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.97).

Blessings in the Water that Was Poured in Rasulullaah ﷺ's Utensil

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه says, "We were with Rasulullaah ﷺ on a journey when he asked whether we had any water with us. 'Yes,' I replied, 'I have some water in the container I use for wudhu.' Rasulullaah ﷺ asked me to bring it and I did. Rasulullaah ﷺ then told us to have small sips from it, after which he made wudhu with it. When there was only a drop of water inside, Rasulullaah ﷺ said, 'O Abu Qataadah! Look after this because it will soon be big news.'

When the afternoon grew unbearably hot and Rasulullaah ﷺ checked on the Sahabah رضي الله تعالى عنهم, they said, 'O Rasulullaah ﷺ! The thirst is killing us and we will soon be destroyed.' 'No destruction will come to you,' Rasulullaah ﷺ assured them. Rasulullaah ﷺ then called for me to bring the container and when I did, Rasulullaah ﷺ said to me, 'Now open my container.' I opened Rasulullaah ﷺ's container, gave it to him and he poured the water into it. He then started to give the people to drink, but when they began to crowd around him, he said, 'O people! Be considerate (do not push). All of you will have to his heart's content.' Everyone had their fill to drink and eventually it was only Rasulullaah ﷺ and myself left. Rasulullaah ﷺ poured some water out for me saying, 'You drink, O Abu Qataadah.' 'You drink first, O Rasulullaah ﷺ,' I insisted. Rasulullaah ﷺ however said, **'The one serving drinks to people is the last to drink.'** Rasulullaah ﷺ then drank after me and there was still as much water left in my container as there had been. **The people on that day (who drank from the water) numbered seven hundred."** (1)

Blessings in the Water with Which Rasulullaah ﷺ Washed His Face and Hands

In a narration discussing combining salaahs during the expedition to Tabook, Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه reports, 'Rasulullaah ﷺ said to us, 'You will *Inshaa Allaah* arrive at the spring of Tabook tomorrow at midmorning only. Whoever arrives there (early) should not touch the water until I arrive.' By the time we reached the spring, two men had already beat us to it. The spring flowed verily thinly, actually resembling the strap of a shoe. Rasulullaah ﷺ then asked the two men, 'Did you have any of the water?' When they replied that they did, Rasulullaah ﷺ rebuked them very sternly. Thereafter, (by Rasulullaah ﷺ's instruction) some people scooped water up little by little in their hands until they had collected a bit. Rasulullaah ﷺ washed his hands and face with the water and then returned it to the spring. Water then immediately started to gush forth from the spring and everyone was able to satisfy themselves. It was then that Rasulullaah ﷺ said to me, 'O Mu'aadh! Should you live long enough, you will

(1) Abu Nu'aym in his Dalaa'il (Pg.144). Ahmad and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98).

soon see this entire area filled with gardens.'"[1]

Blessings in Water when Rasulullaah ﷺ Touched its Container

Hadhrat Imraan bin Husayn رضي الله تعالى عنه reports, "We were on a journey with Rasulullaah ﷺ ..." The narration continues to the point where he says, "It then reached a stage when we became extremely thirsty. During the course of our journey, we came across a woman (sitting on her camel) with her legs hanging down between two large waterbags. 'Where is the water?' we asked. 'There is no water,' she replied. We then asked further, 'How far must your family travel to fetch water?' 'A day and a night,' came the reply. When we then told her that she would have to come before Rasulullaah ﷺ, she asked, 'What is Rasulullaah ﷺ?'

We did not allow her to do or say anything more until we had presented her before Rasulullaah ﷺ. She however told him only as much as she told us, apart from telling him that her child was an orphan. Rasulullaah ﷺ then sent for her two waterbags and passed his hand over them. Although we were forty thirsty men, we all drank to our fill from them and we also filled every waterbag and utensil we had until they were on bursting point. Rasulullaah ﷺ then instructed us to bring whatever we had and we complied by gathering together all the bread and dates we had (which we handed over to the woman).

When she got to her tribe, she said to them, 'I have just met with someone who is either the greatest of magicians or truly a Nabi as his companions claim. By virtue of this woman, Allaah then guided all the people on the hillside and together with her, they all became Muslims." Another narration states that Rasulullaah ﷺ then said to her, "Take this with you to your family and remember that we have not diminished your water in the least, but it was Allaah Who gave us water to drink." [2]

Blessings in Water when some Stones were thrown into it that had been in the Hands of Rasulullaah ﷺ

Hadhrat Ziyaad bin Haarith Sudaa'ee رضي الله تعالى عنه relates, "I was with Rasulullaah ﷺ on a journey when he asked me whether I had any water with me. 'I do have a little,' I replied, 'but it will not be enough for you.' 'Pour it into a utensil and then bring it to me,' Rasulullaah ﷺ said. When I did so, Rasulullaah ﷺ placed his hand into the water and I saw a fountain gush forth from between each of his fingers. Rasulullaah ﷺ then said, 'Had I not been too shy (to ask more) of my Rabb, we could have been drinking water like this all the time. Go and announce to my companions that whoever wishes to have water should come and fetch as much as he pleases.'"

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.100).

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.98). Abu Nu'aym has reported a similar narration in detail in his Dalaa'il (Pg.146).

Hadhrat Ziyaad رضي الله تعالى عنه reports further that when a delegation from his tribe came to Rasulullaah ﷺ to announce that they had accepted Islaam and were prepared to follow him, they also said, "O Rasulullaah ﷺ! We have a well provides adequately for us during winter and we then settle around it. However, when summer arrives, the water is not sufficient for us and we disperse in the vicinity to other watering places. We are unfortunately unable to do this any longer because everyone around us have become our enemies (because we are now Muslims). Do pray to Allaah to make our water sufficient for us."

Rasulullaah ﷺ sent for seven stones and when these were brought, he scattered them in his hands and made a du'aa. Thereafter, Rasulullaah ﷺ said, "When you reach your well, take the name of Allaah and throw these stones in one by one." After they did what Rasulullaah ﷺ told them, (the water became so abundant that) they were unable to ever see the depth of the well. (1)

Blessings in the Water that Hadhrat Husayn bin Ali رضي الله تعالى عنه Drank

Hadhrat Abu Awn reports that when Hadhrat Husayn bin Ali رضي الله تعالى عنه went from Madinah to Makkah, he passed by Ibn Mutee who was digging a well... The narration later mentions that Ibn Mutee said to Hadhrat Husayn رضي الله تعالى عنه, "I have drained this well (to fix it) but there are still times when the buckets come out empty. Would you please make du'aa that Allaah blesses it." **Hadhrat Husayn رضي الله تعالى عنه asked for some of its water and when it was brought in a bucket, he took some in his mouth, gargled his mouth and then returned it to the well. After this, the water of the well not only increased, but also became sweeter.**(2)

Blessings in Food During Battles

Blessings in the food of the Mujaahideen by the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Amrah Ansaari رضي الله تعالى عنه reports that they were with Rasulullaah ﷺ on a military expedition when they started to feel extreme hunger. The Sahabah رضي الله تعالى عنهم then sought permission from Rasulullaah ﷺ to slaughter some of their camels, saying, "Allaah will then grant us the strength to reach our destination." However, when Hadhrat Umar رضي الله تعالى عنه noticed that Rasulullaah ﷺ was about to grant permission to slaughter the animals, he intervened by saying, "O Rasulullaah ﷺ! What will happen to us if we have to meet the enemy tomorrow while we are both hungry and (without transport) on foot? If you agree, O Rasulullaah ﷺ, you could rather ask everyone to bring whatever remaining provisions they have and after collecting all together, you could pray to Allaah to bless it. By our du'aa Allaah will certainly bless us and grant us the

(1) Abu Nu'aym in his Dalaa'il (Pg.147). Bayhaqi, Ahmad, Abu Dawood, Tirmidhi and Ibn Maajah have all reported similar narrations, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.101).

(2) Ibn Sa'd (Vol.5 Pg.144).

strength to reach our destination."

Rasulullaah ﷺ then called for all the remaining provisions. While some people brought only a handful of food, others managed to bring a little more. The most that anyone brought was a Saa of dates. After he had collected all the food together, Rasulullaah ﷺ stood up and made du'aa for some time. Thereafter, he summoned the army to come with their utensils and instructed them to take from the food in handfuls. After everyone had filled their utensils, the food was still as much as it had been. This made Rasulullaah ﷺ smile so widely that his teeth actually showed. He then said, **"I testify that there is none worthy of worship but Allaah and I testify that I am the Rasul of Allaah. When a person meets Allaah after believing in this, he will be screened against the fire of Jahannam on the Day of Qiyaamah."** (1)

In another narration, Hadhrat Abu Khunays Ghifaari رضي الله تعالى عنه reports that they were with Rasulullaah ﷺ on an expedition to Tihaamah and it was at a place called Usfaan that the Sahabah رضي الله تعالى عنهم approached Rasulullaah ﷺ... The narration continues like the one above without the part stating that Rasulullaah ﷺ smiled. Thereafter, it states that after Rasulullaah ﷺ gave the command to leave, it started raining and Rasulullaah ﷺ together with the Sahabah رضي الله تعالى عنهم dismounted and drank from the water of the skies. (2)

Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه both report that when the Sahabah رضي الله تعالى عنهم suffered extreme hunger during the expedition to Tabook, they approached Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Do permit us to slaughter the camels we use for drawing water so that we can have some food and oil." "You may do so," Rasulullaah ﷺ permitted. It was then that Hadhrat Umar رضي الله تعالى عنه intervened..." The rest of the narration is like the one above narrated by Hadhrat Abu Amrah رضي الله تعالى عنه. (3)

Hadhrat Salamah رضي الله تعالى عنه reports, "We were with Rasulullaah ﷺ in the Battle of Khaybar when he instructed us to gather all our provisions of dates together. Rasulullaah ﷺ then spread out a leather tablecloth, on which we spread the provisions out. I then calculated and studied the pile, finally estimating it to be the size of a sitting goat. We numbered fourteen hundred on that day and after we had all eaten, I again calculated and studied the pile and again estimated it to be the size of a sitting goat." The narration then continues to mention an incident of blessing in their water. (4) In another narration, Hadhrat Salamah رضي الله تعالى عنه says, "We then ate to our fill and also filled our satchels. (5)

(1) Ahmad. Nasa'ee has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114), as has Ibn Sa'd (Vol.1 Pg.180). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.148) from Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Jaabir رضي الله تعالى عنه, as have Muslim, Ahmad and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.113).

(2) Bazzaar and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114). Tabraani has reported a similar narration in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.303), as has Haakim, as quoted in *Isaabah* (Vol.4 Pg.53).

(3) Abu Nu'aym in his Dalaa'il (Pg.149). Muslim and others has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.114).

(4) Abu Ya'la.

(5) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.115).

Blessings in Food after Rasulullaah ﷺ Places his Hand over it While the trench was being Dug

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports that when Rasulullaah ﷺ was busy with the digging of the trench, the Sahabah رضي الله تعالى عنهم (as well as Rasulullaah ﷺ) had rocks tied to their bellies because of the extreme hunger they were suffering. Seeing this situation, Rasulullaah ﷺ asked, "Do you know of someone who can feed us a single meal?" When someone replied that they knew of such a person, Rasulullaah ﷺ said, "Since there is no alternative, come and lead us to him." When they went to the Sahabi رضي الله تعالى عنه's house, he happened to be out digging his portion of the trench. His wife sent a message to him saying, "Come quickly because Rasulullaah ﷺ has come to see us."

The Sahabi رضي الله تعالى عنه rushed back, saying, "May my parents be sacrificed for you (O Rasulullaah ﷺ)!" The Sahabi رضي الله تعالى عنه had a goat and a kid and he quickly went to (slaughter) the goat. Rasulullaah ﷺ however said to him, "What will the kid do then without the goat." The Sahabi رضي الله تعالى عنه then slaughtered the kid while his wife took some flour, kneaded it (into dough) and made some bread. When the pot was ready (with the meat), she made some *Thareed* in a bowl and then served it to Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم.

Rasulullaah ﷺ placed his finger into the food and said, "*Bismillaah*. O Allaah! Bless this food." He then bade the Sahabah رضي الله تعالى عنهم to eat and although they ate to their fill, they could eat only a third of the food, leaving the other two-thirds behind. Rasulullaah ﷺ then sent the ten Sahabah رضي الله تعالى عنهم with him away with the instruction to send another ten. They therefore left and when the next ten Sahabah رضي الله تعالى عنهم arrived they also ate to their fill. Rasulullaah ﷺ then got up and made du'aa for the man of the house, praying for him and his family to be blessed.

Rasulullaah ﷺ then left for the trench, saying to the Sahabah رضي الله تعالى عنهم, "Let us go to Salmaan." Hadhrat Salmaan رضي الله تعالى عنه had encountered a large boulder, which he had not the strength to shift. Rasulullaah ﷺ's instruction was, "Leave me to be the first to strike at it." Rasulullaah ﷺ then recited *"Bismillaah"* and struck the boulder, causing a third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Shaam!" Thereafter, Rasulullaah ﷺ struck the boulder a second time, causing another third of it to break off. To this, Rasulullaah ﷺ exclaimed, "Allaah Akbar! By the Rabb of the Kabah! The palaces of Persia!" It was then that the Munaafiqeen scoffed, **"We are busy digging a trench to safeguard ourselves, yet he is promising us the palaces of Persia and Rome!"** (1)

In the chapter discussing spending in the path of Allaah, the narration of Hadhrat Jaabir رضي الله تعالى عنه has already passed in which it is stated that Rasulullaah ﷺ fed all the Sahabah رضي الله تعالى عنهم digging the trench from a *Saa* of barley flour and a little goat. Although they numbered a thousand or close to a thousand, they all

(1) Tabraani, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100). Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

managed to eat to their fill, leaving the food as much as it had originally been.

Blessings in Food When not on Journey

Blessings in a plate of Thareed Served to Rasulullaah ﷺ

Hadhrat Samurah bin Jundub رضي الله تعالى عنه narrates that they were once with Rasulullaah ﷺ when a plate of *Thareed* was served. Rasulullaah ﷺ and all the Sahabah رضي الله تعالى عنهم there ate and continued eating until it was almost time for Zuhr. They ate in turns, a group eating and then standing up to allow others to eat after them. Someone then asked Hadhrat Samurah رضي الله تعالى عنه, "Was more food being served all the time?" Hadhrat Samurah رضي الله تعالى عنه replied, "Not from the earth, but definitely from the heavens." Another narration states that when someone asked whether more food was served, Hadhrat Samurah رضي الله تعالى عنه replied, "What then would be the extraordinary part? The only place from where more food was served was from there." He then pointed to the skies. (1)

Blessings in the Food that Rasulullaah ﷺ Prepared for the Men of Suffa

Hadhrat Waathila bin Asqa رضي الله تعالى عنه says, "I was one of the men of Suffa when Rasulullaah ﷺ once sent for some bread, which he broke into a dish. He then added some boiling water and fat to it. Thereafter, he started to stir the mixture and then mixed it vigorously before bringing the sides together to make it into a little heap. When this was done, he said, 'Go and bring me ten people, the tenth one being yourself.' When I had brought them, Rasulullaah ﷺ said, **'Eat, but ensure that you eat from beneath because blessings descend from the top.'** They all then ate until they were full." (2)

Hadhrat Waathila bin Asqa رضي الله تعالى عنه says, "I was one of the men of Suffa and when my other companions once complained to me about their severe hunger, they requested, 'O Waathila! Go to Rasulullaah ﷺ and ask him to please give us some food to eat.' I then approached Rasulullaah ﷺ saying, 'O Rasulullaah ﷺ! My companions are complaining of extreme hunger.' Rasulullaah ﷺ then asked Hadhrat Aa'isha رضي الله تعالى عنها whether she had any food with her. 'O Rasulullaah ﷺ!' she submitted, 'All I have are a few pieces of bread.' Rasulullaah ﷺ asked her to bring it and when she brought them along in a leather bag, Rasulullaah ﷺ sent for a plate. After emptying the bread in the plate, Rasulullaah ﷺ started making *Thareed* with his own hands. As he made it, the food started to increase until the entire plate was full.

Rasulullaah ﷺ then said, 'O Waathila! Go and bring me ten people; the tenth one being yourself.' I then went out and brought nine of them, the tenth one

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.112). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.153).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Ibn Maajah has reported the end of the narration.

being myself. Rasulullaah ﷺ said, 'Sit down and eat with the name of Allaah. **However, ensure that you eat from the sides and not from the top because blessings descend from the top.**' They all then ate until they were full. They then got up and left, with the plate as full as it had been.

Rasulullaah ﷺ then started mixing the *Thareed* by hand and again it increased until the plate was even more full. 'O Waathila!' Rasulullaah ﷺ said, 'Go and bring me another ten of your companions.' When I brought them, Rasulullaah ﷺ bade them to sit and they also ate to their fill. They then got up and left and Rasulullaah ﷺ instructed me to bring another ten. When I brought them, the same transpired. Rasulullaah ﷺ then asked, 'Are there any more people left?' When I informed Rasulullaah ﷺ that there were still ten people left, he asked me to bring them as well. When I brought them, Rasulullaah ﷺ bade them to sit and they also ate to their fill. They then got up and left, with the plate still as full as it had been. Thereafter, Rasulullaah ﷺ said, 'O Waathila! Now take this to Aa'isha.'"

Another similar narration states that the men of *Suffa* numbered twenty at the time. This narration mentions that some bread and milk was also served. (1)

Blessings in the Food that Hadhrat Faatima رضي الله تعالى عنها sent for her Father ﷺ

Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ had once not had anything to eat for several days. When the hunger became unbearable, he went around to the rooms of his wives, but found no food with any of them. He then went to Hadhrat Faatima رضي الله تعالى عنها and said, "Dear daughter! Have you anything for me to eat because I am very hungry." May my parents be sacrificed for you! I swear by Allaah that I have nothing." However, when Rasulullaah ﷺ had left, a neighbour of Hadhrat Faatima رضي الله تعالى عنها sent her two pieces of bread and a piece of meat. After receiving it from the neighbour, she placed the food in one of her platters, saying, "By Allaah! I shall give this to Rasulullaah ﷺ rather keeping it for myself and my family." This she said despite the fact that she and her family themselves were desperately in need of food.

She then sent Hadhrat Hasan رضي الله تعالى عنه and Hadhrat Husayn رضي الله تعالى عنه to call Rasulullaah ﷺ and when Rasulullaah ﷺ returned, she said, "May my parents be sacrificed for you! Allaah has sent something that I have reserved for you." "Bring it then, dear daughter," Rasulullaah ﷺ said. Hadhrat Faatima رضي الله تعالى عنها herself narrates further. She says, "When I then brought the platter and uncovered it, I found that it was filled with bread and meat. I was stunned to see this and immediately realised that this was blessings from Allaah. I then praised Allaah and sent salutations to His Rasool ﷺ. I then placed it before Rasulullaah ﷺ and when he saw it, he praised Allaah and asked, 'Where did you get this from, dear daughter?' 'Dear father,' I replied, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.' **Rasulullaah**

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.8 Pg.305). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.150).

ﷺ then again praised Allaah saying, 'Dearest daughter! All praise belongs to Allaah Who had made you like the leader of all the women of the Bani Israa'eel (Hadhrat Maryam رضي الله تعالى عنها) because whenever she was questioned about the sustenance Allaah provided for her, she would respond by saying, 'It is from Allaah because Allaah provides for whomsoever He wills without counting.'

'Rasulullaah ﷺ then sent for Ali رضي الله تعالى عنه and together with him, Ali رضي الله تعالى عنه, myself, Hasan رضي الله تعالى عنه, Husayn رضي الله تعالى عنه and all the wives and household of Rasulullaah ﷺ ate to their fill. The platter still remained as full as it had been and Rasulullaah ﷺ told me to give it to all the neighbours. Allaah had indeed placed blessings and abundant goodness in the food." (1)

In the chapter discussing the Da'wah that Rasulullaah ﷺ gave to the Banu Haashim, Hadhrat Ali رضي الله تعالى عنه relates, "They were close to forty people and Rasulullaah ﷺ served them food equal to just a *Mudd*. Although they all ate to their fill, they left as much food as there had been. Rasulullaah ﷺ then gave them to drink from a container and although they all drank to their fill, they left as much drink as there had been. This was done for three consecutive days, after which Rasulullaah ﷺ invited them to believe in Allaah."

In the chapter discussing the hardships that the Sahabah رضي الله تعالى عنهم endured, such several incidents of the men of *Suffa* have been recounted, as reported by Hadhrat Abu Hurayrah رضي الله تعالى عنه and others. In the chapters discussing hosting guests and spending in the path of Allaah, other incidents have been related, depicting the blessings in the food that people like Hadhrat Abu Talha رضي الله تعالى عنه and Hadhrat Abu Bakr رضي الله تعالى عنه served to their guests. The incident of the marriage of Hadhrat Zaynab رضي الله تعالى عنها also showed great blessings in food.

Blessings in Seeds and Fruit

Blessings in Butter and Barley in the Story of Hadhrat Ummu Shareek رضي الله تعالى عنها

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a lady from the Dows tribe called Hadhrat Ummu Shareek رضي الله تعالى عنها became a Muslim in Ramadhaan... The narration then goes on to describe her migration, how a Jew accompanied her and how he refused to give her any water to drink until she became a Jew. She then fell asleep and saw someone giving her something to drink in her dream. As a result, her thirst was quenched when she awoke. When she reported the incident to Rasulullaah ﷺ, he proposed for her hand in marriage, but, considering herself inadequate (as a spouse for Rasulullaah ﷺ), she declined saying, "Rather marry me to whomsoever you please." Rasulullaah ﷺ then married her to Hadhrat Zaid رضي الله تعالى عنه and instructed that she be given thirty Saa of barley. Rasulullaah ﷺ then instructed the couple to eat from it but never to weigh it.

Hadhrat Ummu Shareek رضي الله تعالى عنها had a little container of butter which she had intended to give Rasulullaah ﷺ as a gift. She instructed her maidservant to

(1) Abu Ya'la, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.360).

take it to Rasulullaah ﷺ and after she had emptied it (into Rasulullaah ﷺ's container), Rasulullaah ﷺ told her that when taking it back, she should hang it up without tying the mouth. When Hadhrat Ummu Shareek رضي الله تعالى عنها arrived and found the bag full (of butter), she asked her servant, "Did I not instruct you to take this to Rasulullaah ﷺ?" "But I did," replied the servant. When the incident was reported to Rasulullaah ﷺ, he instructed them never to tie the mouth. The bag then continued giving butter until Hadhrat Ummu Shareek رضي الله تعالى عنها (mistakenly) tied the mouth one day (because of which the butter also finished). When (after a long time) the people weighed the barley, the discovered that it still weighed thirty *Saa*, meaning that it had not depleted in the least (despite being used for many years).(1)

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Ummu Shareek Dowsiyyah رضي الله تعالى عنها migrated, she met up with a Jew (and his wife) on the road. She had been fasting but the Jew warned his wife that if she gave Hadhrat Ummu Shareek رضي الله تعالى عنها anything to drink, he would chastise her most severely. Hadhrat Ummu Shareek رضي الله تعالى عنها therefore spent the night thirsty. It was towards the end of the night that she found a bucket (of water) and a bag upon her chest, from which she drank. When she then awakened the Jewish couple to continue the journey by night, the Jew noted, "I hear the voice of a woman who had had something to drink." "By Allaah!" Hadhrat Ummu Shareek رضي الله تعالى عنها remarked, "It was not your wife who gave me a drink." Hadhrat Ummu Shareek رضي الله تعالى عنها had with her a little container of butter... The narration then continues to describe the blessings in the butter. (2)

Blessings in half a Wasaq of Barley that Rasulullaah ﷺ gave Someone

Hadhrat Jaabir رضي الله تعالى عنه reports that a man once approached Rasulullaah ﷺ to ask for some food. Rasulullaah ﷺ gave him half a *Wasaq* of barley from which the man, his wife and his servant ate for a long period of time until they eventually weighed it (after which it came to an end). Rasulullaah ﷺ said to them, **"Had you not weighed it, it would have lasted for as long as you continued to eat from it."** (3)

Blessings in the Barley that Rasulullaah ﷺ gave to Hadhrat Naufal bin Haarith رضي الله تعالى عنه

Hadhrat Naufal bin Haarith bin Abdul Muttalib رضي الله تعالى عنه narrates, "When I requested Rasulullaah ﷺ for assistance in getting married, Rasulullaah ﷺ got me married but when he looked for something to give me, he could find nothing. Rasulullaah ﷺ then deputed Abu Raafi رضي الله تعالى عنه and Abu Ayyoob رضي الله تعالى عنه to pawn his armour with a Jew for thirty *Saa* of barley. Rasulullaah ﷺ handed the barley over to me and **after eating from it for half a year, we decided**

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).
(2) Ibn Sa'd (Vol.8 Pg.157).
(3) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

to weigh it. When we did so, we found that it was as much as it had been when we brought it. Upon mentioning it to Rasulullaah ﷺ, he remarked, 'Had you not weighed it, you would have eaten from it for as long as you lived.'"[1]

The Blessings in Some Barley left in Hadhrat Aa'isha رضي الله تعالى عنها's Shelf after the Demise of Rasulullaah ﷺ

Hadhrat Aa'isha رضي الله تعالى عنها says, "When Rasulullaah ﷺ passed away, I had nothing to eat apart from some barley stored on a shelf of mine. I continued eating from it for a very long time until I weighed it one day. It was only then that it came to an end." [2]

Blessings in the Dates that Hadhrat Jaabir رضي الله تعالى عنه's father Left because of a Du'aa that Rasulullaah ﷺ made

Hadhrat Jaabir رضي الله تعالى عنه states, "Because my father had many debts when he passed away, I approached Rasulullaah ﷺ saying, 'My father had left some debts for me to settle, but I have nothing apart from the produce that his orchard yields. This is however not enough to remove the years of debts due. Please come with me so that the creditors do not treat me too harshly." Rasulullaah ﷺ (accompanied him and) walked around one of the heaps of dates and made du'aa. He then walked around another heap and made du'aa. Rasulullaah ﷺ then told the creditors to take what was due to them and he paid them all off in full. Despite giving them, there was still as much left over as had been given to them all. [3]

Another narration states that Hadhrat Jaabir رضي الله تعالى عنه said, "Rasulullaah ﷺ sat on the heap and told me to call the creditors. Rasulullaah ﷺ then continued weighing (and giving the creditors) until Allaah تبارك وتعالى settled my father's debts. By Allaah! I was prepared to have all my father's debts settled even if it meant that I would not have a single date to take back to my sisters. **However, Allaah kept the entire heap of dates so intact that when I looked at the heap Rasulullaah ﷺ was sitting on, it seemed as if not even a single date had been reduced from it."** [4]

Blessings in Dates as the Trench was being Dug

The daughter of Hadhrat Basheer bin Sa'd رضي الله تعالى عنه who was also the sister of Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه reports, "(My mother) Amrah bint Rawaaha رضي الله تعالى عنها once called for me and placed a handful of dates in my garment saying,

(1) Haakim (Vol.3 Pg.246). Bayhaqi has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

(2) Bukhaari, Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.165).

(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116). Ibn Sa'd (Vol.3 Pg.563) has reported a similar narration.

(4) Abu Nu'aym in his Dalaa'il (Pg.156).

'Dear daughter! Take this lunch to your father and uncle Abdullaah bin Rawaaha رضي الله تعالى عنه.' While looking for my father and uncle, I happened to pass by Rasulullaah ﷺ, who asked, 'Come here, dear daughter. What is that with you?' I replied by saying, 'O Rasulullaah ﷺ! These are some dates that my mother has sent as lunch for my father Basheer bin Sa'd and my uncle Abdullaah bin Rawaaha.'

Rasulullaah ﷺ then asked me for them and when I poured them out into his hands, they barely filled them. Rasulullaah ﷺ then asked for a cloth, spread it out and then threw the dates on it, causing them to scatter about. He then said to someone who was with him, **'Announce to all the people digging the trench that they should come for lunch.'** When everyone had gathered by Rasulullaah ﷺ and started eating from the dates, they started to multiply so much that when everyone had left, the dates were still falling off the sides of the cloth." (1)

Blessings in Seven Dates during the Expedition to Tabook

Hadhrat Irbaadh رضي الله تعالى عنه relates, "Whether at home or on journey, I always stood guard at Rasulullaah ﷺ's door. We were at Tabook one night when we had to leave on some emergency and by the time we returned, Rasulullaah ﷺ and the others with him had already eaten supper. Rasulullaah ﷺ asked us where we had been all night and when I informed him, Ju'aal bin Suraaqa رضي الله تعالى عنه and Abdullaah bin Mughaffal Muzani رضي الله تعالى عنه also arrived. The three of us were extremely hungry, so Rasulullaah ﷺ went to Hadhrat Ummu Salamah رضي الله تعالى عنها's tent to look for something for us to eat. When he found nothing there, he called for Bilaal رضي الله تعالى عنه and asked him whether he had anything. When Bilaal رضي الله تعالى عنه shook a leather bag, he managed to gather seven dates.

Rasulullaah ﷺ placed the dates in a plate, placed his hand over it and recited *Bismillaah*. He then said, 'Eat with the name of Allaah.' As we ate, I counted each one I ate and kept the stone in my other hand. In this manner, **I counted a total of fifty four dates. My two companions did as I did, eating fifty dates each. When we had stopped eating, all seven dates were still there.** Rasulullaah ﷺ then told Bilaal رضي الله تعالى عنه to return the dates to the bag.

The following day, Rasulullaah ﷺ again placed the dates in a plate and said, 'Eat with the name of Allaah.' This time we were ten people and again we all ate to our fill. When we had finished, the same seven dates still remained as they had been. Rasulullaah ﷺ then said, 'Had I not been shy before my Rabb تبارك وتعالى, we would have eaten from these same dates until we all returned to Madinah.' When we returned to Madinah, a child from Madinah came up to Rasulullaah ﷺ. Rasulullaah ﷺ gave him the dates and he went away sucking on them." (2)

(1) Abu Nu'aym in his Dalaa'il (Pg.180). Ibn Is'haaq has reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.116).

(2) Ibn Asaakir, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.118).

Blessings in the Bag of Provisions that Rasulullaah ﷺ gave to Hadhrat Abu Hurayrah رضي الله تعالى عنه

Hadhrat Abu Hurayrah رضي الله تعالى عنه says, "**There were three such calamities that afflicted me as a Muslim,** the magnitude of which I had never experienced before. **(The first is) The demise of Rasulullaah** ﷺ when I was still an inadequate companion of his, **(the second is) the assassination of Uthmaan** رضي الله تعالى عنه and **(the third is) the bag to carry provisions for a journey.**" "What was the bag to carry provisions, O Abu Hurayrah رضي الله تعالى عنه?" someone asked.

Hadhrat Abu Hurayrah رضي الله تعالى عنه explained, "We were once with Rasulullaah ﷺ on a journey when Rasulullaah ﷺ asked me whether I had anything with me. 'I have some dates in my bag of provisions,' I replied. 'Bring them here,' Rasulullaah ﷺ said. When I removed the dates from the bag and gave them to him, Rasulullaah ﷺ touched them and made du'aa. He then instructed me **to call ten people** and when I did, they all ate (from the dates) until they were full. **Thereafter, another ten came** and ate to their fill. In this manner, the entire army ate and the same number of dates remained in my bag.

Rasulullaah ﷺ then said, 'O Abu Hurayrah! Whenever you want to take any dates from the bag, put your hand in and take some but never overturn it.' I then continued eating from the bag throughout the lifetime of Rasulullaah ﷺ, the lifetime of Abu Bakr رضي الله تعالى عنه, the lifetime of Umar رضي الله تعالى عنه and the lifetime of Uthmaan رضي الله تعالى عنه. However, when Uthmaan رضي الله تعالى عنه was martyred, everything I had was stolen, including the bag of provisions. Should I not tell you how much I ate from it? I **ate more than two W*asaq* (approximately 384 kg) from it.**" [1]

Blessings in Hadhrat Anas رضي الله تعالى عنه's Produce by Virtue of Rasulullaah ﷺ's Du'aa

Hadhrat Anas رضي الله تعالى عنه says, "My mother once took me before Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Please make du'aa for this little servant of yours.' Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him an abundance in wealth and children, give him a long life and forgive his sins.' I have already buried two less than a hundred of my children or two more than a hundred of them and the fruit from my orchards are plucked twice a year. I have lived long enough to fill my heart[2] and I am now looking forward to the fourth du'aa (for my sins to be forgiven)." [3]

In another narration, Hadhrat Anas رضي الله تعالى عنه says, "(My mother) Ummu Sulaym رضي الله تعالى عنها once said, 'O Rasulullaah ﷺ! Make du'aa for Anas.' Rasulullaah ﷺ therefore prayed, 'O Allaah! Increase his wealth and children and bless him in them.' **Therefore, not counting my grandchildren, I have already buried a hundred and twenty five of my children and my orchards bear fruit twice a**

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.117). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.155), as has Tirmidhi.

(2) Hadhrat Anas رضي الله تعالى عنه passed away in Basrah in 93 A.H. at the age of 103.

(3) Ibn Sa'd (Vol.7 Pg.19).

year, whereas there are no orchards in the area that bear fruit twice a year." (1)

Blessings in Milk and Butter

Blessings in the Butter of Hadhrat Ummu Maalik Bahziyyah رضي الله تعالى عنها from the Ansaar

Hadhrat Jaabir رضي الله تعالى عنه reports that Hadhrat Ummu Maalik Bahziyyah رضي الله تعالى عنها used to give Rasulullaah ﷺ butter in a little bag that she had. When her sons once asked her for some gravy to eat, she went to the bag in which she gave Rasulullaah ﷺ the butter and (although it was previously emptied) she found butter inside. The bag then continued to give butter to make gravy for her sons until she squeezed it one day (upon which the butter finished). She then went to Rasulullaah ﷺ (and reported the incident, after which) he asked, "Did you squeeze it?" When she confirmed that she did, Rasulullaah ﷺ remarked, "Had you left it alone (without squeezing), it would have given you butter forever." (2)

Hadhrat Ummu Maalik رضي الله تعالى عنها narrates that she once brought a little bag of butter as a gift for Rasulullaah ﷺ. By Rasulullaah ﷺ's instruction, Hadhrat Bilaal رضي الله تعالى عنه squeezed out the butter (into some container) and then returned the bag to Hadhrat Ummu Maalik رضي الله تعالى عنها. however, when she returned home, she discovered that the bag was still full. She therefore returned to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Has some revelation descended concerning me?" "Why do you ask, O Ummu Maalik?" Rasulullaah ﷺ questioned. "Why then did you return my gift?" was her response.

Rasulullaah ﷺ then sent for Hadhrat Bilaal رضي الله تعالى عنه and asked him about it. Hadhrat Bilaal رضي الله تعالى عنه replied, "I swear by the Being Who sent you with the truth that I squeezed the bag until I started feeling ashamed to squeeze any more." Rasulullaah ﷺ then said, "Congratulations to you, O Ummu Maalik! Allaah has given your reward in advance." **Rasulullaah ﷺ then taught her to recite ('Subhaanallaah'), ('Al Hamdulillaah') and ('Allaahu Akbar') ten times each after every salaah.** (3)

Blessings in the Butter of Hadhrat Ummu Aws رضي الله تعالى عنها

Hadhrat Ummu Aws Bahziyyah رضي الله تعالى عنها narrates that she once made some butter, poured it into a little bag and then gave the butter as a gift to Rasulullaah ﷺ. Rasulullaah ﷺ accepted the gift, took out the butter (into his container), made du'aa for Allaah to bless her and then returned the bag to her. Hadhrat Ummu Aws رضي الله تعالى عنها saw that the bag was still full and thought that Rasulullaah ﷺ did not accept her gift. She therefore returned shrieking to Rasulullaah ﷺ. Rasulullaah ﷺ however told the Sahabah رضي الله تعالى عنهم to explain to her what had

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.9).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(3) Tabraani. Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.204), as have Ibn Abi Aasim and Muslim, as quoted in *Isaabah* (Vol.4 Pg.494).

happened (after which she understood). She then continued eating from the bag throughout the lifetime of Nabi ﷺ, throughout the Khilaafah of Hadhrat Abu Bakr رضي الله تعالى عنه, throughout the Khilaafah of Hadhrat Umar رضي الله تعالى عنه, throughout the Khilaafah of Hadhrat Uthmaan رضي الله تعالى عنه and until the time when there arose a dispute between Hadhrat Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه.(1)

Blessings in the Butter of Hadhrat Ummu Sulaym رضي الله تعالى عنها

Hadhrat Anas رضي الله تعالى عنه reports that his mother (Hadhrat Ummu Sulaym رضي الله تعالى عنها) had a goat (which she milked) and she collected all the butter from the goat's milk in a little bag. When the bag was full, she sent it with a girl in her care to Rasulullaah ﷺ, saying, "Dear daughter! Take this bag to Rasulullaah ﷺ, so that he may use it to make his gravy." The girl took it to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Here is some butter that Ummu Sulaym has sent for you." Rasulullaah ﷺ gave the Sahabah رضي الله تعالى عنهم the instruction to empty the bag out (into one of his containers) and when this was done, the bag was returned to the girl.

Hadhrat Ummu Sulaym رضي الله تعالى عنها was inside her room when the girl returned and hung the bag onto a nail. When Hadhrat Ummu Sulaym رضي الله تعالى عنها came out, she saw the bag so full of butter that it was actually dripping out. "Dear daughter!" Hadhrat Ummu Sulaym رضي الله تعالى عنها called out, "Did I not tell you to take this to Rasulullaah ﷺ?" The girl replied by saying, "But I have done so. You may go and ask Rasulullaah ﷺ if you do not believe me."

Hadhrat Ummu Sulaym رضي الله تعالى عنها then went with the girl to Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! I had sent her with a bag full of butter for you." "She did come with it," Rasulullaah ﷺ replied. Hadhrat Ummu Sulaym رضي الله تعالى عنها then exclaimed, "I swear by the Being Who sent you with the truth and with the true religion that the bag is still so full of butter that it is actually dripping!" To this, Rasulullaah ﷺ remarked, "O Ummu Sulaym! Are you surprised that Allaah could feed you as you had fed His Nabi? Eat from it and feed others as well."

Hadhrat Ummu Sulaym رضي الله تعالى عنها says, "I then returned home and distributed the butter in a large jug and in several other containers, leaving some in the bag. This was sufficient for us to make gravy for a month or two." (2)

Blessings in the Butter of Hadhrat Ummu Shareek رضي الله تعالى عنها

Hadhrat Ummu Shareek رضي الله تعالى عنها reports that she had with her a little bag in which she gave Rasulullaah ﷺ some butter as a gift. One day when her

(1) Tabraani, Ibn Mandah and Ibn Sakan, as quoted in *Isaabah* (Vol.4 Pg.431). Haythami (Vol.8 Pg.310) has commented on the chain of narrators. Bayhaqi has reported a similar narration in greater detail, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.104).

(2) Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.103). Tabraani and Abu Ya'la have reported a similar narration but Haythami (Vol.8 Pg.309) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.203) and Haafidh has commented on the narration in his *Isaabah* (Vol.4 Pg.320).

children asked her for some butter and she had none, she went to the bag to have a look and was surprised to see that butter was flowing from it. She poured out some for them and the family then ate from it for a long while afterwards. It was only when she one day went to see how much remained and poured all out that it finished. When she reported this to Rasulullaah ﷺ, he remarked, "Did you turn it upside down? Had you not done this, it would have lasted you a very long time." (1)

Another narration from Hadhrat Yahya bin Sa'eed states that Hadhrat Ummu Shareek رضي الله تعالى عنها used to lend her little bag to whoever came to her. When a man once approached here to sell it to him, she told him that there was now nothing left in it. She then blew into it and left it in the sun (so that all the remnants could melt and be extracted) when she was astonished to see that it was again full of butter. People therefore referred to Hadhrat Ummu Shareek رضي الله تعالى عنها 's bag of butter as one of the signs of Allaah. (2)

Other narrations about Hadhrat Ummu Shareek رضي الله تعالى عنها have already been quoted above.

Blessings in the Butter of Hadhrat Hamzah bin Amr Aslami رضي الله تعالى عنه

Hadhrat Hamzah bin Amr رضي الله تعالى عنه relates, "Rasulullaah ﷺ's companions took turns in preparing food for his other companions and someone different would bring the food each night. When my turn came one night, I prepared the food but neglected to close the mouth of the bag that contained the butter. As I was about to take the food to Rasulullaah ﷺ, the bag fell and all the butter spilled out. 'Did Rasulullaah ﷺ's food have to spill by my hands?' I lamented. (When I took the food) Rasulullaah ﷺ called me to also partake, but I refused saying, 'I really wouldn't manage to eat, O Rasulullaah ﷺ (because the food was too little).' When I returned home, I was shocked to hear the bag making the sound of droplets filling. 'Stop!' I said, 'Whatever was left over has already spilled out.' However, when I went over to have a look, I discovered that the bag was filled to its chest. I then took it to Rasulullaah ﷺ and informed him about it, to which he remarked, 'Had you left it as is, it would have filled to its mouth, after which you could have closed it.'" (3)

Another narration has already passed concerning the expedition to Tabook in which Rasulullaah ﷺ said to him, "Had you left it as is, the entire valley would have been flowing with butter."

Hadhrat Hamzah bin Amr رضي الله تعالى عنه relates, "When Rasulullaah ﷺ left for the expedition to Tabook, I was in charge of the bag containing the butter. When I once looked at the bag as I prepared Rasulullaah ﷺ's food, I noticed that there was very little butter in it. I then placed the bag in the sun and fell asleep. I was later awakened by the sound of liquid filling in the bag and when I got up, I

(1) Ibn Sa'd (Vol.8 Pg.157).
(2) Ibn Sa'd (Vol.8 Pg.157).
(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.8 Pg.310).

grabbed the bag by its head. (Seeing me) Rasulullaah ﷺ remarked, "Had you left it, the entire valley would have been flowing with butter." (1)

Blessings in the Goat of Hadhrat Khabbaab bin Arat رضي الله تعالى عنه after Rasulullaah ﷺ had Milked her

Hadhrat Khabbaab bin Arat رضي الله تعالى عنه's daughter reports, "When my father left on an expedition, he left us nothing apart from a goat. His instruction was that whenever we needed to have it milked, we should take it to the men of Suffa. When we then took it to them, we found Rasulullaah ﷺ sitting there. Rasulullaah ﷺ took the goat, fastened her and then started to milk her. 'Bring me the largest utensil you have,' Rasulullaah ﷺ asked. I went home and the largest I could find was the utensil in which we kneaded dough. When I brought it to Rasulullaah ﷺ, he milked the goat until he had filled the utensil. He then said to us, **'Take this milk, drink from it and give it to your neighbours to drink as well. Bring her to me whenever you wish to milk her."**

We then continued taking the goat to Rasulullaah ﷺ and until my father returned, we had plenty of milk. When my father returned and tied her up to milk her, she gave only that amount of milk as she had been giving previously. 'You have ruined our goat!' my mother remarked. 'What do you mean?' my father asked. My mother explained, 'We used to fill this utensil with milk.' 'Who was doing the milking?' my father enquired. When my mother informed him that Rasulullaah ﷺ did the milking, my father remarked, 'Are you equating me with Rasulullaah ﷺ? By Allaah! His hands are much more blessed than mine.'" (2)

In the chapter discussing the difficulties that the Sahabah رضي الله تعالى عنهم bore, the narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه has passed concerning the great blessings in milk. The narration of Hadhrat Ali رضي الله تعالى عنه in the chapter of Da'wah also discusses the same.

Blessings in Meat

Blessings in the Meat of Hadhrat Mas'ood bin Khaalid رضي الله تعالى عنه

Hadhrat Mas'ood bin Khaalid رضي الله تعالى عنه says, "I once sent a goat to Rasulullaah ﷺ and then had to leave to do something. Rasulullaah ﷺ sent a portion of the meat back to my family and when I returned to (my wife) Ummu Khunaas رضي الله تعالى عنها, I found some meat with them. 'O Ummu Khunaas!' I asked, 'What meat is this?' She replied by saying, 'Your friend Rasulullaah ﷺ has sent back a piece of the meat from the goat you sent to him.' 'Then why do you not feed it to your family?' I asked. 'I have already fed them,' she replied, 'This is what was left over.' This surprised me because sometimes even one or two goats are not sufficient for them." (3)

(1) Abu Nu'aym in his Dalaa'il (Pg.155).
(2) Ibn Sa'd (Vol.8 Pg.291).
(3) Tabraani. Haythami (Vol.8 Pg.310) has commented on the chain of narrators.

Blessings in the meat of Hadhrat Khaalid bin Abdul Uzza رضي الله تعالى عنه

Hadhrat Khaalid bin Abdul Uzza رضي الله تعالى عنه once slaughtered a goat and sent it to Rasulullaah ﷺ. Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم with him ate it and then sent what was left over back to Hadhrat Khaalid رضي الله تعالى عنه. Although Hadhrat Khaalid رضي الله تعالى عنه had a very large family, they all managed to eat from it and still have left-overs. (1)

Sustenance from Unexpected Sources

Rasulullaah ﷺ Receives Food from the Heavens

Hadhrat Salamah bin Nufayl رضي الله تعالى عنه reports that he once asked Rasulullaah ﷺ whether he received food from the heavens. When Rasulullaah ﷺ replied that he did, Hadhrat Salamah رضي الله تعالى عنه asked, **"Does anything stay over from it?" "Yes," Rasulullaah ﷺ replied. "Then what happens to it?" I asked further. "It is then lifted back to the heavens,"** came the reply. (2)

Hadhrat Salamah bin Nufayl Sakooni رضي الله تعالى عنه reports that one day while they, the Sahabah رضي الله تعالى عنهم, were sitting with Rasulullaah ﷺ, a man arrived and asked, "O Nabi of Allaah ﷺ! Is food brought to you from the heavens" Rasulullaah ﷺ replied, "Food is brought to me in a steaming pot." "Is any food left over afterwards?" the man questioned further. When Rasulullaah ﷺ replied in the affirmative, the man asked, "Then what happens to it?". "It is then lifted back to the heavens," Rasulullaah ﷺ replied. Rasulullaah ﷺ then continued to say, "It has been revealed to me that I shall be remaining with you for only a short while and that after me, you people will also remain alive for a short while. However, you will live until a time arrives when (because of the strife to be witnessed) you will ask, 'How much longer (are we to live)?' **You will then fragment into many groups and start destroying each other. There will be plenty of deaths before Qiyaamah, after which will follow several years of earthquakes."** (3)

Another narration states that someone asked Rasulullaah ﷺ whether he received food from Jannah. (4)

The Sahabah رضي الله تعالى عنهم are Sustained by a Gigantic Sea Creature after Suffering Extreme Hunger

In a lengthy narration reported by Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه, he says, "When the men complained of their extreme hunger to Rasulullaah ﷺ, he said, 'Allaah shall certainly provide some food for you.' When we reached the sea shore, a massive wave threw a large creature out. We made a fire beside it, cooked some of it and roasted part of it. We then ate until we could eat no more."

(1) Ya'qoob bin Sufyaan, Hasan bin Sufyaan and Nasa'ee, as quoted in *Isaabah* (Vol.1 Pg.409).
(2) Ibn Sa'd (Vol.7 Pg.428).
(3) Haakim (Vol.4 Pg.447).
(4) *Isaabah* (Vol.2 Pg.68).

Hadhrat Jaabir رضي الله تعالى عنه then named five other Sahabah رضي الله تعالى عنهم and stated that the five of them together with himself went into the eye socket of the creature and none was even able to see them until they emerged. They then took a rib of the creature and stood it up like a bow. Thereafter, they selected the tallest person sitting upon the largest camel and the biggest carriage and the man was able to pass beneath the rib without even lowering his head. (1)

Hadhrat Jaabir رضي الله تعالى عنه also reports, "Rasulullaah صلى الله عليه وسلم once dispatched a regiment of three hundred men under the command of Abu Ubaydah bin Jarraah رضي الله تعالى عنه. I was amongst the men and we were sent to a coastal area. We were still travelling when our provisions came to an end. Abu Ubaydah رضي الله تعالى عنه instructed us to gather together all that was left of the provisions and when it was done, it amounted to only two satchels of dates. He rationed it to us little by little until it was almost finished and **we then received only a single date each (for the day)."** "Of what use was a single date," one of the narrators asked Hadhrat Jaabir رضي الله تعالى عنه. Hadhrat Jaabir رضي الله تعالى عنه replied, "When the rations were finished, we missed even that single date." Hadhrat Jaabir رضي الله تعالى عنه then continued the story saying, "We then reached the sea shore, where we were surprised to see a fish (lying on the ground which was) the size of a hill. **The army then ate from this fish for eighteen days.** Abu Ubaydah رضي الله تعالى عنه then had two of the ribs placed upright, had a carriage strapped to a camel and then passed the camel and carriage beneath the ribs. The camel passed through without touching the ribs."(2)

In another narration, Hadhrat Jaabir رضي الله تعالى عنه states, "Rasulullaah صلى الله عليه وسلم dispatched three hundred of us under the command of Abu Ubaydah bin Jarraah رضي الله تعالى عنه to ambush one of the Quraysh's caravans. (When our provisions ran out) We started to suffer such extreme hunger that we resorted to eating leaves. It was for this reason that this army was known as the Army of Leaves. Someone then slaughtered three camels (to feed the army), after which he slaughtered another three and then another three until Abu Ubaydah رضي الله تعالى عنه stopped him (because it was depriving them of transport). It was then that the sea threw out a fish called *Ambar*, from which we ate for half a month and from which we even derived oil. This eventually restored our strength..." The narration then goes on to mention the incident of the fish's ribs.(3)

In yet another narration, Hadhrat Jaabir رضي الله تعالى عنه says, "Rasulullaah صلى الله عليه وسلم dispatched us under the command of Abu Ubaydah bin Jarraah رضي الله تعالى عنه to intercept a caravan belonging to the Quraysh. Rasulullaah صلى الله عليه وسلم gave us a bag of dates as the journey's provisions because he had nothing else to give us. Abu Ubaydah رضي الله تعالى عنه would therefore give us a daily ration of one date each." When someone asked Hadhrat Jaabir رضي الله تعالى عنه how they managed with one date, he replied, "We would

(1) Muslim (Vol.2 Pg.418).

(2) Maalik (Pg.371). Bukhaari and Muslim have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276).

(3) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.214).

suck on it like a child does and then drink water. It would then suffice for us throughout the day and night. We then also used our staffs to knock leaves off trees, which we would then wet and eat.

When we arrived on the sea shore, we saw something resembling a gigantic dune. When we observed closely, we realised that it was actually a fish called *Anbar*. Abu Ubaydah رضي الله تعالى عنه's initial reaction was to say that it was carrion, but he then changed his mind and said, 'No! We are the envoys of Rasulullaah ﷺ, we are out in the path of Allaah and have reached the point of desperation. You may therefore eat.'

Although we numbered three hundred, we lived off the fish for a month until we even started to put on weight. We used large containers to scoop up oil from its eye sockets and would cut off from it pieces of meat as large as bulls. Abu Ubaydah رضي الله تعالى عنه once took thirteen men and seated them in the eye socket. He also took one of its ribs, stood it erect and then passed beneath it the tallest man, seated on a carriage on the largest camel. We took large chunks of meat with us as provisions for our journey and when we arrived in Madinah, we reported the incident to Rasulullaah ﷺ. Rasulullaah ﷺ remarked, 'It was your sustenance that Allaah had taken out for you (from the ocean). Do you have any of it with you to give us to eat?' We then sent some for Rasulullaah ﷺ and he ate it." (1)

A Sahabi رضي الله تعالى عنه and his Wife are Sustained from a Source they Never Expected

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that a Sahabi رضي الله تعالى عنه once came home but when he saw the great hunger his family was experiencing, he (was unable to bear it and) left and went outdoors. Seeing this, is wife went to the grindstone and set it up and then went to the oven and lit it. She then made du'aa saying, "O Allaah! Provide for us." When she then looked, she saw that the mixing bowl was full of dough and when she had a look at the oven, she saw that it was full of bread. Her husband returned and asked, "Did you receive anything after I had left?" "Yes," she replied, "from our Rabb." He then went to the grindstone and lifted it (because of which it stopped grinding and producing flour). When the incident was reported to Rasulullaah ﷺ, he remarked, "Had he not lifted it, it would have continued grinding until the Day of Qiyaamah." (2)

Another narration states that his wife's du'aa was: "O Allaah! Provide for us what we can grind, knead and make into bread. The bowl then suddenly filled with bread, the grindstone started to grind and the oven was full of roasted grains. Her husband returned and asked, "Do you have anything (to eat)?" "Allaah has provided sustenance for us," she replied. He then lifted the grindstone and swept

(1) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Muslim, Abu Dawood and Abu Zubayr have reported a similar narration, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.276). Ibn Sa'd (Vol.3 Pg.411) has reported a similar narration in brief, as has Tabraani, as quoted in *Kanzul Ummaal* (Vol.8 Pg.52).

(2) Ahmad.

what was around it (causing it to stop grinding). Rasulullaah ﷺ said about this, "Had you left it, it would have continued grinding until the Day of Qiyaamah."(1)

Hadhrat Abu Hurayrah رضي الله تعالى عنه also reports that when a very poor man from the Ansaar once left home, his wife said, **"If I start to turn my grindstone and place some palm fronds in my oven, my neighbours will hear the grindstone and see the smoke and think that we have some food whereas we have nothing but extreme hunger."** She then lit the oven and stood by the grindstone and started to grind. When her husband returned and heard the grindstone grinding, he asked, "What are you grinding?" She then stood up to open the door for him and informed him about what she had been doing. However, when the two entered the room, they found the grindstone turning and flour pouring from it. Every utensil in their house was filled with flour. She then went to the oven, with her husband in trail and found it full of bread.

When the incident was reported to Rasulullaah ﷺ, he asked, "What then happened to the grindstone?" The husband replied, "I lifted it up and shook it out." Rasulullaah ﷺ then remarked, "Had you left it, it would have continued grinding throughout my life." It is also reported that Rasulullaah ﷺ said, "It would have continued grinding throughout your lives." (2)

Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and a Bedouin Family Receive Sustenance from an Unexpected Source

Hadhrat Abu Bakr رضي الله تعالى عنه says, "I once left Makkah with Rasulullaah ﷺ and we travelled until we reached the locality of an Arab tribe. Rasulullaah ﷺ saw a house that was detached from the rest and headed towards it. When we dismounted our animals, we found that there was none but a woman there. 'O servant of Allaah!' she said, 'I am a lone woman with none living with me. You two had rather go to the chief of the tribe if you wish to be hosted.' Rasulullaah ﷺ however gave her no reply.

It was already evening and just then her son arrived with her goats (from grazing). 'Dear son!' she said, 'Take this goat and a knife to those two men and tell them that your mother wants them to slaughter the goat, eat from it and send some for us to eat.' When the boy came to Rasulullaah ﷺ, he said, 'Take this knife back and fetch me a bowl.' The boy said, 'This goat stays away from the grazing ground and therefore has no milk.' 'Go on (and fetch the bowl),' Rasulullaah ﷺ bade the boy. When the boy brought the bowl, Rasulullaah ﷺ placed his hand on the goat's teats and milked her until the bowl was full. Rasulullaah ﷺ then instructed the boy to take the bowl to his mother and she drank until she was satisfied.

The boy brought the bowl back and Rasulullaah ﷺ told him to take the goat back and bring another. Rasulullaah ﷺ then did the same and gave me to

(1) Ahmad, Bazzaar, Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.256). Bayhaqi has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.6 Pg.119).

drink. When another goat was brought, Rasulullaah ﷺ milked it and this time, he drank it. We then stayed for the night and then left. The woman then named Rasulullaah ﷺ Mubaarak ('The Blessed One') and her goats increased so much in number that she brought them to Madinah (to sell).

When I happened to pass by them, the son recognised me and said, 'Dear mother! There is the man who was with Mubaarak.' She got up before me and said, 'O servant of Allaah! Who was that man with you?' 'Don't you know who he is?' I asked. When she declared that she did not, I informed her that he is Nabi ﷺ. Upon her request, I then took her to Rasulullaah ﷺ. Rasulullaah ﷺ gave her a meal to eat and also gave her some cheese and wares that Bedouins use as a gift. He also gave her many more gifts and clothing. She then accepted Islaam."[1]

Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه receive Milk from a Goat that had not yet Mated

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports, "I was grazing goats for Uqba bin Abu Mu'eet when Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه passed by me. 'Dear boy!' Rasulullaah ﷺ said, 'Have you any milk (for us to drink)?' 'Yes,' I replied, 'but I have only been placed in trust (I do not own the goats and have no permission to give the milk away).' Rasulullaah ﷺ asked, 'Are there any she-goats that have not mated yet?' I then brought such a goat and when Rasulullaah ﷺ passed his hand over her teats, milk started to descend and he milked her. He then drank from the container of milk and gave Hadhrat Abu Bakr رضي الله تعالى عنه some to drink as well. Rasulullaah ﷺ then addressed the teat saying, 'Now contract' and it contracted.

Thereafter, I approached Rasulullaah ﷺ with the request, 'O Rasulullaah ﷺ! Teach me something of this speech.' Rasulullaah ﷺ then passed his hand over my head saying, **'Dear lad! May Allaah shower mercy on you because you shall be a learned and well taught person.'"**[2] Another narration states that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه brought Rasulullaah ﷺ a goat that was under a year old. Rasulullaah ﷺ tied her legs and made du'aa as he passed his hand over her teats. Hadhrat Abu Bakr رضي الله تعالى عنه then brought a dish and Rasulullaah ﷺ milked her in it. He then gave Hadhrat Abu Bakr رضي الله تعالى عنه to drink before drinking some himself. [3]

Hadhrat Khabbaab رضي الله تعالى عنه and his Companions are Sustained from Unexpected Sources

Hadhrat Khabbaab رضي الله تعالى عنه says, "It was during one of the expeditions on which Rasulullaah ﷺ sent us that we became extremely thirsty because we had no water with us. All of a sudden, one of our companion's camel sat down and we saw her udders so full of milk that it appeared to be a water bag. We all then drank from her milk." [4]

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).
(2) Ahmad
(3) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.102).
(4) Tabraani. Haythami (Vol.6 Pg.210) has commented on the chain of narrators.

Hadhrat Khubayb رضي الله تعالى عنه Receives Grapes from Unseen Sources when he was Held Prisoner

After she had accepted Islaam, Hadhrat Maawiyya رضي الله تعالى عنها the freed slave of Hujayr bin Abu Ihaab reports, "When Khubayb رضي الله تعالى عنه was held prisoner in our house (in Makkah), I once peeped at him through a crack in the door and saw that he was eating from a bunch of grapes that was the size of a head. This was at a time when I knew that grapes could not be had anywhere." (1)

Two Companions of Rasulullaah ﷺ are Fed from Unseen Sources

Hadhrat Saalim bin Abul Ja'd رضي الله تعالى عنه reports that when Rasulullaah ﷺ dispatched two men for some task, they said, "O Rasulullaah ﷺ! We have nothing to take with as provisions for the journey." Rasulullaah ﷺ then told them to find a water bag and when they brought one, he further instructed them to fill it (with water) and then tie up the mouth. Thereafter, Rasulullaah ﷺ told them to proceed to a particular place where Allaah will provide for them. When they proceeded to the place, the water bag opened by itself and they found goat's milk and cream inside. This they ate and drank until they could have no more. (2)

Drinking to Their Fill in Dreams

The Incident of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه narrates, "I went to Uthmaan رضي الله تعالى عنه when he was imprisoned in his house. 'A warm welcome to my brother,' he said. He then said, **'Last night I saw Rasulullaah ﷺ by this window. 'O Uthmaan!' he said, 'Have they surrounded you?' When I replied in the affirmative, Rasulullaah ﷺ further asked, 'And have they made you thirsty?' When I confirmed this, Rasulullaah ﷺ held out a bucket of water from which I drank to my fill. In fact, I actually felt the coolness of the water on my chest and between my shoulders. Rasulullaah ﷺ then said, 'If you wish, you may be assisted against them or alternatively, you may terminate your fast with us.' I chose to rather terminate my fast with them.' Uthmaan رضي الله تعالى عنه was then martyred that very day."** (3)

The incident of Hadhrat Ummu Shareek رضي الله تعالى عنها has already passed in which she was given water to drink in a dream and then woke up with her thirst quenched.

Wealth from Unseen Sources

Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه Receives Money from Unseen Sources

Hadhrat Dubaa'ah bint Zubayr رضي الله تعالى عنها who was married to Hadhrat Miqdaad bin Aswad رضي الله تعالى عنه says, "People used to relieve themselves only every two or three

(1) Ibn Is'haaq, as quoted in *Isaabah* (Vol.1 Pg.419).
(2) Ibn Sa'd (Vol.1 Pg.172).
(3) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.182).

days and would then pass stool just as camels do (because of their meagre diet). Miqdaad رضي الله تعالى عنه went out to relieve himself one day and when he reached Hajaba near Baqee Gharqad and sat down to relieve himself in an uninhabited area. As he sat there, a large rat emerged from a hole with a Dinaar. The rat then went back and forth brining Dinaar after Dinaar until it had brought seventeen Dinaars. Miqdaad رضي الله تعالى عنه took the Dinaars to Rasulullaah ﷺ and informed him of the incident. 'Did you put your hand into the hole (to remove the Dinaars)?' Rasulullaah ﷺ asked. Miqdaad رضي الله تعالى عنه replied, 'I swear by the Being Who sent you with the truth that I did not.' 'Then there shall be no Sadaqah (*Khums*) due from you. May Allaah bless you in it.' Allaah then blessed them so much that they finished only when I saw bags of silver in Miqdaad رضي الله تعالى عنه's house." (1)

Wealth comes to Hadhrat Saa'ib bin Aqra رضي الله تعالى عنه and other Muslims from Unseen Sources

Hadhrat Saa'ib bin Aqra رضي الله تعالى عنه reports, "When Hadhrat Umar رضي الله تعالى عنه appointed me governor of Madaa'in, I was once sitting in the throne room of the Persian Emperor when I noticed a figurine pointing its finger in a particular direction. The thought then occurred to me that it was pointing towards a treasure, so I dug at the spot and discovered a huge treasure. I then wrote to Hadhrat Umar رضي الله تعالى عنه to inform him of the incident and told him that it amounted to booty that Allaah had given to me without the help of the other Muslims. Hadhrat Umar رضي الله تعالى عنه however wrote back to tell me that since I was governor of the Muslims, I should distribute the treasure amongst the Muslims." (2)

Hadhrat Sha'bi reports that Hadhrat Saa'ib رضي الله تعالى عنه participated in the Conquest of Mihrijaan and when he entered the chambers of Hurmuzaan, he saw a lime figurine of a deer with its foreleg outstretched. To this, he said, "I swear by Allaah that this is definitely pointing towards something." Upon investigation, he discovered the treasure of Hurmuzaan that included several bags of gems. (3)

An Incident of Hadhrat Abu Umaamah رضي الله تعالى عنه in this Regard

Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir reports that a slave woman of Hadhrat Abu Umaamah رضي الله تعالى عنه (who was a Christian) once related to him, "Abu Umaamah رضي الله تعالى عنه loved to spend in Sadaqah and would actually save money to do so. He would never send a beggar away empty-handed, even though it meant giving him an onion, a date or anything else to eat (if that was all he could afford). A beggar once came to him at a time **when he had nothing but three Dinaars with him.** When the beggar asked for something, Abu Umaamah رضي الله تعالى عنه gave him a Dinaar. Another beggar then came and he gave him the second Dinaar. A third beggar also came and Abu Umaamah رضي الله تعالى عنه gave him the last

(1) Abu Nu'aym in his Dalaa'il (Pg.165)
(2) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.305).
(3) *Isaabah* (Vol.2 Pg.8).

Dinaar. This made me very angry and I protested, 'You have left nothing for us?' He then put his head down and had his afternoon nap. When Adhaan was called out for the Zuhr salaah, I woke him up. He performed wudhu and then left for the Masjid. Because he was fasting, I felt sorry for him and took a loan to prepare supper for him and to light a lamp. When I then went to make his bed, I was surprised to find some gold coins there. I counted three hundred of them and said, 'He did what he did only because he could rely on what he had left behind.' He returned after the Isha salaah and when he saw the supper and the light, he smiled, saying, 'This is the bounty of Allaah.' I remained standing by him as he finished his supper, after which I said, 'May Allaah have mercy on you. You had left all that money in a place where it could have easily gotten lost without even telling me so that I could use it. ' 'What money?' he enquired, 'I had left nothing behind.' When I then lifted the bedding and he saw it, he was overjoyed. I then got up, cut off my cross and accepted Islaam."

Hadhrat Ibn Jaabir says, "I saw her (Hadhrat Abu Umaamah رضي الله تعالى عنه's slave woman) in the Masjid of Damascus where she was busy teaching the women Qur'aan, the Sunnah, the Faraa'idh and educating them about Deen." (1)

Blessings in Wealth

Blessings in the Money Rasulullaah صلى الله عليه وسلم gave Hadhrat Salmaan رضي الله تعالى عنه to Purchase his Freedom

In a lengthy narration discussing how he accepted Islaam, Hadhrat Salmaan رضي الله تعالى عنه says, "When I was still left owing something, a gold nugget resembling a fowl's eggs came to Rasulullaah صلى الله عليه وسلم from some mine. 'What has happened to the Persian *Mukaatab* slave?' When I was called before Rasulullaah صلى الله عليه وسلم, he said, "Take this, O Salmaan, and pay the balance of your debt off.' I said, 'How will this (meagre amount) pay off the amount due from me?' 'Take it,' Rasulullaah صلى الله عليه وسلم insisted, 'because it will surely pay off what you owe.' I then took it and I swear by the Being Who controls my life that when it was weighed, it amounted to forty Awqiya. I was therefore able to pay them off in full and become a free man." (2)

In another narration, Hadhrat Salmaan رضي الله تعالى عنه says, "When I said 'How will this (meagre amount) pay off the amount due from me?' Rasulullaah صلى الله عليه وسلم turned the gold around on his tongue and then said, 'Take it pay them off all the forty *Awqiya* due to them.'"(3)

Blessings in the Wealth of Hadhrat Urwa Baariqi رضي الله تعالى عنه because of the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Urwa Baariqi رضي الله تعالى عنه reports, "When Rasulullaah صلى الله عليه وسلم met a trade caravan, he gave me a Dinaar to purchase a goat. I managed to purchase two

(1) Abu Nu'aym in his *Hilya* (Vol.10 Pg.129).

(2) Ahmad.

(3) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.236). Ibn Sa'd (Vol.4 Pg.75) and Bazzaar have also reported a similar narration.

goats for the Dinaar and when I met someone, I sold him one of the goats for a Dinaar. I then returned to Rasulullaah ﷺ with a Dinaar and a goat. Rasulullaah ﷺ then made du'aa saying, 'May Allaah bless you in your trade.' **Now (because of this du'aa) if I have to stand in the Kunaasah marketplace (in Kufa), I will not return home without earning a profit of forty thousand."** Another narration states that he said, "I saw times when I stood in the Kunaasah marketplace in Kufa and returned home with a profit of forty thousand Dinaars." (1)

Yet another narration states that because of Rasulullaah ﷺ's du'aa for him, even if Hadhrat Urwa رضي الله تعالى عنه had to buy sand, he would make a profit out of it.(2)

Blessings in the Wealth of Hadhrat Abdullaah bin Hishaam رضي الله تعالى عنه because of the Du'aa of Rasulullaah ﷺ

Hadhrat Abu Aqeel reports that his grandfather Hadhrat Abdullaah bin Hishaam رضي الله تعالى عنه would take him out to the marketplace, where he would buy some grains (to resell). Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would then meet him and say, "Please make us partners in your business because Rasulullaah ﷺ made du'aa for you to be blessed." He would then make them partners and it was often that he would earn a profit of a camel, which he would then send home. (3)

Being Cured from Diseases

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه Recovers from a Head Wound through Rasulullaah ﷺ's Saliva

Hadhrat Abdullaah bin Unays رضي الله تعالى عنه says, "The Jew Mustaneer bin Rizaam struck my face with his bent staff made from the *Showhat* tree. The wound was so severe that it fractured my skull and exposed it. I then went to show it to Rasulullaah ﷺ, who opened it up and applied his saliva to it. (It healed immediately and so effectively that) When I then looked at it, I could see nothing of the wound." (4)

Hadhrat Mukhallad bin Uqba رضي الله تعالى عنه's Boil Heals by the Saliva of Rasulullaah ﷺ

Hadhrat Mukhallad bin Uqba رضي الله تعالى عنه reports, "I went to Rasulullaah ﷺ at a time when I had a boil on my palm. 'O Rasulullaah ﷺ!' I said, 'This boil has developed on my palm which hinders me holding a sword properly and from holding the reins of my animal.' Rasulullaah ﷺ bade me to come closer and when I did, he opened up my palm and applied some of his saliva to it. He then

(1) Abu Nu'aym in his Dalaa'il (Pg.165), as quoted in *Isaabah* (Vol.2 Pg.476).
(2) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.7 Pg.63).
(3) Bukhaari, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).
(4) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.

placed his hand on the boil and continued rubbing it with his palm until I could see no trace of it." (1)

Hadhrat Abyadh bin Hammaal رضي الله تعالى عنه is Cured of a Ringworm Infection by the Touch and Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Abyadh bin Hammaal Maaribi رضي الله تعالى عنه reports that he once had a ringworm infection on his face, which covered his entire nose. Rasulullaah صلى الله عليه وسلم sent for him and passed his blessed hand over his face, after which no trace of the infection remained. (2)

Hadhrat Raafi bin Khudayj رضي الله تعالى عنه is Cured of Stomach Pain by the touch of Rasulullaah صلى الله عليه وسلم

Hadhrat Raafi bin Khudayj رضي الله تعالى عنه relates, "I once went to Rasulullaah صلى الله عليه وسلم at a time when a large pot of meat was being cooked. A delicious piece of fat caught my eye, so I took it and quickly ate it up. I then remained ill for a complete year. When I mentioned this to Rasulullaah صلى الله عليه وسلم, he said, "Seven people had their hearts in that piece of fat." Rasulullaah صلى الله عليه وسلم then passed his hand over my stomach and I vomited it out as a green lump. I swear by the Being Who sent Rasulullaah صلى الله عليه وسلم with the truth that to this day, I have never had any stomach pains." (3)

Hadhrat Ali رضي الله تعالى عنه is Cured by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Ali رضي الله تعالى عنه reports, "I was ill one day when I happened to pass by Rasulullaah صلى الله عليه وسلم saying, 'O Allaah! If my death is near, do grant me relief (from this illness by death). If my death is for a later time, then relieve me of this illness and if it be a test, do grant me the perseverance.' Rasulullaah صلى الله عليه وسلم then asked me, 'what was it you were saying?' When I repeated my words, Rasulullaah صلى الله عليه وسلم gave me a little kick saying, 'O Allaah! Cure him.' I never had cause to complain of any pain after that day." (4)

In the Chapter discussing Da'wah(5), the narration of Hadhrat Sahl رضي الله تعالى عنه has passed, which states that during the Battle of Khaybar, Rasulullaah صلى الله عليه وسلم applied some of his blessed saliva onto Hadhrat Ali رضي الله تعالى عنه's eyes and prayed for him. His eyed were immediately cured and it appeared as if he had never suffered any pain at all.

In the chapter discussing Nusrah(6), the narration of Hadhrat Baraa رضي الله تعالى عنه has

(1) Tabraani. Haythami (Vol.8 Pg.298) has commented on the chain of narrators.
(2) Abu Nu'aym in his Dalaa'il (Pg.223) and Ibn Sa'd (Vol.5 Pg.524).
(3) Abu Nu'aym in his Dalaa'il (Pg.223).
(4) Abu Nu'aym in his Dalaa'il (Pg.161).
(5) Under the heading "Love for Da'wah and Preoccupation with it" and the subheading "Rasulullaah صلى الله عليه وسلم Commands Hadhrat Ali رضي الله تعالى عنه to First call People towards Islaam During the Battle of Khaybar".
(6) Under the heading "How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam" and the subheading "Abu Raafi Sallaam bin Abul Huqayq is Killed".

also passed detailing how Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه broke his leg when he went to kill Abu Raafi. Hadhrat Abdullaah bin Ateek رضي الله تعالى عنه says in the narration states, "When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his hand over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it."

Hadhrat Handhala bin Hadheem رضي الله تعالى عنه Heals the Ill through the Blessings he Received from Rasulullaah ﷺ

Hadhrat Handhala bin Hadheem رضي الله تعالى عنه says, "I accompanied my grandfather with a delegation to Rasulullaah ﷺ. My grandfather said, 'O Rasulullaah ﷺ! I have several sons (and grandsons), some of whom have beards while others do not. This is the youngest of them all.' Rasulullaah ﷺ then asked me to come closer, passed his hand over my head and made du'aa saying, 'May Allaah bless you.'"

(One of the narrators) Hadhrat Dhayyaal says, "I saw a man with a swollen face and a goat with inflamed teats brought to Hadhrat Handhala رضي الله تعالى عنه. All he did was pass his hand over them saying, **'In the name of Allaah and with the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear."** (1)

Another narration quotes that Hadhrat Dhayyaal said, "I saw that when a man with an inflamed face was brought to Hadhrat Handhala رضي الله تعالى عنه, he applied some saliva on his hand, recited *'Bismillaah'* and placed his hand on the man's head. He then passed his hand over the inflamed area as he said, 'With the blessings of the place where Rasulullaah ﷺ placed his palm.' The inflammation would then instantly disappear." (2)

A Camel of Hadhrat Abdullaah bin Qurt رضي الله تعالى عنه is Cured by his Du'aa

Hadhrat Abdullaah bin Qurt رضي الله تعالى عنه reports, "Because my camel started to walk extremely slowly and sat down (because of exhaustion) as I rode with Khaalid bin Waleed رضي الله تعالى عنه, I intended to abandon it. I however made du'aa to Allaah and Allaah made it stand up straight so that I could ride it once again." (3)

Rendering the effects of Poison Useless

Hadhrat Khaalid bin Waleed رضي الله تعالى عنه is Unaffected by the Poison he Drinks

Hadhrat Abu Safar reports that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه arrived

(1) Tabraani and Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.408).

(2) Ahmad, Hasan bin Sufyaan, Tabraani, Abu Ya'la, Ya'qoob bin Sufyaan and Minjaneeqi, as quoted in *Isaabah* (Vol.1 Pg.359). Ibn Sa'd (Vol.7 Pg.72) has reported a similar narration.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.185).

in Heera, he stayed with the Persian governor. Some people however warned him saying, "Be careful that the non-Muslims do not give you poison to drink." Hadhrat Khaalid رضي الله تعالى عنه then asked them to bring the poison and when they did, he took it and swallowed it, saying, "Bismillaah". The poison had no effect on him whatsoever. (1)

Another narration states that when the poison was brought to Hadhrat Khaalid رضي الله تعالى عنه, he placed it on his palm, recited "Bismillaah" and then swallowed it. It did him no harm at all. (2)

Hadhrat Dhul Jowshan Dhibaabi رضي الله تعالى عنه and others report that Amr bin Buqayla had his servant with him, who carried a little bag around his waist. Hadhrat Khaalid رضي الله تعالى عنه took the bag, emptied the contents onto his palm and asked Amr what is was. Amr replied, "I swear by Allaah that this is poison that kills in an instant." "Why do you carry poison around with you?" Hadhrat Khaalid رضي الله تعالى عنه asked. "Because," Amr explained, "I feared that you people would not be as I expected, in which case I would rather commit suicide because death is more beloved to me than bringing disgrace to my people and countrymen."

Hadhrat Khaalid رضي الله تعالى عنه then said to him, "No soul can die until its term is up." He then recited the du'aa:

"بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ رَبِّ الْاَرْضِ وَرَبِّ السَّمَاءِ الَّذِىْ لَيْسَ يَضُرُّ مَعَ اِسْمِهٖ دَاءٌ الرَّحْمٰنِ الرَّحِيْمِ"

"In the name of Allaah, which is the best of names, the Rabb of the earth and the heavens, with Whose name no disease can cause any harm. He is the Most Kind and Most Merciful."

The people leapt forward to try to stop Hadhrat Khaalid رضي الله تعالى عنه, but he beat them and swallowed the poison (which did him no harm). To this, Amr remarked, "O assembly of Arabs! I swear by Allaah that you will be able to control any land you please as long as someone from this generation (the Sahabah رضي الله تعالى عنهم) are amongst you." He then returned to the people of Heera saying, "To this day have I not seen anything more inviting." (3)

Rendering the effects of Heat and Cold Useless

Heat and Cold have no Effect on Hadhrat Ali رضي الله تعالى عنه by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Abdur Rahmaan bin Abu Layla reports, "Hadhrat Ali رضي الله تعالى عنه used to walk about during winter wearing only his loincloth and an upper garment, both made from thin material. Then in summer he would wear a padded cloak and thick clothing. Some people therefore asked me to request my father to ask Hadhrat

(1) Abu Ya'la and Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.159).

(2) Abu Ya'la, as quoted in *Isaabah* (Vol.1 Pg.414).

(3) Ibn Jareer (Vol.2 Pg.567).

Ali رضي الله تعالى عنه about this because he usually spoke to him at nights. I therefore spoke to my father saying, 'Dear father! The people have noticed something about the Ameerul Mu'mineen that they find strange.' When my father asked what it was, I explained, 'In the scorching heat, he comes out wearing a padded cloak and thick clothing without a bother and during icy cold days he comes out wearing only two light garments. He seems not to bother about the cold or to protect himself against it. Have you heard anything about it? The people have asked me to request you to enquire about this when you speak to him at night.'

My father then discussed this with Hadhrat Ali رضي الله تعالى عنه at night. 'O Ameerul Mu'mineen!' he said, 'The people wish to ask you something.' 'What is that?' Hadhrat Ali رضي الله تعالى عنه asked. My father said, 'In the scorching heat, you come out wearing a padded cloak and thick clothing without a bother and during icy cold days you come out wearing only two light garments. You seem not to bother about the cold or to protect yourself against it.'

'Were you not with us at Khaybar, O Abu Layla?' Hadhrat Ali رضي الله تعالى عنه asked. 'By Allaah!' my father replied, 'Of course I was with you.' Hadhrat Ali رضي الله تعالى عنه then explained, 'Rasulullaah ﷺ sent Abu Bakr رضي الله تعالى عنه to lead the army, but he was unable to conquer the fortress and he returned to Rasulullaah ﷺ. Rasulullaah ﷺ then sent Umar رضي الله تعالى عنه to lead the army, but he was also unable to conquer the fortress and he returned to Rasulullaah ﷺ. Thereafter, Rasulullaah ﷺ announced, 'I shall now hand the flag over to someone who loves Allaah and His Rasool ﷺ and who never flees the battlefield. Allaah will grant victory at his hands.' Rasulullaah ﷺ then sent for me and when I arrived, I was suffering so much pain in my eye that I could see nothing. Rasulullaah ﷺ applied his saliva to my eye (because of which it was cured) and then made du'aa saying, **'O Allaah! Protect him against heat and cold.' After that du'aa, heat and cold have never affected me.'**[1]

In another narration, Hadhrat Ali رضي الله تعالى عنه states, "Rasulullaah ﷺ then spat in his palm and applied the saliva to my eyes, saying, 'O Allaah! Remove all heat and cold from him.' I swear by the Being Who sent Rasulullaah ﷺ with the truth that to this day I have never felt either of the two (heat and cold)." [2]

Hadhrat Suwayd bin Ghafalah رضي الله تعالى عنه says, "When we once met Ali رضي الله تعالى عنه wearing two (light) garments during winter, we said to him, 'Do not be deceived by our land because it is extremely cold, unlike the land you come from.' His reply was, "I was a person who used to feel extremely cold. When Rasulullaah ﷺ sent me to (lead the assault at) Khaybar, I told him about the pain in my eyes and he applied some of his saliva to my eyes. Thereafter, I never experienced any pain in my eyes, neither did I ever feel any heat or any cold.'"[3]

(1) Ibn Abi Shaybah, Ahmad, Ibn Maajah, Bazzaar, Ibn Jareer, Tabraani, Haakim and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44).

(2) Abu Nu'aym in his Dalaa'il (Pg.166). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.9 Pg.122).

(3) Tabraani and Bazzaar. Haythami (Vol.9 Pg.124) has commented on Bazzaar's chain of narrators.

The Cold has no Effect on the Sahabah رضي الله تعالى عنهم one Night by the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Bilaal رضي الله تعالى عنه reports, "I called out the Fajr Adhaan one icy winter morning but no one came for salaah. I then called out the Adhaan again, but still no one arrived. 'What is the matter with them, O Bilaal?' Rasulullaah صلى الله عليه وسلم enquired. 'May my parents be sacrificed for you!' I said, 'The cold must be too challenging for them.' Rasulullaah صلى الله عليه وسلم then made du'aa saying, 'O Allaah! Take the cold away from them.' I then saw the people arrive for the Fajr and *Duha* (midmorning) salaah with great ease and comfort." (1)

A narration from Hadhrat Hudhayfah رضي الله تعالى عنه discussing the Battle of Khandaq also highlights the same point.

The Effects of Hunger are Removed

The Incident of Hadhrat Faatima رضي الله تعالى عنها in this Regard

Hadhrat Imraan bin Husayn رضي الله تعالى عنه reports, "I was sitting with Rasulullaah صلى الله عليه وسلم when Faatima رضي الله تعالى عنها arrived and stood facing towards him. 'Come closer, O Faatima,' Rasulullaah صلى الله عليه وسلم said. When she moved a little closer, Rasulullaah صلى الله عليه وسلم bade her to come even closer. When she moved a little more, Rasulullaah صلى الله عليه وسلم asked her to come even closer. She then stood right in front of him. I could see that her face had become extremely pale and all the blood seemed to have left it. Rasulullaah صلى الله عليه وسلم spread out his fingers and placed his hand on her chest. He then lifted her head and prayed, 'O Allaah The One Who satiates the hungry, Who fulfils needs and who elevates the lowly ones! Do not allow Faatima the daughter of Muhammad صلى الله عليه وسلم to suffer hunger.' I then saw the paleness caused by her hunger disappear from her face and the blood return to her cheeks. When I asked her about it later on, she said, 'Imraan, I have never experienced hunger after that day.'" (2)

The Effects of Old Age are Reversed

The Effects of Old Age are Reversed for Hadhrat Abu Zaid Ansaari رضي الله تعالى عنه through the Du'aa of Rasulullaah صلى الله عليه وسلم

Hadhrat Abu Zaid Ansaari رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم once told him to draw closer and when he did, Rasulullaah صلى الله عليه وسلم passed his hand over his head saying, "O Allaah! Grant him good looks and perpetuate his looks." Hadhrat Abu Zaid رضي الله تعالى عنه then lived to over a hundred years and until his death, he had only a few strands of white hairs on his beard and his face remained youthful without

(1) Abu Nu'aym in his Dalaa'il (Pg.166) and Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).

(2) Tabraani. Haythami (Vol.9 Pg.204) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.166).

any wrinkles. (1)

In another narration, Hadhrat Abu Zaid رضي الله تعالى عنه says, "Rasulullaah ﷺ once asked for some water and I brought him a cupful. There was a strand of hair in the water and when I removed it, Rasulullaah ﷺ made du'aa saying, 'O Allaah! Grant him good looks.'"

The narrator of the report Hadhrat Abu Nuhayk says that when he saw Hadhrat Abu Zaid رضي الله تعالى عنه at the age of ninety four, he had not a single white hair on his beard. (2) Yet another narration states that at the age of ninety three, Hadhrat Abu Zaid رضي الله تعالى عنه had not a single white hair on either his head or his beard. (3)

The Effects of Old Age are Removed from the Face of Hadhrat Qataadah bin Milhaan رضي الله تعالى عنه through the Touch of Rasulullaah ﷺ

Hadhrat Abul A'laa says, "I was with Hadhrat Qataadah bin Milhaan رضي الله تعالى عنه at the place where he passed away. When someone passed by at the back of the room, I saw his reflection on the face of Hadhrat Qataadah رضي الله تعالى عنه. Rasulullaah ﷺ once passed his hand over Hadhrat Qataadah رضي الله تعالى عنه's face because of which his face appeared to be oiled every time I looked at him." (4)

Hadhrat Hayyaan bin Umayr reports, "Rasulullaah ﷺ passed his hand over the face of Hadhrat Qataadah bin Milhaan رضي الله تعالى عنه, because of which every part of his body showed signs of ageing as he grew older except for his face. I was present at the time of his death and when a woman passed by (behind me), I saw her reflection on his face just as I would have seen it in a mirror." (5)

The Effects of Old Age are Reversed for Hadhrat Naabigha Ja'di رضي الله تعالى عنه through the Du'aa of Rasulullaah ﷺ

Hadhrat Naabigha Ja'di رضي الله تعالى عنه reports that he once recited the following couplet before Rasulullaah ﷺ:

"While our honour and status have reached the skies
we still aspire to transcend to greater heights"

"And where do these greater heights lead to, O Abu Layla?" Rasulullaah ﷺ asked. "To Jannah," came the reply. To this, Rasulullaah ﷺ remarked, "That's right, *Inshaa Allaah*." (Hadhrat Naabigha رضي الله تعالى عنه then recited the following couplets as well:)

"There is no good in tolerance when it does not have
some hasty deeds that protect the best of them from being polluted
There is also no good in haste when it does not have

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).
(2) Ahmad, as quoted in *Isaabah* (Vol.4 Pg.78), reporting from reliable sources as confirmed by Ibn Hibbaan and Haakim.
(3) Abu Nu'aym in his Dalaa'il (Pg.164).
(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.166).
(5) Ibn Shaaheen, as quoted in *Isaabah* (Vol.3 Pg.225).

some perseverance to complete a deed after commencing it"

Rasulullaah ﷺ commended him saying, "You have spoken well. May Allaah never allow your teeth to fall out." A narrator by the name of Ya'la says, "I saw Hadhrat Naabigha رضي الله تعالى عنه when he was over a hundred years of age, yet none of his teeth had fallen out. (1) "

Hadhrat Abdullaah bin Jaraad reports that Hadhrat Naabigha Ja'di رضي الله تعالى عنه said, "When I recited to Rasulullaah ﷺ the couplet *'While our honour and status...'* Rasulullaah ﷺ became angry and asked, "And where do these greater heights lead to, O Abu Layla?' 'To Jannah,' I replied. To this, Rasulullaah ﷺ remarked, 'That's alright, *Inshaa Allaah*. Recite to me another of your couplets.' I then recited to him *"There is no good in tolerance..."* (the two couplets quoted above). Rasulullaah ﷺ then commended me saying, 'You have spoken well. May Allaah never allow your teeth to fall out.'"

Hadhrat Abdullaah bin Jaraad says, "I saw that Hadhrat Naabigha رضي الله تعالى عنه's teeth (even as an old man) were as white as hailstones and not one of them had even broken or become crooked." (2) Another narration adds, **"Throughout his life, he always had the best set of teeth. Whenever a tooth fell out, it was replaced by another and he lived to very old age."** (3)

Eradicating The Effect Of Trauma

The Incident of Hadhrat Ummu Is'haaq رضي الله تعالى عنها in this Regard

Hadhrat Ummu Is'haaq رضي الله تعالى عنها relates, "I was migrating to Rasulullaah ﷺ in Madinah with my brother when he said, 'Sit here, O Ummu Is'haaq because I have forgotten my money in Makkah.' I said, 'I fear that the wretch (my husband) will harm you.' He confidently replied, 'Inshaa Allaah, he will never be able to.' I stayed there for a few days when a man passed by who recognised me but whose name I do not know. 'O Ummu Is'haaq!' he said, 'What keeps you here?' 'I am waiting for my brother,' I replied. 'You have no brother after this day,' he said, 'Your husband has killed him.'

I made myself strong and finally arrived in Madinah. I went to Rasulullaah ﷺ at a time when he was busy making wudhu and stood before him. 'O Rasulullaah ﷺ!' I said, 'My brother Is'haaq has been murdered.' I noticed that Rasulullaah ﷺ bent down (towards the water) while making wudhu. **Rasulullaah ﷺ then took a handful of water and sprinkled it on my face."**

A narrator named Bashaar reports that his grandmother said, "(By the blessing of this water) Whenever Hadhrat Ummu Is'haaq رضي الله تعالى عنها was struck by a calamity,

(1) Abu Nu'aym in his Dalaa'il (Pg.164). Bayhaqi and Bazzaar have reported a similar narration with slight changes in the wording of the first couplet, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.168).

(2) Hasan bin Sufyaan, Abu Nu'aym in his Taareekh Isfahaan, Shiraazi in his Alqaab. The incident is also narrated in Khattaabi's Ghareebul Hadith, in Marhabi's Kitaabul Ilm, Daar Qutni's Al Mu'talaf wal Mukhtalaf, Ibn Sakan's Sahabah and in other works.

(3) *Isaabah* (Vol.3 Pg.539).

her tears never ran down her cheeks even though her eyes would well up with them." (1)

Another narration states that Hadhrat Ummu Is'haaq رضي الله تعالى عنها said, "I said, 'O Rasulullaah ﷺ! I keep weeping about the murder of (my brother) Is'haaq.' Rasulullaah ﷺ then took a handful of water and sprinkled it on my face." Hadhrat Ummu Hakeem says, "Even when enormous tragedies struck Ummu Is'haaq رضي الله تعالى عنها, you would see tears well up in her eyes, but they never flowed on to her cheeks." (2)

Protection from Rain By Du'aa

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "Hadhrat Umar bin Khattaab رضي الله تعالى عنه once instructed us to ride with him to the countryside where his tribe resided. We then left and Ubay bin Ka'b رضي الله تعالى عنه and I were behind the others. When a cloud started to thunder (and rain started to pour), Ubay رضي الله تعالى عنه made du'aa saying, 'O Allaah! Avert its harm from us.' When we caught up with the rest, their carriages were soaking wet (while we were dry). Hadhrat Umar رضي الله تعالى عنه asked, 'Did the rain that fell on us not fall on you?' I replied, 'Abu Mundhir (Ubay رضي الله تعالى عنه) prayed to Allaah to avert the harm of it from us.' 'Why did you not pray for us as well?' Hadhrat Umar رضي الله تعالى عنه remarked." (3)

A Branch is Turned into a Sword

Hadhrat Zaid bin Aslam رضي الله تعالى عنه and others have narrated that when Hadhrat Ukaasha bin Mihsin رضي الله تعالى عنه's sword broke during the Battle of Badr, Rasulullaah ﷺ gave him a branch, which transformed into a sturdy and sparkling sword while in his hand. (4)

Wine becomes Vinegar By Du'aa

Hadhrat Khaythama reports that a man once came to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه with a casket of wine. Hadhrat Khaalid رضي الله تعالى عنه made du'aa saying, "O Allaah! Transform it into honey." The wine then turned into honey.

Another narration states that when a man passed by Hadhrat Khaalid bin Waleed رضي الله تعالى عنه with a casket of wine, Hadhrat Khaalid رضي الله تعالى عنه asked him what it was. When the man (lied and) said that it was vinegar, Hadhrat Khaalid رضي الله تعالى عنه said, **"May Allaah make it vinegar." When the people then looked at it, they found that it was vinegar even though it had been wine.** (5)

Yet another narration states that when a man passed by Hadhrat Khaalid bin Waleed رضي الله تعالى عنه with a casket of wine, Hadhrat Khaalid رضي الله تعالى عنه asked him what it was. When the man (lied and) said that it was honey, Hadhrat Khaalid رضي الله تعالى عنه said, "May Allaah make it vinegar." The man then returned to his friends and said,

(1) Abu Nu'aym in his Dalaa'il (Pg.168). Bukhaari has reported a similar narration in his Taareekh, as have Samway, Abu Ya'la and others, as quoted in *Isaabah* (Vol.1 Pg.32).
(2) *Isaabah* (Vol.4 Pg.430). Haafidh has commented on Bashaar in his *Isaabah* (Vol.1 Pg.32).
(3) Ibn Abi Dunya and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).
(4) Ibn Sa'd (Vol.1 Pg.188).
(5) Ibn Abi Dunya, as quoted in *Isaabah* (Vol.1 Pg.414).

"I have brought you wine that no Arab has drunk before." However, when he opened the casket, he found that it was full of vinegar. To this, he remarked, "By Allaah! The du'aa of Khaalid has struck it." (1)

Prisoners are Rescued from Captivity

The Incident of Hadhrat Awf bin Maalik Ashja'ee رضي الله تعالى عنه in this Regard

Muhammad bin Is'haaq reports that Hadhrat Maalik Ashja'ee رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "My son Awf has been taken captive." Rasulullaah ﷺ then sent a message to Hadhrat Awf رضي الله تعالى عنه that he should profusely recite:(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illaa Billaah'). When the messenger conveyed the message to Hadhrat Awf رضي الله تعالى عنه, he continuously recited: (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ)('Laa Howla wa Laa Quwwata Illaa Billaah'). Hadhrat Awf رضي الله تعالى عنه was tied with leather straps. The straps eventually broke and he walked free. As he came out, he found a camel belonging to his captors and rode it away. As he rode further, he found their other camels grazing. He then screamed out to them and rounded them all up.

His father was alerted (of his arrival) only when he called out at the door. "By the Rabb of the Kabah!" his father exclaimed, "(Can that be) Awf?!" "O dear!" his mother sighed, "Awf is suffering the pain of the straps (it cannot be him)!" his father and servant however leapt towards the door, where Awf had already filled the yard with camels. Hadhrat Awf رضي الله تعالى عنه then related his experience to his father together with the details of how he came by the camels. His father then went to Rasulullaah ﷺ and related to him what had happened to Awf and how he brought the camels along. "Do as you please with the camels," Rasulullaah ﷺ advised, "and treat them as you treat your own camels." It was then that Allaah revealed the verse:

﴿وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ﴾ (سورة طلاق: آيت٣)

> Allaah shall create an escape *(from difficulties)* for the one who fears *(disobeying)* Allaah *(one who has Taqwa)* and shall provide for him *(what he requires)* from sources that he never expected. Allaah is Sufficient *(to solve all problems)* for the one who trusts in Him *(who is convinced that only Allaah can assist him)*. {Surah Talaaq, verses 2,3}(2)

Another narration states that whenever Hadhrat Awf رضي الله تعالى عنه's father went to Rasulullaah ﷺ, he lamented about the situation his son was in and the difficulty he was suffering. Rasulullaah ﷺ advised him to exercise patience, saying, "Allaah shall soon create an escape for him." (3)

(1) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.114).

(2) Aadam bin Abu Ayaas in his *Tafseer*, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Ibn Abi Haatim has reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.380).

(3) Ibn Jareer (Vol.28 Pg.89).

What Happened to the Transgressors who Harmed Rasulullaah ﷺ and the Sahabah رضي الله تعالى عنهم

What Happened to Two Persons who Disobeyed Rasulullaah ﷺ

Hadhrat Abbaas bin Sahl bin Sa'd Saa'idi reports that when Rasulullaah ﷺ was passing by the area of *Hijr* (where the Thamud tribe were destroyed), he dismounted and the Sahabah رضي الله تعالى عنهم drew water from the well that was there. When they were done, Rasulullaah ﷺ instructed the Sahabah رضي الله تعالى عنهم saying, "Do not drink from this water, do not make wudhu with it for salaah and if any dough was made with it, it should be fed to the animals. In addition to this, none of you should leave the camp tonight unless accompanied by another."

All of the Sahabah رضي الله تعالى عنهم complied with the instruction except for two of them, both of whom belonged to the Banu Saa'idah tribe. While one left the camp to relieve himself, the other went out in search of his camel. The one who went out to relieve himself was throttled (by a Jinn) and the other who was searching for his camel was swept up by a tempest and thrown between the two mountains of the Banu Tay tribe (in Yemen). When Rasulullaah ﷺ was informed of this, he said, "Did I not forbid you all from leaving the camp unless accompanied by another?" Rasulullaah ﷺ then made du'aa for the one who was throttled and he was cured. The other Sahabi رضي الله تعالى عنه rejoined Rasulullaah ﷺ at Tabook. Another narration states the Banu Tay tribe sent him back to Rasulullaah ﷺ after Rasulullaah ﷺ had returned to Madinah. (1)

What Happened to Jahjaa Ghifaari because he Harmed Hadhrat Uthmaan رضي الله تعالى عنه

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Uthmaan رضي الله تعالى عنه was delivering a sermon from the pulpit when Hadhrat Jahjaa Ghifaari رضي الله تعالى عنه stood up, grabbed Hadhrat Uthmaan رضي الله تعالى عنه's staff and struck his knee so hard that the staff broke and Hadhrat Uthmaan رضي الله تعالى عنه's knee was seriously injured. Within the same year, Allaah afflicted Hadhrat Jahjaa رضي الله تعالى عنه with a disease that affected his arm and actually ate away the flesh. He passed away with this condition. (2)

Another narration states that Hadhrat Jahjaa bin Sa'eed Ghifaari رضي الله تعالى عنه once confronted Hadhrat Uthmaan رضي الله تعالى عنه, snatched his stick from his hand and struck him so hard on his knee that the stick broke. The people were outraged, but Hadhrat Uthmaan رضي الله تعالى عنه merely got off the pulpit and went home. Allaah then afflicted Hadhrat Jahjaa Ghifaari رضي الله تعالى عنه's knee with a disease that killed him before the year had ended. (3)

(1) Ibn Is'haaq, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.11). Abu Nu'aym has reported a similar narration in his Dalaa'il (Pg.190).

(2) Abu Nu'aym in his Dalaa'il (Pg.221).

(3) Ibnus Sakan and Baawardi, as quoted in *Isaabah* (Vol.1 Pg.253).

What Happened to a Man who Hurt Hadhrat Sa'd رضي الله تعالى عنه during the Battle of Qaadisiyyah

Hadhrat Abdul Malik bin Umayr reports that a Muslim man once came up to Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه and directed the following couplets at him (which mean):

"We fight until Allaah sends his assistance
whereas Sa'd clings on to the gate of Qaadisiyyah
When we return, many of our wives have become widows
whereas no wife of Sa'd's has been widowed"

When Hadhrat Sa'd رضي الله تعالى عنه heard this, he raised his hands and made du'aa saying, "O Allaah! You restrain his hand and tongue against me in a manner You see fit." It then happened that during the Battle of Qaadisiyyah, the man was struck by an arrow, his tongue was cut out, his hand was cut off and he was killed. (1)

Another narration quotes the same two couplets, but the first line of the couplets read:

"Do you not see that Allaah has sent His assistance?"

It states further that when Hadhrat Sa'd رضي الله تعالى عنه heard the man's words, he remarked, "May his tongue and hand be paralysed." It then occurred that an arrow struck the man's mouth, rendering him dumb, after which his hand was cut off in the battle. (During the fighting) Hadhrat Sa'd رضي الله تعالى عنه asked the others to carry him to the gate (of the city) and when he was carried there, his back was exposed, revealing many injuries. In this way, the people came to know that he was truly excused from fighting and they regarded him as such, knowing with certainty that he was not a coward (as the man had claimed). (2)

A Previously Quoted Incident in this Regard Concerning Hadhrat Sa'd رضي الله تعالى عنه

In the chapter entitled "Getting Annoyed for the Sake of One's Elders", the narration of Hadhrat Aamir bin Sa'd has passed which states that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه cursed a man who was speaking ill of Hadhrat Ali رضي الله تعالى عنه, Hadhrat Talha رضي الله تعالى عنه and Hadhrat Zubayr رضي الله تعالى عنه. (As a result of his curse) A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)."

Another narration from Hadhrat Qais bin Abu Haazim speaks about how Hadhrat Sa'd رضي الله تعالى عنه cursed a person who reviled Hadhrat Ali رضي الله تعالى عنه. In the narration, Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."

A narration from Hadhrat Sa'eed bin Musayyib states that an infuriated camel then ran through the people and when it reached the man (who spoke ill of

(1) Abu Nu'aym in his Dalaa'il (Pg.207).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

the Sahabah رضي الله تعالى عنهم), it struck him down, sat on him and continued crushing him between its chest and the ground until it broke his body into bits. Hadhrat Sa'eed says, "I then saw the people running up to Hadhrat Sa'd رضي الله تعالى عنه, saying, 'Congratulations on the acceptance of your du'aa.'"(1)

What Happened to Ziyaad because of the Du'aa of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه

Hadhrat Ibn Showdhab reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه heard that Ziyaad wanted governorship over Hijaaz, he disapproved of his being governor. He therefore made du'aa, saying, "O Allaah! Verily you make the killing of whomsoever You wish a means of atoning for their sins. Therefore grant death to the (Ziyaad) the son of Sumayya without him being killed." A debilitating infection then started on Ziyaad's thumb and he died before the next Friday arrived. (2)

What Happened to the Person who Harmed Hadhrat Husayn رضي الله تعالى عنه

Hadhrat Ibn Waa'il or Hadhrat Abu Waa'il who was present at Karbala reports, "A man then stood up and said, 'Is Husayn amongst you?' When the people replied that he was, the man remarked, 'The good news is that you will be ending up in Jahannam!' Hadhrat Husayn رضي الله تعالى عنه replied, 'I have been given the good news of a Merciful Rabb and an intercessor (Rasulullaah صلى الله عليه وسلم) whose intercession is certainly accepted.' 'Who are you?' the people asked the man. He informed them that he was Ibn Juwayra or Ibn Juwayza. Hadhrat Husayn رضي الله تعالى عنه then made du'aa saying, 'O Allaah! Take him in pieces to Jahannam!' Just then, his animal bolted and when the man fell off, his foot got caught in the stirrup. By Allaah! (As the animal ran off) There was eventually nothing of the man apart from his leg."(3)

Hadhrat Kalbi reports that Hadhrat Husayn رضي الله تعالى عنه was drinking water when a man shot an arrow at him, which paralysed his jaw. "May Allaah never quench your thirst!" Hadhrat Husayn رضي الله تعالى عنه said. (Unable to quench his thirst) The man then drank so much water that his stomach actually burst. (4)

Ubaydullah bin Ziyaad's doorkeeper reports, "After Ubaydullah had martyred Hadhrat Husayn رضي الله تعالى عنه, I entered the palace behind. A flame suddenly leapt into Ubaydullah's face and he had to shield it with his sleeve. 'Did you see that?' Ubaydullah asked the doorkeeper. When I replied that I did, he told me to keep it a secret." (5)

Hadhrat Sufyaan reports from his grandmother that there were two men from the Ju'fi tribe who participated in the martyrdom of Hadhrat Husayn رضي الله تعالى عنه. The private organ of one of them became so grotesquely large that he had to fold it,

(1) Abu Nu'aym in his Dalaa'il (Pg.206).
(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.231).
(3) Tabraani. Haythami (Vol.9 Pg.193) has commented on the chain of narrators.
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.193).
(5) Tabraani. Haythami (Vol.9 Pg.196) has commented on the chain of narrators.

while the other would suffer such great thirst that he would finish a large jar of water in a gulp. Hadhrat Sufyaan says that he also saw that the son of one of them was insane. (1)

Hadhrat A'mash narrates that when a man once defecated on the grave of Hadhrat Husayn رضي الله تعالى عنه, his entire family was struck with insanity, leprosy, white liver and poverty. (2)

The Environmental Changes that Took Place when the Sahabah رضي الله تعالى عنهم were Killed

Fresh Blood Rains down during the "Year of Jamaa'ah"

Hadhrat Rabee'ah bin Qusayt reports, "I was with Hadhrat Amr bin Al Aas رضي الله تعالى عنه during the "Year of Jamaa'ah" (the year in which the armies of Hadhrat Ali رضي الله تعالى عنه and Hadhrat Mu'aawiya رضي الله تعالى عنه clashed in battle). The army was returning when there came a downpour of fresh blood. I saw myself holding up a utensil that was filled with blood and everyone knew that this was the blood of each other that they had spilled. Hadhrat Amr bin Al Aas رضي الله تعالى عنه then stood up, duly praised Allaah and said, 'O people! Mend your relationship with Allaah and even if these two mountains have to collide, you will not be harmed in the least.'" (3)

Blood is Discovered beneath Stones when Hadhrat Husayn رضي الله تعالى عنه was Martyred

Hadhrat Zuhri reports, " Abdul Malik once said to me, 'If you can tell me what was the sign of Hadhrat Husayn رضي الله تعالى عنه's martyrdom, you can truly be called a great scholar.' I replied, 'Fresh blood was found beneath every stone lifted in Baytul Maqdas.' Abdul Malik then said to me, 'You and I are contemporaries in this narration." (4)

Another narration, he says, "The day Hadhrat Husayn عليه السلام was martyred, every stone lifted in Shaam gave way to blood." (5)

The Sky Turns Red and Eclipses the day Hadhrat Husayn was Martyred

Hadhrat Ummu Hakeem رضي الله تعالى عنها says, "I was still a little girl when Hadhrat Husayn رضي الله تعالى عنه was martyred. For a few days afterwards, the sky remained the colour of a blood clot." (6)

Hadhrat Abu Qubayl says, "When Hadhrat Husayn رضي الله تعالى عنه was martyred, the sun eclipsed so extraordinarily that stars were visible at noon and we really thought

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).
(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.291).
(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.196).
(6) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

that Qiyaamah had arrived." (1) In his *Al Bidaayah wan Nihaayah* (Vol.8 Pg.201), Allaama Ibn Katheer has cited all the above narrations apart from the first as weak, categorising them as fabrications of the Shias. Allaah knows best.

The Jinn Wail and Lament the Death of the Sahabah رضي الله تعالى عنهم

The Jinn Mourn the Death of Hadhrat Umar رضي الله تعالى عنه

Hadhrat Maalik bin Dinaar reports that when Hadhrat Umar رضي الله تعالى عنه was martyred, a voice (of a Jinn) was heard coming from the Tabaalah mountains (in Yemen). It recited the following couplets (which mean):

"I stand at the service of whoever wished to weep over (the adherents to) Islaam because their destruction is imminent even though much time has not yet elapsed

This world is leaving with all its good

And those people have lost interest in this world who aspire for the Aakhirah"

When the people looked to see where the voice came from, they could see no one.(2)

Hadhrat Ma'roof Mowsili narrates that he heard a voice reciting some couplets when Hadhrat Umar رضي الله تعالى عنه was martyred. The narration then proceeds to quote the above two couplets. (3)

Hadhrat Aa'isha رضي الله تعالى عنها says, "Although I could see no one, I heard someone lamenting the death of Hadhrat Umar رضي الله تعالى عنه one night as he recited the following couplets (which mean):

"May Allaah reward the Ameerul Mu'mineen with the best rewards

and may Allaah's hand bless the skin that has been ripped apart

(O Ameerul Mu'mineen) Whoever walks or rides to achieve the accomplishments you have attained

to catch up with what you have accomplished in the past, he will surely be beaten

You have accomplished tremendous feats but then left behind

such tragedies, the buds of which have still to bloom"(4)

Hadhrat Sulaymaan bin Yasaar reports that the Jinn mourned the death of Hadhrat Umar رضي الله تعالى عنه by reciting the following couplets (which mean):

"Peace be on the Ameerul Mu'mineen

and may Allaah's hand bless the skin that has been ripped apart

(O Ameerul Mu'mineen) You have accomplished tremendous feats but then left behind

such tragedies, the buds of which have still to bloom

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.197).

(2) Haakim (Vol.3 Pg.94).

(3) Abu Nu'aym in his Dalaa'il (Pg.210). Tabraani has reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.79).

(4) Ibn Sa'd (Vol.3 Pg.374).

Whoever walks or rides to achieve the accomplishments you have attained
to catch up with what you have accomplished in the past, he will surely be beaten
The martyrdom of such a personality in Madinah has caused darkness to loom over the earth
After this, can the acacia tree ever allow its branches to sway in the breeze?" (1)

In another narration, Hadhrat Aa'isha رضي الله تعالى عنها quotes the above four couplets in a different sequence, but then adds another couplet (which means):

"(O Ameerul Mu'mineen) May my Rabb meet you with salutations in Jannah
and with the garments of Firdous that never tear" (2)

The Jinn Mourn the Death of Hadhrat Husayn bin Ali رضي الله تعالى عنهما

(Ummul Mu'mineen) Hadhrat Ummu Salamah رضي الله تعالى عنها says, "The Jinn were heard bewailing the death of Husayn bin Ali رضي الله تعالى عنهما." (3)

Another narration states that Hadhrat Ummu Salamah رضي الله تعالى عنها once said, "Since the demise of Rasulullaah ﷺ, I have never heard the Jinn lament the death of anyone as I hear them do tonight. I think that my son (Hadhrat Husayn رضي الله تعالى عنه) is now deceased." She then instructed her maid servant to make enquiries, after which she learnt that Hadhrat Husayn رضي الله تعالى عنه had been martyred. She further reports that a lady from the Jinn was then heard reciting the following couplets (which mean):

"O my eye! Take careful note of my exertion
because (if I do not) who will weep after me
over that group of people whose deaths lead them
to tyrants in the service of mere slaves" (4)

(Ummul Mu'mineen) Hadhrat Maymoona رضي الله تعالى عنها says, "The Jinn were heard lamenting the death of Husayn bin Ali رضي الله تعالى عنه." (5)

The Sahabah رضي الله تعالى عنهم See Rasulullaah ﷺ in their Dreams

Hadhrat Abu Moosa رضي الله تعالى عنه Sees Rasulullaah ﷺ in a Dream

Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "I saw myself at place where there were many roads. All the roads started to vanish until there was only one left. I then took the road, which led me to a mountain. On top of the mountain stood Rasulullaah ﷺ, with Abu Bakr رضي الله تعالى عنه beside him. Rasulullaah ﷺ was gesturing to Hadhrat Umar رضي الله تعالى عنه to come there. I then said to myself, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I swear by Allaah that Ameerul Mu'mineen will

(1) Ibn Sa'd (Vol.3 Pg.374).
(2) Abu Nu'aym in his Dalaa'il (Pg.210).
(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).
(4) Tabraani. Haythami (Vol.9 Pg.199) has commented on the chain of narrators.
(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.199).

be leaving this world.'"

To this, Hadhrat Anas رضي الله تعالى عنه said, "Why do you not write to Ameerul Mu'mineen about this." Hadhrat Abu Moosa رضي الله تعالى عنه replied, "I cannot inform him of his own death." (1)

Hadhrat Uthmaan رضي الله تعالى عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Katheer bin Silt narrates, "On the day Hadhrat Uthmaan رضي الله تعالى عنه was martyred, he happened to fall asleep (during the day). He then woke up an said, 'I would inform you of something had it not been for people saying that Uthmaan wishes to stir trouble.' 'May Allaah mend your affairs,' we said, 'Please do inform us because we will not say what other people say.' He then related, **'I saw Rasulullaah صلى الله عليه وسلم in the sleep I just had and he said to me, 'You will be with us this Friday.'"(2) Another narration adds that that very day was Friday.** (3)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Hadhrat Uthmaan رضي الله تعالى عنه related to them one morning that he saw Nabi صلى الله عليه وسلم telling him in a dream, "O Uthmaan! Terminate your fast with us." Hadhrat Uthmaan رضي الله تعالى عنه therefore fasted that day and it was on that very day that he was martyred. (4)

Hadhrat Muslim Abu Sa'eed who was a freed slave of Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه says, **"Hadhrat Uthmaan رضي الله تعالى عنه set twenty slaves free and then asked for a pair of trousers, which he wore, even though he never wore trousers at any time before Islaam or after becoming a Muslim.** He then said, 'Last night I saw Rasulullaah صلى الله عليه وسلم, Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه. They said to me, 'Be patient because you will terminate your fast with us tomorrow evening.' He then asked for his Qur'aan and opened it before him (to recite). He was later martyred with the Qur'aan still in front of him." (5)

Hadhrat Ali رضي الله تعالى عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Hasan رضي الله تعالى عنه or Hadhrat Husayn رضي الله تعالى عنه reports that (their father) Hadhrat Ali رضي الله تعالى عنه once said, "I met my beloved friend (Nabi صلى الله عليه وسلم) in a dream and when I complained of the problems I am having with the people of Iraq after he had left this world, he promised me deliverance from them in the near future." It was barely three days later that he passed away. (6)

Hadhrat Abu Saalih says, "Hadhrat Ali رضي الله تعالى عنه once said, 'I saw Nabi صلى الله عليه وسلم in a dream and complained to him about the way in which his Ummah are falsifying me and harming me. When I started to cry, Rasulullaah صلى الله عليه وسلم said, 'Do not cry, O

(1) Ibn Sa'd (Vol.3 Pg.332).

(2) Haakim (Vol.3 Pg.99), reporting from reliable sources as confirmed by Dhahabi.

(3) Ibn Sa'd (Vol.3 Pg.75). Abu Ya'la has reported a similar narration, but Haythami (Vol.7 Pg.232) has commented on the chain of narrators.

(4) Haakim (Vol.3 Pg.103), reporting from reliable sources as confirmed by Dhahabi. Abu Ya'la and Bazzaar have reported a similar narration, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.232). Ibn Sa'd (Vol.3 Pg.74) has also reported a similar narration.

(5) Abdullaah and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.232). *Majma'uz Zawaa'id* and *Al Bidaayah wan Nihaayah* state several other narrations of the same.

(6) Adani.

Ali. Turn around.' When I turned around, I saw two men[1] bound in fetters, whose heads were being crushed by boulders. Each time, their heads were crushed, they were then restored, after which the process continued.'

The following day, I was proceeding on my way to meet Hadhrat Ali رضي الله تعالى عنه as I did every day, but as I was passing by the place where butchers gathered, I met some people who informed me that the Ameerul Mu'mineen had been assassinated." [2]

Hadhrat Hasan bin Ali رضي الله تعالى عنهما sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Filfila Ju'fi reports that he heard Hadhrat Hasan bin Ali رضي الله تعالى عنهما say, "I saw in a dream that Nabi صلى الله عليه وسلم was holding on to the Arsh. I then saw that Abu Bakr رضي الله تعالى عنه was holding on to Nabi صلى الله عليه وسلم's waist, that Umar رضي الله تعالى عنه was holding on to Abu Bakr رضي الله تعالى عنه's waist and that Uthmaan رضي الله تعالى عنه was holding on to Umar رضي الله تعالى عنه's waist. Then I saw blood extending from the sky to the earth." When Hadhrat Hasan رضي الله تعالى عنه was relating this dream, there happened to be some members of the Shia sect with him, who then asked, "Did you not see Ali رضي الله تعالى عنه?" Hadhrat Hasan رضي الله تعالى عنه replied, "There is none I would not have loved to see holding Nabi صلى الله عليه وسلم's waist more than Ali رضي الله تعالى عنه. Nevertheless, that was the dream that I saw..." The narration continued further. [3]

Hadhrat Hasan رضي الله تعالى عنه once said, "O people! I saw a most remarkable thing in my dream last night. I saw the Rabb the Most High upon the Arsh. Rasulullaah صلى الله عليه وسلم then arrived and stood by one of the feet of the Arsh. Thereafter, Abu Bakr رضي الله تعالى عنه arrived and placed his hand upon Rasulullaah صلى الله عليه وسلم's shoulder. He was followed by Umar رضي الله تعالى عنه, who placed his hand upon Abu Bakr رضي الله تعالى عنه's shoulder, after which Uthmaan رضي الله تعالى عنه arrived and placed his hand upon Hadhrat Umar رضي الله تعالى عنه's shoulder. Uthmaan رضي الله تعالى عنه then gestured with his hand and said, 'O my Rabb! Ask Your servants why they killed me.' Two downpipes of blood then started to flow from the sky to the earth."

Someone reported this to Hadhrat Ali رضي الله تعالى عنه, saying, "Do you not see what (your son) Hasan رضي الله تعالى عنه is saying?" Hadhrat Ali رضي الله تعالى عنه's reply was, "He is only relating what he saw."

Another narration states that Hadhrat Hasan رضي الله تعالى عنه added, "I shall not fight again after the dream that I saw..." The narration then proceeds like the one above, but with the difference that he said, "I then saw Uthmaan رضي الله تعالى عنه with his hand upon Umar رضي الله تعالى عنه's shoulder. Thereafter, I saw a lot of blood behind them. 'What is this?' I enquired. I was then informed that this was the blood of Uthmaan رضي الله تعالى عنه, for which he was asking redress from Allaah." [4]

(1) These two were probably Hadhrat Ali رضي الله تعالى عنه's assassin Ibn Muljim and his accomplice.
(2) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).
(3) Tabraani in his Awsat and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.96).
(4) Abu Ya'la. Haythami (Vol.9 Pg.96) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه Sees Nabi صلى الله عليه وسلم in a Dream

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه reports, "In my afternoon sleep, I saw Rasulullaah صلى الله عليه وسلم with dishevelled hair and with a glass in his hand. 'What is this glass for?' I asked. 'The blood of Husayn رضي الله تعالى عنه and his companions. I have been picking it up all day.' When we then saw the date, we found it to be the same day in which Husayn رضي الله تعالى عنه was martyred." (1)

The Sahabah رضي الله تعالى عنهم See Each other in their Dreams

Hadhrat Abbaas رضي الله تعالى عنه and his son Hadhrat Abdullaah رضي الله تعالى عنه see Hadhrat Umar رضي الله تعالى عنه in their Dreams

Hadhrat Abbaas bin Abdul Muttalib رضي الله تعالى عنه says, "I was the neighbour of Umar bin Khattaab رضي الله تعالى عنه and have never seen anyone better than him. His nights were spent in salaah and his days were spent fasting and tending to the needs of people. When he passed away, I asked Allaah to show him to me in a dream. In a dream one night I saw him coming form the marketplace of Madinah with his shawl draped over his neck. After exchanging greetings, I asked, 'How are you?' 'I am well,' he replied. 'What did you find?' I asked further. He replied, **'My reckoning is now over. Had I not found a Merciful Rabb, my honour would have fallen.'**"(2)

Hadhrat Abbaas رضي الله تعالى عنه relates, "Umar bin Khattaab رضي الله تعالى عنه was my very good friend. After he passed away, I made du'aa to Allaah for a complete year to show me Umar رضي الله تعالى عنه in a dream. **The year had just come to an end when I saw him wiping perspiration from his forehead.** 'O Ameerul Mu'mineen!' I said, 'How did your Rabb treat you?' 'My reckoning is now over,' he replied, 'Had I not found a Forgiving and Merciful Rabb, I would have fallen in honour.'"(3)

Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه says, "I made du'aa to Allaah for a year to show me Umar bin Khattaab رضي الله تعالى عنه in a dream. When I saw him in a dream, I asked, 'How was your experience?' He replied, 'I found a Most Forgiving and Merciful Rabb. Had it not been for His mercy, I would have fallen in honour.'"(4)

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and an Ansaari see Hadhrat Umar رضي الله تعالى عنه in a Dream

Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says, "There was nothing I wanted more than to know what had happened to Umar رضي الله تعالى عنه (in the next life). I then saw a

(1) Khateeb in his Taareekh (Vol.1 Pg.142). Ibn Abdul Birr has reported a similar narration in his *Isti'aab* (Vol.1 Pg.381).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
(3) Ibn Sa'd (Vol.3 Pg.375).
(4) Ibn Sa'd (Vol.3 Pg.375).

palace in a dream and when I asked whom it belonged to, I was informed that it belonged to Umar bin Khattaab رضي الله تعالى عنه. He then came out of the palace wearing a shawl, appearing as if he had just taken a bath. 'What has happened to you?' I asked. 'I have been well,' he replied, 'but had I not found a Forgiving Rabb, I would have fallen in honour.' He then asked, 'How long ago did I separate from you?' 'It is twelve years now,' I replied. He then said, 'I have just now returned from my reckoning.'"[1]

Hadhrat Saalim bin Abdullaah reports that he once heard an Ansaari رضي الله تعالى عنه say, "I had always prayed to Allaah to show me Umar bin Khattaab رضي الله تعالى عنه in a dream. It was after ten years that I did see him wiping perspiration from his brow. 'O Ameerul Mu'mineen!' I said, 'What has happened to you?' He replied by saying, 'I have just completed my reckoning and had it not been for the mercy of my Rabb, I would surely have been destroyed.'"[2]

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه sees Hadhrat Umar رضي الله تعالى عنه in a Dream

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه was returning from Hajj when he (set up camp and) fell asleep at a place called Suqya. When he woke up, he said, "I just saw Umar رضي الله تعالى عنه (in a dream). He walked up to me and used his foot to nudge (my wife) Ummu Kulthoom bint Uqba who was asleep beside me. This woke her up and he then went away. As the others went out in search of him, I also got my clothing, dressed and went out to search with them. Although I was the first to catch up with him, I swear by Allaah that I found him only after I had thoroughly exhausted myself. 'O Ameerul Mu'mineen!' I said, 'You have really made it difficult for the people (to keep up with you). By Allaah! One can only catch up with you after thoroughly exhausting themselves. In fact, it was only after I had thoroughly exhausted myself that I managed to catch up with you.' To this, he said, 'But I do not think that I had been going fast at all.'

I swear by the Being Who controls the life of Abdur Rahmaan that this (lead over the rest of us) was because of his deeds." [3]

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه sees Hadhrat Salmaan رضي الله تعالى عنه in a Dream

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه reports that Hadhrat Salmaan رضي الله تعالى عنه once said to him, "Dear brother! Whichever of us dies first should make an attempt to see his brother." "Is such a thing possible?" Hadhrat Abdullaah رضي الله تعالى عنه asked. Hadhrat Salmaan رضي الله تعالى عنه replied, **"Certainly. (After death) The soul of a Mu'min is free to roam wherever it wills on earth, whereas the soul of a Kaafir is locked in captivity."**

Hadhrat Abdullaah bin Salaam رضي الله تعالى عنه says, "Salmaan رضي الله تعالى عنه passed away and I was lying on my bed one afternoon when I happened to fall asleep. Salmaan

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.54).
(2) Ibn Sa'd (Vol.3 Pg.376).
(3) Ibn Sa'd (Vol.3 Pg.376).

رضي الله تعالى عنه then appeared in my dream and greeted me saying, 'As Salaamu Alayka wa Rahmatullaah.' I responded by saying, 'As Salaamu Alayka wa Rahmatullaah, O Abu Abdullaah. How have you found your destination?' He replied, 'It is excellent. Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue! Hold fast to Tawakkul because Tawakkul is a most excellent virtue!.'"(1)

Another narration states that when Hadhrat Abdullaah رضي الله تعالى عنه saw Hadhrat Salmaan رضي الله تعالى عنه in a dream, he asked, "How are you faring, O Abu Abdullaah?" "I am well," came the reply. "Which deed did you find to be most virtuous?" Hadhrat Abdullaah رضي الله تعالى عنه asked. Hadhrat Salmaan رضي الله تعالى عنه replied, **"I have found Tawakkul to be most remarkable."** (2)

Hadhrat Auf bin Maalik رضي الله تعالى عنه sees Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه in a Dream

Hadhrat Auf bin Maalik رضي الله تعالى عنه relates, "I saw a leather tent and a green pasture in a dream. Around the tent there sat goats that ruminated and excreted Ajwa dates. When I asked whom the tent belonged to, I was informed that it belonged to Abdur Rahmaan bin Auf رضي الله تعالى عنه. We then waited for him to emerge and when he did, he said, 'O Auf! This is what Allaah has given me because of the Qur'aan. If you look yonder over that valley, you will see things that your eyes have never seen before, that your ears have never heard of and the thought of which has never crossed your heart. Allaah has prepared it for Abu Dardaa رضي الله تعالى عنه because he used to shove the world away with both his hands and chest.'"(3)

Hadhrat Abdullaah bin Amr bin Haraam رضي الله تعالى عنه sees Mubashir bin Abdul Mundhir رضي الله تعالى عنه in a Dream

Hadhrat Abdullaah bin Amr bin Haraam رضي الله تعالى عنه says, "Before the Battle of Uhud I saw Mubashir bin Abdul Mundhir رضي الله تعالى عنه in a dream. He said to me, 'You will be coming to us in a few days.' 'Where are you?' I enquired. He replied, 'In Jannah where we are able to roam wherever we please.' I then asked him, 'Were you not killed in the Battle of Badr?' 'Yes,' he replied, 'but we were then brought back to life...'" When this was reported to Rasulullaah صلى الله عليه وسلم, he remarked, 'Such is martyrdom, O Abu Jaabir." (4)

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(1) Ibn Sa'd (Vol.3 Pg.4).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.205).
(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210).
(4) Haakim (Vol.3 Pg.204).
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Chapter Nineteen

The Chapter Concerning the Reasons behind the Unseen Assistance that the Sahabah رضي الله تعالى عنهم Received

This chapter discusses the reasons why Nabi ﷺ and the Sahabah رضي الله تعالى عنهم received unseen assistance, how they adhered to these and turned their gazes away from the material means and the temporary commodities of this world.

Enduring Difficulties and Hardships

The Narration of Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه about how the Sahabah رضي الله تعالى عنهم found Good in Difficulties and Hardships

Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه says, "Islaam came with many hardships and difficulties, but we always found the best of the good in things that seem unpleasant. When we left Makkah with Rasulullaah ﷺ, we found status and victory. Then we marched to Badr. Allaah describes it in the words:

﴿وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝ يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝ وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ﴾ (سورة انفال: آیت ۵ تا ۷)

...while there was certainly a group of the Mu'mineen who were unhappy. They *(some Sahabah رضي الله تعالى عنهم)* differed with you *(O Rasulullaah ﷺ)* regarding the truth *(the necessity to fight)* after it was made clear to them *(that they had to face the enemy in battle)*, as if they were being driven towards death while they looked on *(as if they were looking at their deaths approaching)*. *(Remember the time)* When Allaah promised you *(Muslims)* that one of the two groups *(either the caravan or the Mushrikeen army)* will certainly be yours and you wished that the one without strength *(the Quraysh caravan)* be yours *(rather than fighting a heavily armed army)*. {Surah Anfaal, verses 5-7}

The party without strength refers to (the caravan of) the Quraysh. Allaah then gave us status and victory in this. We therefore found the best of the good in

such things that seemed most unpleasant." (1)

The Letter Hadhrat Abu Bakr رضي الله تعالى عنه Wrote to Hadhrat Khaalid bin Waleed رضي الله تعالى عنه in this Regard

In his narration discussing the time when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was finished with the Battle of Yamaamah, Hadhrat Muhammad bin Is'haaq bin Yasaar continues to narrate that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه was still camped at Yamaamah when Hadhrat Abu Bakr رضي الله تعالى عنه wrote a letter to him saying:

"From the servant of Allaah Abu Bakr

To Khaalid bin Waleed, the Muhaajireen and Ansaar with him and all those who follow them with devotion

Salaamun Alaykum

Before you do I praise that Allaah besides Whom there is none worthy of worship

All praise belongs to Allaah Who has fulfilled His promise, assisted his servant, honoured His friend, humiliated His enemy and defeated the opposing armies by Himself.

That Allaah besides Whom there is none worthy of worship declares:

﴿وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ص وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ط يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْئًا ط وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝﴾ (سورة نور: آيت٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors *(of the rulers)* on earth just as He had made those before them successors. And He will certainly grant *(great)* strength to the Deen that He has chosen for them and will certainly replace their fear with peace *(on condition that)* they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55}

This is a promise from Allaah, which will never be broken and a statement in which there can be no doubt. Allaah has made Jihaad compulsory on the Mu'mineen. He says:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ج﴾ (سورة بقره: آيت٢١٦)

Jihaad *(for the pleasure of Allaah against the enemies of Islaam)* has been made obligatory for you *(when necessary)* though you may dislike it *(because of the hardship involved)*. {Surah Baqara, verse 216}

You must therefore seek to have Allaah's promise to you fulfilled (by fulfilling the necessary requirements). Obey Him in all that He has

(1) Bazzaar. Haythami (Vol.7 Pg.27) has commented on the chain of narrators.

made compulsory for you even though you my have to undergo difficulty, tolerate calamities, undertake arduous journeys or even suffer losses to your wealth and health. These are all insignificant in comparison to the tremendous rewards from Allaah. May Allaah shower His mercy on you all! Fight in the path of Allaah whether you are enjoying prosperity or poverty and strive with your wealth and lives. (Hadhrat Abu Bakr رضي الله تعالى عنه then included relevant verses of the Qur'aan).

I have given Khaalid bin Waleed رضي الله تعالى عنه the command to march to Iraq and to remain there until he receives my next command. You should all march with him and not cling heavily to the ground because this is a path in which Allaah grants immense rewards for those whose intentions are good and who aspire for good. When you arrive in Iraq, remain there until further instructions from me.

May Allaah take care of all our and your concerns for this world and the Aakhirah. Was Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh." (1)

Narrations concerning the difficulties and hardships that the Sahabah رضي الله تعالى عنهم bore have already been quoted in the chapter discussing enduring difficulties and hardships, the chapter discussing *Hijrah,* the chapter discussing *Nusrah,* the chapter discussing Jihaad and several others, which provide much detail.

Carrying out Orders even though they Appeared to Contradict what was Apparent

Hadhrat Utba bin Abd Sulami رضي الله تعالى عنه reports that when Rasulullaah صلى الله عليه وسلم instructed the Sahabah رضي الله تعالى عنهم to stand up and fight in battle, they responded by saying, "Certainly, O Rasulullaah صلى الله عليه وسلم! We will not tell you what the Bani Israa'eel told Hadhrat Moosa عليه السلام when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هٰهُنَا قٰعِدُوْنَ ۝﴾ (سورة مائده: آيت ٢٤)

So you and your Rabb both go ahead and fight. We shall remain sitting here. {Surah Maa'idah, verse 24}

You and your Rabb go ahead, O Muhammad صلى الله عليه وسلم, and we will be there to fight right beside you." (2)

A similar statement of Hadhrat Miqdaad رضي الله تعالى عنه has passed in the chapter of Jihaad, as reported by Ibn Abi Haatim, Ibn Mardway and others. Also quoted earlier(3) is the statement of Hadhrat Sa'd bin Ubaadah رضي الله تعالى عنه who said, **"I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so."**

(1) Bayhaqi in his Sunan (Vol.9 Pg.179).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.75).

(3) Under the heading "Rasulullaah صلى الله عليه وسلم Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah صلى الله عليه وسلم leaves for the Battle of Badr after Consulting with the Sahabah رضي الله تعالى عنهم".

The statement of Hadhrat Sa'd bin Mu'aadh رضي الله تعالى عنه has also passed, when he said to Rasulullaah ﷺ, "I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa عليه السلام, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd رضي الله تعالى عنه that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا اَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ﴾

(سورة انفال: آيت ٥)

Just as your Rabb took you *(O Muhammad ﷺ)* from your home *(Madinah)* with the truth *(with good cause to fight the battle)* while there was certainly a group of the Mu'mineen who were unhappy *(to fight the Kuffaar because they were not prepared for battle).* {Surah Anfaal, verse 5}

Another narration states that Hadhrat Sa'd رضي الله تعالى عنه also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us."

Trusting in Allaah and Disbelieving what the People of Falsehood Propagate

The Incident of Ameerul Mu'mineen Hadhrat Ali رضي الله تعالى عنه and a Fortune Teller in this Regard

Hadhrat Abdullaah bin Auf bin Ahmar reports that when Hadhrat Ali رضي الله تعالى عنه was leaving Ambaar to go to Nahrwaan, Musaafir bin Auf bin Ahmar said to him, "O Ameerul Mu'mineen! Do not leave right now, but leave after three portions of the day have passed." "Why is that?" Hadhrat Ali رضي الله تعالى عنه enquired. Musaafir replied, "If you leave right now, you and your companions will come to harm. However, if you leave in the time I have suggested to you, you will be successful, victorious, earn plenty of booty and achieve your objectives."

Hadhrat Ali رضي الله تعالى عنه remarked, "Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Do you know what is in the belly of this horse of mine?" "I will be able to know by my calculations," came the reply. Hadhrat Ali رضي الله تعالى عنه then asserted, "Whoever believes you disbelieves in the Qur'aan because

Allaah says:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ﴾ (سورة لقمان: آيت ٣٤)

Verily the knowledge of the Hour is only with Allaah. He sends the rains and knows *(the details of)* what is in the wombs. {Surah Luqmaan, verse 34}

Muhammad ﷺ never claimed to know what you claim to know. Do you claim to possess the knowledge of what good or harm will come to someone who travels in any given hour?" "Yes, I do," he replied. Hadhrat Ali رضي الله تعالى عنه then said, "Whoever believes you seems to have no need for Allaah to avert harm from his way. Furthermore, the one who does not travel because of your instruction has handed over his affairs to you rather than to his Rabb. This is because you claim that you are able to show him that hour in which no harm will come to the person who travels in it. I fear that the person who believes in your word is just like the one who ascribes a counterpart and partner to Allaah. O Allaah! There is no evil foreboding except that which You decree, there is no good except that which You ordain and there is none worthy of worship but You. (O Musaafir!) We do not believe in what you say. In fact, we shall oppose you and travel in the very hour that you are stopping us from."

Hadhrat Ali رضي الله تعالى عنه then addressed the people saying, "O people! Be warned against studying the stars unless it be for the purpose of navigating in the darkness of land and sea. The astrologer[1] is like a Kaafir and the Kaafir shall end up in Jahannam. (He then addressed Musaafir saying,) By Allaah! If the news ever reaches me that you are still practising and implementing your findings in astrology, I shall have you imprisoned for as long I live and as long as you live. I shall also deprive you of all state allowances for as long as I am in authority."

Hadhrat Ali رضي الله تعالى عنه then marched in the very hour that Musaafir was stopping him from and then marched to Nahrwaan, where he defeated the enemy. Thereafter, he said, "Had we set out during the time that he advised us to and attained victory, people would have said, 'Ameerul Mu'mineen left at the time that the fortune teller advised (because of which he was victorious).'

Neither did Muhammad ﷺ have a fortune teller, nor do we need any after him. Despite this, Allaah has given us victory over the emperors of Rome and Persia and various other lands. O people! Trust in Allaah and rely only on Him because with Him you will need no other." [2]

Seeking Honour Where Allaah has Placed Honour

Incidents of Ameerul Mu'mineen Hadhrat Umar bin Khattaab رضي الله تعالى عنه in this Regard

Hadhrat Taariq bin Ziyaad reports that when Hadhrat Umar رضي الله تعالى عنه was travelling

(1) Note that there is a marked difference between astrology and astronomy, thus the like difference between an astrologer and an astronomer.

(2) Haarith and Khateeb in his Kitaabun Nujoom, as quoted in *Kanzul Ummaal* (Vol.5 Pg.235).

to Shaam, Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه was accompanying him. When they arrived at a point where they had to wade across, Hadhrat Umar رضي الله تعالى عنه alighted from his camel, removed his leather socks and threw them over his shoulders. He then took hold of the reins of the camel and waded through.

"O Ameerul Mu'mineen!" Hadhrat Abu Ubaydah رضي الله تعالى عنه said, "Are you doing that?! Do you also remove your leather socks, throw them over your shoulders, take hold of the reins of the camel and then wade through?! I would not like the people of that city (where we are headed) to see you like this."

"O, Oh!" Hadhrat Umar رضي الله تعالى عنه exclaimed, "Had anyone other than Abu Ubaydah made such a statement, I would have made him a lesson for the Ummah of Muhammad صلى الله عليه وسلم. **We were once amongst the lowest of people, but Allaah gave us honour because of Islaam. As soon as we start to seek honour in avenues other than that in which Allaah has granted us honour, Allaah will then humiliate us."** (1)

Another narration states that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam and was to be received by the army, he was wearing his loincloth, leather socks and a turban. He was holding the head of his camel and wading across some water. Someone then said, "O Ameerul Mu'mineen! The army and the general of Shaam's army are here to meet you and you are in this condition?" Hadhrat Umar رضي الله تعالى عنه remarked, **"We are a nation whom Allaah has given honour through Islaam, so we shall not seek honour in other avenues."** (2)

Yet another narration states that Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه said to Hadhrat Umar رضي الله تعالى عنه, "O Ameerul Mu'mineen! You have done something that the people of these parts regard as a something degrading. **You have removed your socks, led your camel while on foot and waded through water on foot."** Hadhrat Umar رضي الله تعالى عنه struck Hadhrat Abu Ubaydah bin Jarraah رضي الله تعالى عنه on the chest and said, "O dear! If only someone other than you had made that statement, **O Abu Ubaydah! You people (Arabs) were the smallest in number and the most degraded of people before Allaah gave you honour through Islaam. When you start to seek honour in anything else other than Islaam, Allaah will certainly degrade you."** (3)

Hadhrat Qais narrates that when Hadhrat Umar رضي الله تعالى عنه arrived in Shaam and was received by the people, he was riding a camel. "O Ameerul Mu'mineen!" someone said, "If only you would ride a Turkish horse because the leaders and prominent people of the city would be meeting you." To this, Hadhrat Umar رضي الله تعالى عنه remarked, "I do not see your honour lying here (in the things of this world), but (pointing to the sky) everything comes from there. Let my camel go." (4)

Hadhrat Abul Aaliya Shaami reports that Hadhrat Umar رضي الله تعالى عنه arrived in Jaabiya from the Aleppo road, riding a brown camel. The bald part of his head

(1) Haakim (Vol.1 Pg.61). reporting from reliable sources as confirmed by Dhahabi.

(2) Haakim (Vol.1 Pg.62).

(3) Haakim (Vol.3 Pg.82). Abu Nu'aym in his *Hilya* (Vol.1 Pg.47) has reported a similar narration, as have Ibn Mubaarak, Hannaad and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.400).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.47).

shone in the sun because he wore neither a hat nor a turban. Since there were no stirrups, his legs dangled loosely on either side of the carriage. His saddle blanket when he rode was a woollen blanket made in Ambijaan, which doubled as a bedding when he camped. His satchel was striped cloth filled with the bark of a date palm, which doubled as his pillow when he was not riding. He wore a thick white cotton Qamees which was patched and torn on the side.

"Send the leader of these people to me," Hadhrat Umar رضي الله تعالى عنه commanded. When the people sent for the head priest, Hadhrat Umar رضي الله تعالى عنه said to him, "Please wash my Qamees, mend it and borrow me a Qamees or some clothing. A Qamees made from *Kattaan* (a very fine and expensive cloth) was then brought to Hadhrat Umar رضي الله تعالى عنه. "What is this?" Hadhrat Umar رضي الله تعالى عنه enquired. When the people told him that it was *Kattaan*, he asked, "And what is *Kattaan*?" After they explained to him what it was, he removed his Qamees and it was washed and patched. When it was returned to him, he took off the *Kattaan* one and wore his own.

The head priest then said to him, "Because you are the king of the Arabs, it is not befitting that you ride a camel in these parts. If you ride a Turkish horse and wear some other clothing, it would command more respect in the eyes of the Romans. Hadhrat Umar رضي الله تعالى عنه however said, "We are people who have been given respect because of Islaam and therefore do not wish any substitute."

A Turkish horse was then brought and rather than a saddle or carriage, a mere saddle blanket was thrown over it. Hadhrat Umar رضي الله تعالى عنه rode it but (when it started to strut) he called out, "Stop it! Stop it! I have never seen people riding a Shaytaan before this (because riding it brings pride in the rider)." Hadhrat Umar رضي الله تعالى عنه's camel was then brought and he rode it. (1)

Giving Consideration to the Dhimmi Community when in a position of Honour

Hadhrat Abu Nuhayk and Hadhrat Abdullaah bin Handhala report, "We were with Hadhrat Salmaan رضي الله تعالى عنه in an army when someone recited Surah Maryam. Another man (probably a Jew) then started to vilify Hadhrat Maryam رضي الله تعالى عنها and her son (Hadhrat Isa عليه السلام). We then assaulted the man and hit him until he was bleeding. Since every person who was wronged in any way complained to Hadhrat Salmaan رضي الله تعالى عنه, this man also complained to him even though he had never done so before. Hadhrat Salmaan رضي الله تعالى عنه therefore approached us and asked why we had assaulted the man. 'We were reciting Surah Maryam,' we explained, 'when he started to vilify Hadhrat Maryam رضي الله تعالى عنها and her son (Hadhrat Isa عليه السلام).' Hadhrat Salmaan رضي الله تعالى عنه rebuked us saying, 'Then why did you make him listen to it? Did you not hear what Allaah تبارك وتعالى says? (Allaah says:)

﴿وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (سورة انعام: آيت ١٠٨)

(1) Ibn Abi Dunya, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.60).

> Do not insult *(abuse, swear)* those whom they *(the non-Muslims)* worship instead of Allaah, for then they shall insult *(speak ill of)* Allaah out of enmity and without knowledge *(without realising the consequences of their actions)*. {Surah An'aam, verse 108}

O assembly of Arabs! Did you not have the worst of religions, the most inhospitable of lands and the worst lives? Did Allaah not then grant you honour and give you in abundance? Do you now wish to pick on people because Allaah had given you honour? **By Allaah! You must stop this, otherwise Allaah shall take away everything in your hands and give it to someone else.'**

Hadhrat Salmaan رضي الله تعالى عنه then started to teach us. He said, "Perform (Nafl) salaah between the Maghrib and Isha salaahs because (by reciting extra Qur'aan during these Rakaahs) this will lighten the fixed daily recitations (of the Qur'aan) that he recites. It will also safeguard against wasting time during the beginning of the night because this time-wasting destroys one's Aakhirah." (1)

Taking a Lesson from those who have Forsaken Allaah's Commands

Hadhrat Jubayr bin Nufayr رضي الله تعالى عنه says, "When Cyprus was conquered, its inhabitants were separated from each other, because of which they cried for each other. I then saw Hadhrat Abu Dardaa رضي الله تعالى عنه sitting alone and weeping. 'O Abu Dardaa رضي الله تعالى عنه,' I said, 'What makes you weep on a day in which Allaah has granted honour to Islaam and its adherents?' 'Shame on you, O Jubayr,' he said, 'How disgraced is that nation in the sight of Allaah who forsake His commands! These people were once a powerful and victorious nation who possessed sovereignty. However, once they forsook Allaah's commands, they were degraded to the state you can now see." (2) Another narration states that Hadhrat Abu Dardaa رضي الله تعالى عنه added, "They were then degraded to the state you can now see. They became obsessed with taking others as their slaves and as soon as a nation takes to this obsession, Allaah has no need for them." (3)

Making the Intention Solely for Allaah and Making the Aakhirah the Objective

What Hadhrat Mu'aadh رضي الله تعالى عنه told Hadhrat Umar رضي الله تعالى عنه in this Regard

Hadhrat Ibn Abu Maryam reports that when Hadhrat Umar رضي الله تعالى عنه once passed by Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه, he asked, "What are the factors that will hold the foundations of this Ummah steady?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, **"There are three factors and they will ensure salvation.** (The first is) Sincerity, which is the nature upon which Allaah has created people, (the second is) **salaah,**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.201).
(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).
(3) Ibn Jareer (Vol.3 Pg.318).

which is a fundamental pillar of Deen and (the third is) **obedience** (to the Muslim leader), in which lies one's protection." "What you say is true," Hadhrat Umar رضي الله تعالى عنه acknowledged.

When Hadhrat Umar رضي الله تعالى عنه had passed by, Hadhrat Mu'aadh رضي الله تعالى عنه turned to those sitting with him and said, "(O Umar!) Your time is better than those afterwards because great disputes shall arise after you. (Then addressing those with him, he said) He (Hadhrat Umar رضي الله تعالى عنه) will be living on for only a short while." (1)

The Incident of Hadhrat Aamir bin Abd Qais in this Regard

Hadhrat Abu Abdah Ambari reports that when the Muslims arrived (as conquerors) in Madaa'in and were gathering the booty together, a man arrived with a dish (full of precious gems) and handed it over to the person in charge of the distribution of the booty. Those with him exclaimed, "We have never seen anything like this! Let alone equalling the value of everything else we have gathered, all of it does not even come close to the value of this!" They then asked the man, "Have you taken anything from this?" "Listen well!" he said to them, "By Allaah! Had it not been for the fear of Allaah, I would not have brought this to you in the first place."

When they realised that this was a very special person, they asked who he was. "By Allaah!" he responded, "I shall not inform you for you to praise me, nor shall I inform anyone else for them to praise me falsely. I prefer to rather praise Allaah and be content with His rewards." One of the people however followed the man to his companions and asked them who he was. He turned out to be none other than Aamir bin Abd e Qays. (2)

Hadhrat Sa'd رضي الله تعالى عنه and Hadhrat Jaabir رضي الله تعالى عنه Attest to the Integrity of the Army at Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha, Hadhrat Muhallab and several others reports that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه said (on the occasion of the Battle of Qaadisiyyah), "By Allaah! This army is a truly trustworthy one. Had it not been for the excellence that the veterans of Badr have already been noted for, I would swear by Allaah that the men in this army also have the same excellence. After closely examining many groups of people, I found that they were deficient in distributing booty. I have however neither seen nor heard of such deficiencies in this army." (3)

Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه said, "I swear in the name of Allaah besides Whom there is none worthy of worship that we found no one amongst the army fighting at Qaadisiyyah who desired the world together with the Aakhirah. We did however have doubts about three of them (from amongst the many thousands),

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.226).
(2) Ibn Jareer (Vol.3 Pg.128).
(3) Ibn Jareer (Vol.3 Pg.128).

but they also turned out to be most trustworthy and abstinent. They are Tulayha bin Khuwaylid رضي الله تعالى عنه, Amr bin Ma'dikarib رضي الله تعالى عنه and Qais bin Makshooh رضي الله تعالى عنه."[1]

Hadhrat Umar رضي الله تعالى عنه's Statement about those who Brought to him the Jewels and Sword of the Persian Emperor

Hadhrat Qais Ijli narrates that when the Persian Emperor's sword, belt and jewels were brought to Hadhrat Umar رضي الله تعالى عنه, he remarked, "Those who have brought this must truly be trustworthy people." To this, Hadhrat Ali رضي الله تعالى عنه pointed out, "It is because you are trustworthy that your subjects are also trustworthy." [2]

Seeking Allaah's Assistance through the Glorious Qur'aan and Adhkaar

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه Concerning Seeking Assistance from Allaah

Hadhrat Zaid bin Aslam رضي الله تعالى عنه reports that when Hadhrat Umar رضي الله تعالى عنه felt that Egypt was taking too long to conquer, he wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه (who led the military operations in Egypt):

> "It surprises me to see how long it is taking you to conquer Egypt. You are already fighting there for several years now. The only reason for this is because you people have started to do things differently and have developed love for this world just as your enemy has. Allaah assists people only when their intentions are sincere.
>
> I am sending four persons to you and am informing you that as far as I know, each of them is worth a thousand others, unless they are also affected by that which affects others. When this letter reaches you, I want you to address the people, to encourage them to fight the enemy, to be steadfast and to correct their intentions. Keep these four ahead of all the others and command the army to attack the enemy all at once like a single person. The attack should take place just after midday on Friday because this is the time when Allaah's mercy descends and du'aas are accepted. Everyone should cry before Allaah and beg His assistance against the enemy."

When the letter reached Hadhrat Amr رضي الله تعالى عنه, he gathered the army, read the letter out to them and then sent for the four men. He placed them in front of the others, commanded everyone to make wudhu, to perform two Rakaahs salaah, to turn to Allaah and to beg Him for assistance. When this was done, Allaah granted them victory.

(1) ibn Jareer (Vol.3 Pg.128).
(2) ibn Jareer (Vol.3 Pg.128).

Another narration states that when Hadhrat Amr bin Al Aas رضي الله تعالى عنه felt that it was taking too long for him to conquer Egypt, he wrote to Hadhrat Umar رضي الله تعالى عنه to ask for reinforcements. Hadhrat Umar رضي الله تعالى عنه sent four thousand troops, with a commander appointed over every thousand troops. Hadhrat Umar رضي الله تعالى عنه also wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه saying:

"I have sent you four thousand troops as reinforcements and appointed a commander for every thousand troops. The commander of every thousand troops is a man who is himself equivalent to a thousand troops; (they are) Zubayr bin Awaam رضي الله تعالى عنه, Miqdaad bin Aswad bin Amr رضي الله تعالى عنه, Ubaadah bin Saamit رضي الله تعالى عنه and Maslamah bin Mukhallad رضي الله تعالى عنه. Remember that you have twelve thousand troops with you and **an army of twelve thousand can never be defeated for want of numbers.**" (1)

The Letter Hadhrat Umar رضي الله تعالى عنه Wrote to the Commanders in Shaam in this Regard

Hadhrat Iyaadh Ash'ari reports that he was present during the Battle of Yarmook where there were five commanders over the Muslim army (because the five armies had merged there to fight together); (the five were) Hadhrat Abu Ubaydah رضي الله تعالى عنه, Hadhrat Yazeed bin Abu Sufyaan رضي الله تعالى عنه, Hadhrat Shurahbeel bin Hasanah رضي الله تعالى عنه, Hadhrat Khaalid bin Waleed رضي الله تعالى عنه and Hadhrat Iyaadh رضي الله تعالى عنه (who is not the one reporting this narration). Hadhrat Umar رضي الله تعالى عنه's instruction was that Hadhrat Abu Ubaydah رضي الله تعالى عنه should be the commander-in-chief if a battle took place. The army then wrote a letter to Hadhrat Umar رضي الله تعالى عنه, informing him that death was storming towards them (because the enemy outnumbered them) and he should reinforce them with more troops.

Hadhrat Umar رضي الله تعالى عنه replied to their letter by writing:

"Your letter requesting me for reinforcements has reached me. I shall therefore refer you to one who is a more powerful helper and who has a ready army. He is Allaah تبارك وتعالى. Ask Him for assistance because Muhammad صلى الله عليه وسلم was assisted at Badr when his forces were less than yours." (2)

Another narration states that Hadhrat Umar رضي الله تعالى عنه added, "When this letter reaches you, I want you to fight them without writing back to me." The narrator says, "We then fought them and defeated all of them within a distance of four *Farsakh* (approximately twelve miles). We also earned a large amount of booty. When we discuss the matter, Hadhrat Iyaadh رضي الله تعالى عنه proposed that we exchange ten of the enemy prisoners for each one of ours.

Hadhrat Abu Ubaydah رضي الله تعالى عنه then asked for someone to race him. A youngster volunteered saying, 'I would like to, if you don't mind.' The youngster managed to beat Hadhrat Abu Ubaydah رضي الله تعالى عنه and I watched him trail behind on his bare-backed horse with his two locks of hair flying furiously behind him." (3)

(1) Ibn Abdul Hakam, as quoted in *Kanzul Ummaal* (Vol.3 Pg.151).
(2) *Kanzul Ummaal* (Vol.3 Pg.145).
(3) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.6 Pg.213) and Ibn Katheer in his *Tafseer* (Vol.1 Pg.400).

The Muslims Seek Allaah's Assistance using the Qur'aan during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that after leading the Zuhr salaah, Hadhrat Sa'd رضي الله تعالى عنه instructed a youngster to **recite the Surah of Jihaad (Surah Anfaal)**. The youngster was from amongst the *Qurra* (learned scholars of the Qur'aan) and Hadhrat Umar رضي الله تعالى عنه had appointed him to be with Hadhrat Sa'd رضي الله تعالى عنه all the time. All the Muslims there had learnt the Surah of Jihaad and when the youngster recited it to the soldiers beside him, soon it was recited in the entire regiment. This lighted up the hearts and eyes of the Muslims and they all derived tranquillity from reciting it.

Another narration states that because the Muslims had learnt the Surah of Jihaad, Hadhrat Sa'd رضي الله تعالى عنه commanded them to recite it to each other. (1)

Rasulullaah صلى الله عليه وسلم Teaches the Sahabah رضي الله تعالى عنهم to Seek Allaah's Assistance Through the Verses of the Qur'aan

Hadhrat Ibraheem bin Haarith Tameemi رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم once sent them on an expedition and instructed them to recite the following verse every morning and evening:

﴿اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا﴾ (سورة مؤمنين: آيت ١١٥)

Did you think that We had created you in vain *(for no purpose)*. {Surah Mu'minoon, verse 115}

When they recited the verse, they earned plenty of booty and remained safe. (2)

Hadhrat Sa'd رضي الله تعالى عنه Commands the Muslims to Seek Allaah's Assistance by Reciting "Allaahu Akbar" and "Laa Howla wa Laa Quwwata Illa Billaah" during the Battle of Badr

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that Hadhrat Sa'd رضي الله تعالى عنه commanded the Muslims saying, "Remain in your positions and do not move until after you have performed the Zuhr salaah. When I call out (اَللّٰهُ اَكْبَرُ) ('Allaahu Akbar'), you should all also say (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') and then start preparation for the battle. Remember that the words (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') was not granted to any nation before you and it was granted to you to give you strength. When you then hear me call out (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') for the second time, you should again call out the same and complete your preparations. Thereafter when I call out (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') for the third time, you should again call out the same and those on horseback should proceed to the battlefield and launch the offensive to give courage to the infantry. When I then call out

(1) Ibn Jareer (Vol.3 Pg.47).

(2) Abu Nu'aym in his Ma'rifah and Ibn Mandah, as quoted in *Kanzul Ummaal* (Vol.2 Pg.327) and *Isaabah* (Vol.1 Pg.15).

('Allaahu Akbar') for the fourth time, you must all assault the enemy and engage them in close combat. You should also then recite:

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')." (1)

Another narration states that when the Qurraa had completed (reciting the verses of Jihaad), Hadhrat Sa'd رضي الله تعالى عنه called out (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar'). Those closest to him then also called out the *Takbeer* (اَللّٰهُ اَكْبَرُ) and in this manner, the rest of them called out the *Takbeer* by hearing it from the others. The soldiers were then mobilised (and started preparing). When the second *Takbeer* was called out, the preparations were rounded up and when (اَللّٰهُ اَكْبَرُ)('Allaahu Akbar') was called out for the third time, the most courageous ones confronted the enemy and started the battle... The narration still continues further. (2)

Seeking Allaah's Assistance through the Agency of Rasulullaah صلى الله عليه وسلم's Hair

Hadhrat Ja'far bin Abdullaah bin Hakam reports that when Hadhrat Khaalid bin Waleed رضي الله تعالى عنه lost his hat during the Battle of Yarmook, he gave the order for it to be found. When the people failed to find it, he again gave the command for them to search for it. This time, they managed to find it. It happened to be an old hat, so Hadhrat Khaalid رضي الله تعالى عنه explained. He said, "When Rasulullaah صلى الله عليه وسلم performed Umrah and had his hair shaved off, people raced around him (to get some of it). I **managed to beat them to the forelocks and kept it in this hat. Whenever I participate in battle with these hairs on me, I am always granted victory.**" (3)

Another narration states that Hadhrat Khaalid bin Waleed رضي الله تعالى عنه had a hat in which were the hairs of Rasulullaah صلى الله عليه وسلم. Hadhrat Khaalid رضي الله تعالى عنه used to say, **"Whenever I confront an enemy with this hat on my head, I am always granted victory."** (4)

Competing with Each other in Doing Good Deeds

Hadhrat Shaqeeq says, "We started off the Battle of Qaadisiyyah at the beginning of the day and the time for Zuhr had arrived by the time we returned (from the battlefield). Since the *Mu'adhin* was injured, all the others wanted the opportunity (to call out the Adhaan). They were all so keen that they were close to coming to blows with their swords. Hadhrat Sa'd رضي الله تعالى عنه then drew lots and the opportunity fell to the lot of someone, who then called out the Adhaan." (5)

Thinking Nothing of the Glamour and Glitter of this World

The Incident of Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه and the Persian Ruler Dhul Haajibayn

Hadhrat Ma'qal bin Yasaar رضي الله تعالى عنه reports a lengthy narration concerning the

(1) Ibn Jareer (Vol.3 Pg.47).
(2) Ibn Jareer (Vol.3 Pg.47).
(3) Tabraani and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.349). Haakim (Vol.3 Pg.299) has reported a similar narration, as has Abu Nu'aym in his Dalaa'il (Pg.159).
(4) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).
(5) Ibn Jareer (Vol.3 Pg.70).

conquest of Isfahaan which took place under the command of Hadhrat Nu'maan bin Muqarrin رضي الله تعالى عنه. Part of the narration states that when Hadhrat Nu'maan رضي الله تعالى عنه (and his army) arrived (at Isfahan), there was a river separating him from the city. Hadhrat Nu'maan رضي الله تعالى عنه sent Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه as an envoy.

The Persian ruler of the area was Dhul Haajibayn. He consulted with his courtiers saying, "Do you think that I should sit before him in battledress or with the pomp and splendour of a king?" When they advised him to rather sit with the pomp and ceremony of a king, he did so. He sat on his throne, placed his crown upon his head and was surrounded by two rows of his courtiers dressed in velvet and wearing earrings and bangles.

When Hadhrat Mughiera رضي الله تعالى عنه arrived, he walked briskly with his head lowered. He carried a spear and shield with him and started poking holes in the carpet upon which the courtiers stood in their rows. In this way, he tore the carpet so that the people may take it as an ill omen (a foreboding that their kingdom will also be torn apart).

Addressing Hadhrat Mughiera رضي الله تعالى عنه, Dhul Haajibayn said, "You Arabs have been afflicted with starvation and hardships, because of which you have left your land (and come here). If you please, we shall supply you with grains and you may return to your land."

Hadhrat Mughiera رضي الله تعالى عنه then started to talk. After duly praising Allaah, he said, "We, the Arab people, used to consume carrion and although others wielded power over us, we never wielded power over anyone. Allaah then raised a Nabi from amongst us, who was amongst our most noble people, of the highest lineage and the most truthful. He promised us that these lands will fall to us and we have always found his promises to be true. Now that I have seen the exquisite garments you have here and the fine luxuries, I do not think that any of the people with me will want to leave without them..." The narration still continues further. (1)

The Incidents of Hadhrat Rib'ee رضي الله تعالى عنه, Hadhrat Hudhayfah رضي الله تعالى عنه and Hadhrat Mughiera رضي الله تعالى عنه with Rustam at Qaadisiyyah

Hadhrat Muhammad صلى الله عليه وسلم, Hadhrat Talha, Hadhrat Amr and Hadhrat Ziyaad all reports that Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه sent for Hadhrat Mughiera رضي الله تعالى عنه and few others and said to them, "I intend sending you to those people (the Persians). What have you to say about it?" They all said in one voice, "We shall do as you command and do no more. If a situation arises concerning which there are no directives from you, we shall look for what is best and most beneficial for the people and discuss that with them."

Hadhrat Sa'd رضي الله تعالى عنه then said to them, "Such is the behaviour of intelligent and

(1) Haakim (Vol.3 Pg.293). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol.6 Pg.217).

experienced people. Go and get ready." Hadhrat Rib'ee bin Aamir رضي الله تعالى عنه then said, **"The non-Arabs have their own peculiar ideas and etiquette and if we all go to them, they will feel that we are placing them on a pedestal. Do not send more than one person."** When the other agreed with this, Hadhrat Rib'ee رضي الله تعالى عنه volunteered to go first. Hadhrat Sa'd رضي الله تعالى عنه then sent him and Hadhrat Rib'ee رضي الله تعالى عنه left to meet Rustam in his cantonment.

However, the sentries at the bridge stopped Hadhrat Rib'ee رضي الله تعالى عنه and sent a message to Rustam, informing him of the arrival. Rustam consulted with some leaders of Persia, asking, "What are your opinions? Should we boast only about our military superiority or should we make them feel worthless (by displaying our wealth and riches)?" They were all unanimous about making the Muslims seem worthless, so they made a display of their opulent commodities, they laid out exquisite carpets and cushions and spared nothing in their effort. A golden throne was made for Rustam and he dressed most lavishly. Expensive rugs and cushions woven with gold thread were also laid out.

Hadhrat Rib'ee رضي الله تعالى عنه arrived on his short, long-haired horse, carrying a shining sword. His scabbard was a pouch made of old cloth and his spear was tied with a leather strap. He also carried a shield made of cow's hide, the face of which had round patches of red leather that resembled rotis[1]. He also carried his bow and arrows with him. When he came to the court and reached the first of the rugs, he was told to alight from his horse. He however rode the horse on the rug and alighted only when it stood properly on the rug. He then tore up two cushions, pierced the horse's reins through them and tied the horse up. All this while, the people there were unable to stop him. Hadhrat Rib'ee رضي الله تعالى عنه knew well that they were displaying everything to him to make him feel inferior, so he wished to get the upper hand over them (because of which he did what he did to show them that their wealth held no attraction for him).

The armour Hadhrat Rib'ee رضي الله تعالى عنه was wearing flowed over him like a dam and he wore the hide of a camel over it like a cloak. He had made a hole in the hide, drew it over his head and tied it about his waist with a cord made from plant fibres. Hadhrat Rib'ee رضي الله تعالى عنه was amongst the hairiest of all Arabs and his hair was tied with the leather reins of a camel. His hair was separated into four locks that stood like the horns of a mountain goat.

The people told him to put down his weapons, to which he replied, "I have not come here by my own accord, so you cannot instruct me to drop my weapons. It is you who have sent for me, so if you do not want me to come as I please, I might as well go back." When this was reported to Rustam, he said, "Allow him in. He is but one person." Hadhrat Rib'ee رضي الله تعالى عنه arrived, leaning on his spear that had a sharp head. He took short steps and tore the rugs and cushions (with the spear) as he walked. There was no cushion or rug that he did not ruin, leaving them all torn and tattered after him.

When he came up to Rustam, the sentries surrounded him. Hadhrat Rib'ee

(1) Round unleavened bread commonly eaten in Eastern countries.

رضي الله تعالى عنه then sat on the ground and stuck his spear into the rug. "What made you do that?" they asked, Hadhrat Rib'ee رضي الله تعالى عنه replied, "We do not like to sit on those decorated places of yours." Rustam then addressed Hadhrat Rib'ee رضي الله تعالى عنه saying, "What brings you here?" "Allaah has sent us," Hadhrat Rib'ee رضي الله تعالى عنه replied, **"Allaah has sent us to remove whoever He wills from servitude to man and to lead him to the servitude of Allaah. Allaah has sent us to remove them from the narrowness of this world towards its vastness and from the oppression of other religions towards the justice of Islaam..."** The narration then continues, as has been quoted in the chapter discussing the Da'wah that the Sahabah رضي الله تعالى عنهم gave during the Khilaafah of Hadhrat Umar رضي الله تعالى عنه. The narration proceeds to state that Rustam said to the courtiers (when they criticised Hadhrat Rib'ee رضي الله تعالى عنه's appearance), "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage. They do not dress like you and have different tastes."

The Persians then approached Hadhrat Rib'ee رضي الله تعالى عنه to have a look at his weapons, regarding them to be inferior. He said to them, "Do you wish to show me your military prowess and I shall show you mine?" He then drew his sword from his cloth pouch and it flashed like a flame of fire. "Sheath it!" they called out (in terror). He then sheathed his sword. They then fired arrows at his shield while he fired arrows at theirs. Their shield was shattered while his shield remained intact. He then addressed them saying, "O Persians! While you have given great importance to food and drink, we treat it with little ceremony." He then went back after giving them time (three days) to consider their position.

The following day, the Persians sent a message saying that they wanted the same person sent back to them. Hadhrat Sa'd رضي الله تعالى عنه however sent Hadhrat Hudhayfah bin Mihsin رضي الله تعالى عنه. He also arrived in simple attire as Hadhrat Rib'ee رضي الله تعالى عنه wore. When he also came to the first rug, he was told to alight from his animal. He however said, "That I would have done if I had come to you for my own needs. Ask your king whether I have come for his need or for mine. If he says that it is for my own need, he is lying and I shall return and leave you alone. However, if he says that it is for his own need, then I shall come as I please."

Rustam instructed the sentries to allow Hadhrat Hudhayfah رضي الله تعالى عنه in and he rode up to Rustam who was seated on his throne. "You may get off your animal," Rustam said. "I shall not," Hadhrat Hudhayfah رضي الله تعالى عنه replied. When he saw that Hadhrat Hudhayfah رضي الله تعالى عنه would not get off the animal, Rustam asked, "What is the matter that you have come and not your companion who came yesterday?" Hadhrat Hudhayfah رضي الله تعالى عنه replied, "Our leader wishes to treat us equally in favourable and adverse conditions. It is my turn today."

"What brings you people here?" Rustam asked. Hadhrat Hudhayfah رضي الله تعالى عنه replied, "Allaah تبارك وتعالى has favoured us with His religion and shown us His signs until we realised that it was the truth even though we had been opposed to it. He then commanded us to invite people to one of three options. We shall accept any of

the three options they choose. Either you accept Islaam and we shall leave you alone. Otherwise, you may choose to pay the Jizya and we shall stand in your defence whenever the need arises. The next option is battle." "Do we have a few days to enter into an agreement?" Rustam asked. Hadhrat Hudhayfah رضي الله تعالى عنه replied, "You have three days which started yesterday."

When Rustam received from Hadhrat Hudhayfah رضي الله تعالى عنه nothing more than he got from Hadhrat Rib'ee رضي الله تعالى عنه, he sent him away and addressed his companions saying, "Shame on you people! Do you not see what I see? The first man came to us yesterday and defeated us on our premises. He degraded what we were enamoured with, stood his horse on our opulence and even tied his horse to it. He took a good omen from what he did and returned to his people, taking some of our soil with him. That was apart from his superior intelligence. Today this other man arrived and stood over us, also taking a good omen from it by taking our land after expelling us from it." Rustam however infuriated the others and they also infuriated him (by refusing to listen to him).

The following day, the Persians again asked for someone to be sent to them and this time, Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه was sent. (1) Another narration continues the narrative, staying that when Hadhrat Mughiera رضي الله تعالى عنه reached the bridge to cross over into Persian territory, he was halted by the sentries who first sought permission from Rustam to allow him in. The Persians, however, did not leave out any of the pomp and ceremony in their effort to make the Arabs feel inferior. Therefore, when Hadhrat Mughiera رضي الله تعالى عنه arrived, the Persians still boasted their opulence. They wore crowns, garments woven from gold threads and carpets were laid out the distance that an arrow travelled. The only way to reach the king was over this length of carpet.

Hadhrat Mughiera رضي الله تعالى عنه who also wore four locks of hair walked up to Rustam and sat with him on his throne and cushion. The courtiers sprang up, grabbed at him and brought him down, even hitting him mildly. Hadhrat Mughiera رضي الله تعالى عنه addressed them saying, "We have always heard that you people were intelligent, but I do not think that there is any nation more foolish than you. We Arabs treat each other as equals and do not make slaves of each other unless circumstances of war demand. I had always thought that you people also practice equality amongst yourselves just as we do. Rather than doing what you just did, it would have been better if you just told me that some of you prevail as masters over others. If sitting beside Rustam was not palatable to you, we will then not do so again. I would have not come to you had you not sent for me, but today I can see that your sovereignty is soon to vanish and that you will be vanquished because no power can survive with such a way of life and with such a mentality."

(Hearing this) The common people shouted, "The Arab is right!" To this, the leaders remarked, "By Allaah! He has made a statement towards which our slaves will always be referring us! May Allaah destroy our elders! How foolish were they to regard these people (the Arabs) as insignificant (they should have realised the

(1) Ibn Jareer (Vol.3 Pg.33).

threat and wiped them out a long time ago)..." The narration then continues to mention the questions Rustam asked and the replies Hadhrat Mughiera رضي الله تعالى عنه gave him. (1)

Paying no Heed to the Numbers of the Enemy and their Resources

What Hadhrat Thaabit bin Aqram رضي الله تعالى عنه said to Hadhrat Abu Hurayrah رضي الله تعالى عنه about this on the Occasion of the Battle of Mu'ta

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports, "I participated in the Battle of Mu'ta. When the Mushrikeen arrived, we saw what none of us could ever hope to match. Their numbers were overwhelming, as were their weapons, their horses, their velvet, silk and gold. The sight actually made my eyes squint. It was then that Thaabit bin Aqram رضي الله تعالى عنه said, 'O Abu Hurayrah! It appears that you are seeing an overwhelming adversary?' 'I certainly am,' I replied. He then said, 'You were not with us at Badr. It is not with large numbers that we are assisted (but by the power of Allaah).'"(2)

The Letter Hadhrat Abu Bakr رضي الله تعالى عنه Wrote to Hadhrat Amr bin Al Aas رضي الله تعالى عنه in this regard

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه wrote the following letter to Hadhrat Amr bin Al Aas رضي الله تعالى عنه:

"Salaamun Alayk

Your letter detailing the enormous force that the Romans have gathered has reached me. When we were with Nabi ﷺ, Allaah never assisted us with large numbers and a large concentration of troops. There were times when we fought with Rasulullaah ﷺ with only two horses and our condition was so poor that we had to share camels. When we were with Rasulullaah ﷺ in the Battle of Uhud, we had only one horse, which Rasulullaah ﷺ rode. Despite this, Allaah granted us victory and assistance against our enemies. O Amr! Remember that the one who is most obedient to Allaah is the one who most detests sin. Obey Allaah and command your companions to obey Allaah as well." (3)

The Statement of Hadhrat Khaalid bin Waleed رضي الله تعالى عنه about this on the Occasion of the Battle of Yarmook

Hadhrat Ubaadah رضي الله تعالى عنه and Hadhrat Khaalid رضي الله تعالى عنه both report that a man

(1) Ibn Jareer (Vol.3 Pg.36).

(2) Bayhaqi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.244). Waaqidi has reported a similar narration in brief, as quoted in *Isaabah* (Vol.1 Pg.190).

(3) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.135). Tabraani has reported a similar narration in his Awsat but Haythami (Vol.6 Pg.117) has commented on the chain of narrators.

once said to Hadhrat Khaalid رضي الله تعالى عنه, "The Romans are so many and the Muslims so few!" To this, Hadhrat Khaalid رضي الله تعالى عنه remarked, "The Muslims are so many and the Romans so few! **An army is large only when they receive Allaah's assistance and they are few when Allaah does not assist them.** Numbers do not matter. By Allaah! I wish that my (horse) Ashqar recovers from his injury (incurred because of the long and speedy journey from Iraq to Shaam) and that the Romans were double in number." (1)

What the Enemy had to Say about the Sahabah رضي الله تعالى عنهم Gaining Victory over them

The Statement of one of the Apostates Concerning the Valour of the Sahabah رضي الله تعالى عنهم

Hadhrat Zuhri reports that after Hadhrat Abu Bakr رضي الله تعالى عنه assumed the office of Khilaafah, some Arabs left the fold of Islaam. Hadhrat Abu Bakr رضي الله تعالى عنه then personally marched against them, but when he reached a watering place near Baqee, he sensed that the safety of Madinah would be jeopardised. He therefore returned to Madinah and placed Allaah's Sword Hadhrat Khaalid bin Waleed bin Mughiera رضي الله تعالى عنه in command of an army. Others were recruited to join him and Hadhrat Abu Bakr رضي الله تعالى عنه's instruction to him was to march to the locality of the Mudhar tribe, where he was to wage war against all those who forsook Islaam. He was then to march to Yamaamah to fight Musaylama Kadhaab (false prophet). Hadhrat Khaalid رضي الله تعالى عنه left and it so happened that he first fought Tulayha Kadhaab Asadi (another false prophet), who was joined by Uyaynah bin Hisn bin Hudhayfah Fazaari. Allaah gave the Muslims victory. When Tulayha saw how badly defeated his troops were, he exclaimed, "Shame on you! Why are you being defeated so?" One of his men replied saying, "I shall inform you of the reason for our defeat. There is not a single man amongst us who does not want his companion to be killed before him. On the other hand, we are fighting people who would love to be killed before their companions."

Tulayha was a furious fighter and martyred both Hadhrat Ukaasha bin Mihsin رضي الله تعالى عنه and Hadhrat Ibn Aqram رضي الله تعالى عنه on that day. However, when the truth dawned on Tulayha, he left the battlefield on foot and went on to accept Islaam and enter into the Ihraam for Umrah... The narration still goes on. (2)

The Statement the King of Alexandria made to Hadhrat Amr bin Al Aas رضي الله تعالى عنه in this regard

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, 'Send out one of your men to me so that I can speak to him and he can speak to me.' 'None but I shall go to him,' I said and I left. Both he and I had a translator and two

(1) Ibn Jareer (Vol.2 Pg.594).
(2) Bayhaqi (Vol.8 Pg.175).

stages were set up for us. 'Who are you people?' he asked. My reply was: 'We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's Nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him and refused to accept his words.

Eventually people from outside came out and said to him, 'We believe in you, we believe what you say, are prepared to follow you and to fight whoever fights you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it.'

The king laughed and said, 'Your prophet told you the truth. Our prophets also came to us with the same message your prophet brought and we remained steadfast on their teachings until kings started to preside over us. Their behaviour with us conformed with their whims rather than with the teachings of the prophets. If you people adhere to the teachings of your prophet, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the prophets and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger.'"

Hadhrat Amr bin Al Aas رضي الله تعالى عنه says, "I have not spoken to anyone afterwards who gave me any better advice than he." (1)

A Roman Leader's Statement to Heraclius concerning the Reasons for Triumphs of the Sahabah رضي الله تعالى عنهم

Hadhrat Abu Is'haaq reports that no enemy could stand his ground before any of the Sahabah رضي الله تعالى عنهم for even the time it took between two successive squeezes of a camel's teats when it is milked. Heraclius was in Antioch at the time when his Roman army returned defeated from a battle (against the Muslims). "Shame on you!" Heraclius said to them, "Tell me about those people you were fighting against. Are they not humans like you?" "They certainly are," the men replied. "Then were you more in number or were their numbers more?" "On every occasion we were several times more in number than they," came the reply. "Then what is the matter," Heraclius asked, "Why were you still defeated?"

An elderly leader explained. He said, "It is because they stand in salaah all

(1) Tabraani. Haythami (Vol.6 Pg.218) has commented on the chain of narrators. Abu Ya'la has reported a similar narration, but Haythami (Vol.8 Pg.238) has commented on the chain of narrators.

night, they fast all day, they fulfil their promises, they enjoin good, they forbid from evil and are just towards each other. It is also because we drink wine; we fornicate, we do what is prohibited, we break our promises, we rob, we oppress, we enjoin what is forbidden, prohibit people from acts that please Allaah and we spread anarchy on earth." Heraclius said, "You are telling me the truth." (1)

A Christian Arab Describes the Sahabah رضي الله تعالى عنهم to the Commander of Damascus

Hadhrat Yahya bin Yahya Ghassaani reports that two men from his tribe reported, "When the Muslims set up camp outside Jordan, we talked amongst ourselves that Damascus would soon be under siege. We therefore went to do our business in Damascus before that happened. We were still there when the commander of Damascus sent for us.

When we came before him, he asked, 'Are you two Arabs?' When we replied in the affirmative, he asked further, 'Are you Christians?' 'Yes,' we replied. He then said, 'One of you will have to spy on them to learn about their intentions. The other will stay behind to look after his companion's belongings.' One of us then went and stayed with the Muslims for some time before returning.

He said, 'I have come to you from people who are thin and who ride fine horses. They are monks by night, brave horsemen by day and can even attach feathers to their arrows, carve them out by themselves and straighten their spears to perfection. If you were to speak to someone sitting beside you, he would be unable to hear you because they were always reciting the Qur'aan and engaging in Dhikr in loud voices." The commander then turned to his companions and said, "Such people have come to you against whom you can offer no resistance." (2)

A Christian Arab Describes the Sahabah رضي الله تعالى عنهم to Qubuqalaar

Hadhrat Urwa رضي الله تعالى عنه reports that when the two armies confronted each other (during the Battle of Yarmook), Qubuqalaar (the Roman general) sent for an Arab man whom the narrator believes was a man from the Yazeed bin Haydaan family of the Qudhaa'ah tribe. His was known as Ibn Huzaarif. Qubuqalaar's instruction to the man was, "Infiltrate the ranks of these people, stay with them for a day and a night and then report their condition to me."

Because he was Arab, he blended into the Muslim army undetected and stayed with them for a day and a night. When he then returned, Qubuqalaar asked him what he had found out. He replied, "They are monks by night and valiant horsemen by day. Even if their king's son had to steal, they would amputate

(1) Ahmad bin Marwaan Maaliki in his Mujaalasa, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

(2) *Al Bidaayah wan Nihaayah* (Vol.7 Pg.15). Ibn Asaakir (Vol.1 Pg.143) has reported a similar narration.

his hand and should he commit adultery, he will be stoned so that the law is enforced."

To this, Qubuqalaar remarked, "If what you say is true, then being underground is better than clashing with them above the ground. I wish that Allaah would leave me alone with them, without assisting either me against them or them against me (in which case our larger numbers would win the day)." (1)

A Persian Spy Describes the Sahabah رضي الله تعالى عنهم to Rustam

Hadhrat Ibn Rufayl narrates that when Rustam camped at Najaf, he sent a spy from there to the Muslim army. The spy infiltrated their ranks so well at Qaadisiyyah that he appeared to be one of them. He saw them brushing with the Miswaak before every salaah, performing salaah and then dispersing to their respective tents. He then returned and informed Rustam about their condition and about the lives they led.

Rustam interrogated him thoroughly, even asking what it was that the Sahabah رضي الله تعالى عنهم ate. To this the spy replied, "By Allaah! Although I stayed with them an entire night, I did not see them eat anything. All I saw them do was to suck on some sticks in the evening, when they went to sleep and just before dawn.

Rustam then proceeded and when he camped somewhere between Hisn and Ateeq, he happened to cross paths with the Muslim army. Hadhrat Sa'd رضي الله تعالى عنه's Mu'addhin had just called out the Adhaan for the Fajr salaah and Rustam saw them all preparing. He then instructed the Persians to mount their animals. When they asked him the reason, he said, "Did you not see that when the announcement was made amongst your enemy, they all started to prepare to fight you." The spy corrected him saying, "They are only preparing for salaah."

Rustam then said the following words in Persian, the translation of which is: "A voice came to me in the morning. It was the voice of Umar, talking to those dogs (the Arabs) and teaching them some wisdom." After they had crossed the river, they again happened to cross paths as Hadhrat Sa'd رضي الله تعالى عنه's Muaddhin called out the Adhaan for salaah. Hadhrat Sa'd رضي الله تعالى عنه then led them in salaah. This time, Rustam remarked, "Umar has now eaten my liver." (2)

A Roman Describes the Sahabah رضي الله تعالى عنهم to Heraclius

Hadhrat Abu Zahraa Qushayri reports from a man of the Qushayr tribe that as Heraclius was leaving for Constantinople, he met with a Roman who had been held captive by the Muslims and who had subsequently escaped. "Tell me about these people," Heraclius asked the man. The man said, "I shall describe them to you as if you are actually looking at them. They are valiant horsemen by day, monks by night and they never take anything from their non-Muslim subjects without paying its full price. They never see anyone without first greeting with

(1) Ibn Jareer (Vol.2 Pg.610)
(2) Ibn Jareer (Vol.3 Pg.45)

Salaam and they remain glued to anyone they meet in combat until the matter is settled." To this, Heraclius remarked, "If what you say is true, they will certainly be the inheritors of this land beneath my feet." (1)

The Statement that the Emperor of China made about the Sahabah رضي الله تعالى عنهم

(The Emperor of Persia) Yazdgird once wrote to the Emperor of China to seek reinforcements. Addressing the Persian envoy, the Chinese Emperor said, "I know well that it is the duty of any Emperor to assist another against those who are overpowering him. However, I want you to describe to me these people who are driving you out of your lands because I gather from what you said that they are fewer in number than you. From what you have described to me, people as few as them cannot overpower an adversary as many as you unless there is tremendous good in them and rot within you." "You may ask me whatever you please about them," the envoy said.

The Emperor then asked, "Do they fulfil their promises?" "Yes," the envoy replied. The next question was, "What do they tell you before they engage you in combat?" "They invite us to accept one of three options. We either accept their religion, in which case they treat us as they treat each other. Otherwise, we may accept to pay the Jizya and thus receive their protection. The final option is to face them in battle."

The Emperor then asked, "How obedient are they towards their leaders." "They are the most obedient of all people towards their leaders," came the reply. The Emperor further asked, "What do they regard as lawful and what do they regard as unlawful?" When the envoy gave him a detailed reply, the Emperor asked, "And do they forbid what has been made lawful for them or make lawful what has been forbidden for them?" "This they do not do," the envoy replied. The Emperor then said, **"Such a nation will never be destroyed as long as they regard what is lawful as lawful and what is unlawful as unlawful."**

The next question the Emperor asked was about the clothing the Sahabah رضي الله تعالى عنهم wore. When the envoy described it to him, he then asked about the modes of transport the Sahabah رضي الله تعالى عنهم used. The envoy described the Arab horses that the Sahabah رضي الله تعالى عنهم used in detail, after which the Emperor remarked, "Those make excellent fortresses." The envoy then went on to describe the camels that they used and even explained how they sit and then get up with their loads. The Emperor (who had probably never seen a camel before) notes, "That is common with all animals that have long necks."

The Chinese Emperor then wrote back to Yazdgird saying, "It is not ignorance of my duty that prevents me from sending to your aid an army so large that while the first of it is in (the Persian city of) Marw, the last is still here in China. However, the description of these people whom your envoy has described to me tells me that if they had to come up against a mountain, they would certainly

(1) ibn Jareer (Vol.3 Pg.99)

shatter it. If they are left to advance and retain their qualities, they will soon remove me from my kingship. Enter into a treaty with them and be content to abide by the clauses of the treaty. You should however never attack them as long as they do not attack you." (1)

This is the last narration that I wish to include in this book.

"اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدَانَا لِهٰذَا وَمَاكُنَّا لِنَهْتَدِىَ لَوْلَا اَنْ هَدَانَا اللّٰهُ"

All praise is for Allaah, Who has guided us to this because we would never have been rightly guided had Allaah not guided us.

اَللّٰهُمَّ لَوْلَا اَنْتَ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَاَنْزِلَنْ سَكِيْنَةً عَلَيْنَا اِذَا اَرَادُوْا فِتْنَةً اَبَيْنَا

"O Allaah! Had it not been for you, we would never have been guided
neither would we have given charity or performed salaah
So shower Your peace upon us
Whenever they (the Kuffaar) intend any acts of anarchy, we will oppose them"

With these words this book **Hayaatus Sahabah** رضي الله تعالى عنهم ("The Lives of the Sahabah رضي الله تعالى عنهم) is completed by the hand of the weak servant Muhammad Yusuf (May Allaah safeguard him against lamentation and grief) on this Wednesday of Allaah's month of Muharram, 1379 years after the Hijrah of Rasulullaah ﷺ (may Allaah shower a million mercies and greeting upon him).

Compiled on 10th Muharram 12 midnight 1426.

18 February 2005

A.H.Elias(Mufti)

Ismail Ebrahim (Moulana)

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(1) Ibn Jareer (Vol.3 Pg.249)
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Glossary of Terms

NOTE: This glossary has been made brief so that readers may have an easy understanding of the context in which the various terms appear. Refer to the Ulema for details of the various terms.

A

A.H.: "After Hijrah" When preceded by a number, this abbreviation denotes a specific year of the Islaamic calendar. For example, 5 A.H. means five years after the Hijrah took place. **See Hijrah**

Aakhirah: The Hereafter, referring to the period after people have been brought back to life on the Day of Qiyaamah. This existence will be both physical as well as spiritual.

Aaliha: see Ilaah

Aalim (plural - Ulema): Literally means "a learned man". This title is used for a person who has studied the various branches of Islaamic knowledge.

Aameen: An expression said at the end of a du'aa, meaning, "O Allaah! Accept this du'aa." Similar to the expression "Amen", which affirms the content of a said prayer.

Aayah (plural - Aayaat): This word literally means "a sign" but has the following three meanings:(1) the verses of the Qur'aan (2) the natural signs in the universe that inform one about the existence and Oneness of Allaah (3) miracles of the prophets. In many verses, all three meanings can be assumed at the same time.

Aayatul Kursi: Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.

Abdul Muttalib: The paternal grandfather of Rasulullaah ﷺ.

Abu Bakr رضي الله تعالى عنه: Hadhrat Abu Bakr رضي الله تعالى عنه (bin Abu Quhaafah رضي الله تعالى عنه) was the most eminent of the Sahabah رضي الله تعالى عنهم, the father-in-law of Rasulullaah ﷺ and the first Khalifah of Islaam.

Abu-: A prefix meaning "father of". Therefore, Abu Muhammad would mean "The father of Muhammad".

Adhaan: The public call made before every Fardh salaah to inform Muslims that salaah is soon to take place.

Ahaadeeth: see Hadith

Ahlul Kitaab: The term literally means "People of the Book" and refers to the Jews and the Christians because they received books from Allaah, namely the Torah and the Injeel respectively.

Ahzaab: see Battle of Ahzaab

Ali رضي الله تعالى عنه (Hadhrat Ali bin Abi Taalib رضي الله تعالى عنه): He was one of the most eminent Sahabah رضي الله تعالى عنهم, the son-in-law and cousin of Rasulullaah ﷺ and the fourth Khalifah of Islaam.

Al-Ameen: A title given to Rasulullaah ﷺ even before he announced his Nabuwwaat. It means "the Trustworthy".

Allaah: Commonly spelt "Allah", He is the One and Only being worthy of worship Who has no partners or children and is unlike anything we know. He is the Creator and Sustainer of all creation and controls everything in the universe. Only He knows, sees and hears everything and will only be seen by the people of Jannah. Non-Muslims refer to Him as "the God of the Muslims".

Allaahu Akbar: An Arabic expression translated as "Allaah is the Greatest". This expression is referred to as the "Takbeer".

Ambiyaa: see Nabi

Amaanah: Literally translated as "trust" and refers to something given as a trust for another to keep until the owner wants it back.

Ameer: The word means "leader" and may refer to any Muslim leader or commander appointed to lead others. See also Ameerul Mu'mineen

Ameerul Mu'mineen: The term means "Leader of the Mu'mineen" and is a title reserved for someone who leads the Muslims. It was first used for Hadhrat Umar رضي الله تعالى عنه.

Ansaar: Literally means "helpers". This term refers to those Muslims during the time of Rasulullaah ﷺ who were native inhabitants of Madinah and who helped the Muhaajireen who migrated to Madinah. A single person from amongst the Ansaar is referred to as an Ansaari.

Ansaari: see Ansaar

Asr: One of the five Fardh salaahs. It is performed between late afternoon and sunset.

Aws: One of the two prominent tribes of the Ansaar. The other was the Khazraj tribe.

Awqiya: The equivalent of 40 Dirhams, with one Dirham equal to approximately 3.1g of silver.

B

Badr: A place approximately 160 km south of Madinah where the Muslim army led by Rasulullaah ﷺ fought the Mushrikeen army in the first battle that the Muslims ever fought. Although only 313 in number and extremely short of arms and transport, the Muslims convincingly defeated the Mushrikeen, who numbered more than a thousand and were armed to the teeth. This battle took place two years after Rasulullaah ﷺ migrated to Madinah and is known as the Battle of Badr.

Bani Israa'eel: Literally translated as "The children of Israa'eel". Israa'eel was the title of Hadhrat Ya'qoob عليه السلام, who was the son of Hadhrat Is'haaq عليه السلام and the grandson of Hadhrat Ibraheem عليه السلام. The Bani Israa'eel are therefore the descendants of Hadhrat Ya'qoob عليه السلام. They are more commonly known as the Jews.

Baqi: Also known as Jannatul Baqi or Baqi'ul Gharqad. This is the graveyard of Madinah.

Barzakh: The stage of existence between the time when a person passes away

until the time when he is resurrected on the Day of Qiyaamah. It is commonly referred to as a person's "existence in the grave".

Battle of Ahzaab: Also called the Battle of the Trench or the Battle of Khandaq, which was fought in 5 A.H. When the combined armies of the Jews and various Mushrikeen tribes decided to attack Madinah, the Sahabah رضي الله تعالى عنهم dug a trench around the city to keep them at bay. The word "Ahzaab" refers to many groups or armies, while the word "Khandaq" means "trench" - hence the names of the battle.

Battle of Badr: see Badr

Battle of Tabook: see Tabook

Battle of Uhud: see Uhud

Bay'ah: A pledge of allegiance, referring to the pledge people take at the hand of their leader, vowing to remain loyal to him.

Baytul Maal: The public treasury of a Muslim country.

Baytul Maqdas or Baytul Muqaddas (Al Quds/Jerusalem): This ancient city is famous in the Muslim world because the Masjidul Aqsa is located in it.

Bid'ah: An act or a belief that is not part of Deen, but understood as such.

-bin-: This word appearing between two names means "the son of". Therefore, Muhammad bin Abdullaah would mean "Muhammad the son of Abdullaah."

-bint-: This word appearing between two names means "the daughter of". Therefore, Aa'isha bint Abu Bakr would mean "Aa'isha the daughter to Abu Bakr".

Bismillaah: *The act of reciting "Bismillaah" or "Bismillaahir Rahmaanir Raheem" (In the name of Allaah, The Beneficiant, The Merciful).*

Book of Allaah: see Qur'aan

Bridge of Siraat: This is an extremely precarious bridge spanning Jahannam, which every person will have to cross on the Day of Qiyaamah. Those who fall off will remain either permanently or temporarily in Jahannam, while those destined for Jannah will cross over speedily and enter Jannah.

Bukhari: The most authoritative compilation of Ahadeeth.

C

Conquest of Makkah: This refers to the time when the Muslims under Rasulullaah ﷺ marched into Makkah and captured the city without a war. This occurred in the 8th year after the Hijrah.

D

Dajjaal: Literally translated as "great deceiver". He is referred to in the present Bible as "man of sin" or "the lawless one" (2 Thessalonians 2:8-11). Rasulullaah ﷺ mentioned that he will appear before the Day of Qiyaamah and lead the Kuffaar armies against the Muslim armies. Isa عليه السلام will eventually kill him.

Da'wah: Although the word literally refers to an invitation, it is specifically used to describe the act of inviting people towards Islaam.

Day of Qiyaamah: Also known as the Last Day. It is on this day that the world

will come to an end and everything besides Allaah will die. It is described in many verses of the Qur'aan.

Deen: Although this term refers to the religion of Islaam as we know it today, it is also used to refer to any true religion of the past, which Allaah taught man through His Ambiyaa. It should be borne in mind that the religions of the previous prophets are also referred to as Islaam because they all taught people to surrender themselves to Allaah.

Deeni: Related to the Deen, e.g. Deeni matters would refer to matters related to the Deen.

Dhikr: This word refers to the remembrance of Allaah. However, it is often used for the formal repetition of words by which Allaah is remembered, such as repeating the words (لَآ إِلٰهَ إِلَّا اللّٰهُ) "Laa Ilaaha Illalaah" ("There is none worthy of worship but Allaah") or "Allaahu Akbar" ("Allaah is the Greatest"), etc.

Dhimmi: A non-Muslim citizen of a Muslim country.

Dhul Hijjah: The 12th and last month of the Islaamic calendar.

Dhul Qa'dah: The 11th month of the Islaamic calendar.

Dinaar: A coin made of pure gold that was used as a form of currency. It was equal to approximately 4.25g of gold.

Dirham: A coin made of pure silver that was used as a form of currency. It is equal to approximately 3.1g of silver.

Du'aa: A supplication or prayer to Allaah.

Dunya: Arabic term for this world and also commonly used everything worldly. The term is also used to refer to the life of this world, in which case its antonym will be Aakhirah (the life of the Hereafter).

Durood: Also referred to as a salaah on Rasulullaah ﷺ. This term refers to sending salutations to Rasulullaah ﷺ by reciting certain formulations, which all invoke Allaah to shower his choicest mercies on Rasulullaah ﷺ.

F

Fajr: One of the five Fardh salaahs. It is performed between dawn and sunrise.

Fardh (plural - Faraa'idh): Those acts that are obligatory for a Muslim to carry out and are clearly mentioned in the Qur'aan.

Farsakh: A unit of measurement with one Farsakh being equivalent to approximately three miles.

Fataawaa: see Fatwa

Fatwa (plural - Fataawaa): A ruling or verdict passed by a Mufti stating the legal status of an act.

Fay: The booty received from conquered lands when the enemy surrenders without a fight.

Fiqh: Islaamic jurisprudence.

Fir'oun: Normally translated as "Pharaoh". In Qur'aanic terms, it refers to the king of Egypt during the time of Moosa عليه السلام. He claimed to be Allaah (May Allaah save us from such utterances).

Fitnah: The term is used very broadly to refer to temptation, trial, chaos and dissension.

Fuqahaa (plural of Faqih): A term used for the recognised jurists of Islaam, who were experts in the science and philosophy of Islaamic law. The term generally refers to the four famous Imaams of the four schools of jurisprudence.

G

Ghilaaf of the Kabah: This is the black drape that covers the Kabah.

H

Haafidh (plural - Huffaadh): A person who has memorised the entire Qur'aan.

Haaji: A person performing or who has already performed Hajj.

Hadhrat: A term of respect used before the name of a person.

Hadith (plural - Ahaadeeth): The words or actions of Rasulullaah ﷺ, which are narrated by his companions رضي الله تعالى عنهم.

Hajar Aswad: Literally translated as "the black Stone". It is a stone mounted on the corner of the Kabah closest to the door. It is highly revered and it is from this point that people begin their Tawaaf.

Hajj: The pilgrimage of Muslims that occurs during the month of Dhul Hijjah. During the Hajj, pilgrims are required to abide by certain restrictions and visit specific sites in and around Makkah, carrying out specific acts. It is obligatory only for those Muslims who have the means to perform it. The pilgrimage to the Kabah that the Mushrikeen used to perform before the coming of Rasulullaah ﷺ was also called Hajj. The Qur'aan makes many references to this "Hajj" of theirs.

Halaal: Something that is lawful in the Shari'ah.

Haraam: Something that the Shari'ah clearly declares unlawful. The prohibition of anything Haraam is mentioned in the Qur'aan.

Hateem: A short semi-circular wall around one side of the Kabah.

Hidaayah: The Arabic term for guidance, especially the guidance Allaah gives people to do good.

Hijaaz, province, western Saudi Arabia, bordering the Red Sea. Makkah and Madinah, are located here. Other population centres in this region include Taa'if and the Red Sea port of Jiddah.

Hijrah: To migrate from one place to another for the pleasure of Allaah. Hijrah is compulsory when it is difficult or impossible for a Muslim to practise Islaam in the place where he lives. The term Hijrah (also spelt Hegira) also refers specifically to the migration of Rasulullaah ﷺ from Makkah to Madinah. It is from this important event that the Islaamic calendar begins, which corresponds to the year 622 AD of the Gregorian calendar. When something had occurred five years after this Hijrah (migration) of Rasulullaah ﷺ, it is said that it occurred in 5 A.H.

Huffaadh: see Haafidh

Hudaybiyyah: A place close to Makkah where the Treaty of Hudaybiyyah was signed by Rasulullaah ﷺ with the Mushrikeen of Makkah. This occurred six years after the Hijrah when the Mushrikeen refused the Muslims entry into Makkah to perform Umrah. Although the clauses of the treaty favoured the Mushrikeen, it was the Muslims who abided by them. Barely a year and a half passed when the Mushrikeen violated the treaty. This violation led to the Conquest of Makkah in the year 8 A.H.

Hayyaakallaah: An expression translated literally as "May Allaah keep you alive".

Hypocrite (known as Munaafiq): A person who is a Kaafir but pretends to be a Muslim. Where Ahadeeth refer to specific hypocrites, these will be those hypocrites who lived in Madinah during the time of Rasulullaah ﷺ.

I

Ibaadah: An act of worship e.g. salaah, Hajj, charity, etc.

Iblees: see Shaytaan

Ijtihaad: *Ijtihaad* briefly refers to applying one's mind to the source references of the Shari'ah to deduce laws that are not explicitly stated. This is, of course, the work of a person whose proficiency in Islaamic jurisprudence in unquestionable.

Ilaah (plural - Aaliha): The Being whom one worships and whom one regards as the being most deserving of worship. Therefore, the Ilaah of Muslims is Allaah and the Ilaah of others are the gods they worship.

Imaan: Although this word is normally translated as "belief" or "faith", its meaning is broader. In summary, Imaan means believing in Towheed and the Risaalah of Rasulullaah ﷺ together with everything else that Rasulullaah ﷺ taught. In addition to believing in all of this, Imaan will be complete only when a person verbally admits this belief. The Imaan of nations that lived before the coming of Rasulullaah ﷺ required belief in Towheed together with the Risaalah of the Nabi (prophet) of their time and whatever he taught them.

Innaa Lillaahi wa Innaa Ilayhi Raaji'oon: Translated as "To Allaah we belong and to Him shall we return". Although this expression is usually used when a person passes away, it is also used to indicate surprise and when some unfortunate event occurs.

Insha Allaah: An Arabic expression meaning, "If Allaah wills". It is commonly used by Muslims when they intend doing something in future. The English equivalent would be "God willing".

Iqaamah: A call similar to the Adhaan but given immediately before the salaah begins.

Isha: One of the five Fardh salaahs. It is performed at night between the time when all light has vanished from the horizon and the time of dawn.

Islaam: (commonly spelt "Islam") The literal meaning of the word "Islaam" is "to surrender" or "to submit" because Islaam teaches one to surrender himself to Allaah's commands. Although the religion taught by Muhammad ﷺ is called Islaam, the religions taught by all the Ambiyaa (prophets) are also referred to as

Islaam because the basic teachings of all prophets were the same. It was the followers of the past religions who changed the teachings of their religions and their names.

Ismul A'zam: Literally translated as "The Most Majestic Name", this is that name of Allaah, taking which any du'aa a person makes will definitely be accepted. The precise name is known only to the very chosen servants of Allaah and has always remained a secret to the masses.

Istighfaar: The act of begging forgiveness from Allaah.

Istinjaa: The act of cleaning one's private areas after relieving oneself.

I'tikaaf: Refers to a person's stay in the Masjid for a period of time without coming out at all during this time. There are many specific laws concerning I'tikaaf.

J

Jamara: One of three pillars in Mina representing the Shaytaan which people performing Hajj pelt as one of the requisites of Hajj.

Jahannam: Commonly translated as "hell" or "hellfire". This is a physical place where people will be punished after the Day of Qiyaamah.

Jannah (plural - Jannaat): Commonly translated as "paradise". It is a physical place of happiness where people with Imaan will live forever after the Day of Qiyaamah.

Jannaat: see Jannah.

Jibra'eel عليه السلام: The archangel Gabriel. He is the leader of all the angels and was responsible for bringing revelation to Allaah's Ambiyaa (prophets.)

Jihaad: Although usually translated as a "holy war", the word "Jihaad' literally means "to make an effort" or "to exert oneself". Therefore, although a physical battle between the Muslims and the Kaafiroon is called Jihaad, any other effort that a Muslim makes for the promotion of the Deen is called Jihaad.

Jinn: A creation of Allaah very much like human beings, except that their origin is from fire. They can assume any form, have amazing powers and are invisible to the human eye.

Jizya: A sum of money that the non-Muslim citizens of a Muslim country pay to the government in exchange for security and other privileges.

Jummua: Friday congregational prayer.

K

Kaafir (plural - Kaafiroon or Kuffaar): Commonly translated "disbeliever" or "rejecter of faith". This term refers to any person who does not have Imaan. Therefore, Jews and Christians may be referred to as Kaafiroon. Although all Mushrikeen may be called Kaafiroon, all Kaafiroon cannot be called Mushrikeen. See also Kufr and Mushrikeen

Kabah: Also referred to as "Baytullaah" ("Allaah's house"), the Kabah is a cube-shaped building situated in the Masjidul Haraam in the city of Makkah. It is

towards the Kabah that Muslims face when performing salaah.

Kaffaara: A penalty that one has to pay for committing acts of sin such as breaking oaths, etc. The Kaffaara for various sins vary according to the sin involved.

Kalimah: The testimony of belief that Muslims recite to confirm their Imaan. The words of the Kalimah are "Laa Ilaaha Illal Laahu Muhammadur Rasulullaah" ("There is none worthy of worship but Allaah and Muhammad e is the Rasul (messenger) of Allaah").

Khadeeja رضي الله تعالى عنها: The first wife of Rasulullaah ﷺ who assisted Islaam tremendously and passed away in Makkah before Rasulullaah ﷺ migrated to Madinah.

Khalifah (plural - Khulafaa): A title used for the leader of the Muslims. The title was first used for Hadhrat Abu Bakr رضي الله تعالى عنه, who succeeded Rasulullaah ﷺ as the leader of the Muslims. The word 'Caliph' is commonly used.

Khandaq: see Battle of Ahzaab

Kharaaj: The Zakaah due on crops.

Khaybar: A place where the Jews of Madinah took residence after being expelled from Madinah for betraying the Muslims. It is located approximately one hundred miles north of Madinah.

Khazraj: One of the two prominent tribes of the Ansaar. The other was the Aws tribe.

Khilaafah: Term of serving as Khalifah/position of being the Khalifah.

Khulafaa: see Khalifah

Khulafaa Raashideen: The term is translated as 'the rightly guided Khulafaa' (see Khalifah above). According to consensus of the Ummah, the "Khulafaa Raashideen" refers to Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه and Hadhrat Ali رضي الله تعالى عنه.

Kisra: A title used for the emperors of the Persian Empire.

Kuffaar: see Kaafir

Kufr: Commonly translated as "disbelief". Kufr is the opposite of Imaan so when it is stated that a person commits Kufr, it means that he either disbelieves in Allaah, in the Nabi (prophet) of the time (Rasulullaah ﷺ in our times) or anything that is clearly mentioned in the Qur'aan.

L

Laa Ilaaha Illallaah: The first part of the Kalimah, translated as "There is none worthy of worship but Allaah". see Kalimah and Imaan

Laat: One of the idols that the Arab Mushrikeen worshipped during the Period of Ignorance.

Laylatul Qadr ("The night of Qadr"): This is an unspecified night during the Ramadhaan of each year in which a person carrying out an act of Ibaadah will receive the reward of doing the act for a thousand months. The virtues of this night are mentioned in *Surah Qadr* (Surah 97).

Lowhul Mahfoodh: Translated as the "Protected Tablet". It is a book in the heavens where Allaah has recorded every event that has taken place and that is to take place. Everything written there will definitely take place and none can alter it.

M

Madinah: A city in Arabia. Rasulullaah ﷺ migrated to Madinah after he was compelled to leave Makkah and he lived there until his demise. He is buried in Madinah.

Maghrib: One of the five Fardh salaahs. It is performed between sunset and the period when all light vanishes from the horizon.

Mahr: The dowry that is paid to the bride upon marriage.

Mahram (plural - Mahaarim): Someone whom one is not allowed to marry, such as one's father, mother, brother, sister, etc. A list of Mahaarim is mentioned in verses 22, 23 and 24 of Surah Nisaa (Surah 4). Someone whom one is allowed to marry is referred to as a non-Mahram.

Makkah: A city in Arabia where Rasulullaah ﷺ was born. It is also referred to as Bakkah. The Kabah is situated in this city.

Malaa'ikah: The Arabic term for the angels. It is the plural of 'Malak'.

Maqaam of Ibraheem عليه السلام: The word "Maqaam" refers to a place where one stands and is therefore commonly translated as "station". The Maqaam of Ibraheem عليه السلام is the rock which Allaah provided for Ibraheem عليه السلام to stand on while he was building the Kabah. The rock would rise into the air whenever Ibraheem عليه السلام needed to go higher as he built the walls.

Marwa: see Safa.

Masjid (plural - Masaajid): Normally referred to as a mosque, a Masjid is a place where Muslims perform their salaah in congregation.

Masjidul Haraam: The Masjid surrounding the Kabah.

Masjidun Nabawi: Translated as the "Masjid of Rasulullaah ﷺ", it is the Masjid in Madinah that was built during the time of Rasulullaah ﷺ and where his grave is today.

Mayta: Commonly translated as "carrion", the Arabic word "Mayta" refers to the meat of animals that die without being slaughtered in the name of Allaah as well as the meat of a limb that is removed from a living animal. The only lawful things that can be eaten without slaughtering are fish and locusts.

Men of Suffa: see Suffa

Mina: A place situated approximately 4 km outside Makkah. People performing Hajj spend most of their time here.

Mithqaal (plural: Mathaaqeel): One Mithqaal equals approximately 4.4g of silver

Mu'adhin: The person who calls out the Adhaan. see Adhaan

Mubaahala: When two conflicting parties collectively make du'aa to Allaah that He should destroy the party that is wrong.

Mudd: One Mudd is equal to approximately 800g.

Muhaajir (plural - Muhaajireen): This term refers to a person who makes Hijrah i.e. who migrates for the pleasure of Allaah. The term Muhaajireen is generally used to refer to the first Muslims who migrated from Makkah to Madinah.

Muhaajireen: see Muhaajir

Muhammad ﷺ: The last Nabi (prophet) whom Allaah sent to mankind. He was born in Makkah in 570 AD and passed away in Madinah in 632 AD. All Muslims follow his teachings.

Muharram: The 1st month of the Islaamic calendar.

Mujaahid (plural - Mujaahidoon/Mujaahideen): Although the word is general used to refer to a person fighting in Jihaad, it also refers to a Muslim who is engaged in any effort to propagate Islaam. This is because it essentially refers to any person engaged in any of various forms of Jihaad. **see Jihaad**

Mujaahideen: see Mujaahid

Mu'min (plural - Mu'minoon or Mu'mineen): A person who has Imaan.

Mu'minaat: feminine of Mu'mineen and Mu'minoon.

Mu'mineen: see Mu'min

Mu'minoon: see Mu'min

Munaafiq (plural - Munaafiqeen): see hypocrite

Murtad (plural - Murtaddeen): Commonly translated as an apostate or renegade. A Murtad is a Muslim who forsakes Islaam either by adopting another religion, by rejecting a fundamental of Islaam or by doing or saying anything that removes him/her from the fold of Islaam.

Murtaddeen: see Murtad

Musaafir: Although commonly translated as "a traveller", the word technically refers to a person who has travelled a specific distance. Depending on other factors such as the duration of the person's stay in another place, the Musaafir will perform only two Rakaahs Fardh salaah instead of four Rakaahs. The detail of this are plenty and should be sourced from reliable Ulema.

Mushrik (plural - Mushrikeen): A person who commits shirk. **See Shirk**

Mushrikeen: see Mushrik

Muslim (meaning 1): **Muslim (plural - Muslims):** The word literally means "one who has surrendered his will to Allaah". However, it commonly refers to a person who follows the Deen (religion) of Islaam.

Muslim (meaning 2): One of the most authoritative books of Ahadeeth, usually regarded as second only to Bukhari.

Mutashaabih (plural - Mutashaabihaat): These are those verses of the Qur'aan that are not as clear as the "Muhkamaat" in their interpretation. Their meanings are best known to Allaah. Allaah says about these verses, **"None knows their interpretation but Allaah"** [Surah 3, verse 7]. It is necessary to interpret these verses only in a manner that does not contradict what the Muhkam verses mention. When a suitable interpretation cannot be found, one should not delve too deeply into their meanings because the injunctions of Islaam are clearly mentioned in the Muhkamaat verses and failure to perfectly interpret the

Mutashaabihaat will not affect a person's life.

N

Nabi (plural - Ambiyaa): A prophet whom Allaah sends to guide people. The term Nabi is generally regarded to be synonymous with the term Rasool. The Ambiyaa were sinless and fulfilled their duties. **See Rasool**

Nabi ﷺ: Refers to Rasulullaah ﷺ.

Nafl (plural - Nawaafil): An act of worship that is optional and not enforced by the Shari'ah. Doing it will earn reward while it will not be sinful to omit it.

Nafs: Literally translated as the 'soul', the term more specifically refers to the evil dimension of the soul. It is also translated as 'carnal passions'.

Nawaafil: see Nafl

Non-Mahram: see Mahram

Nubuwwah: synonym of Risaalah, see Risaalah

P

Period of Ignorance: This refers to the period in Arabia before Rasulullaah ﷺ brought the message of Islaam.

Q

Qaari (plural - Qurraa): While the term is generally used to describe person who is proficient in reciting the Qur'aan, during the early days of Islaam, it was used only for people who together with being able to recite the Qur'aan proficiently, also had a deep understanding of the exegesis and interpretation of the Qur'aan.

Qafeez: A unit of weight with one Qafeez equal to approximately 19.2kg.

Qamees: A long, loose tailored upper garment.

Qibla: The direction a person of any religion faces when praying. However, in common usage it refers to the direction Muslims face while performing salaah, which is towards the Kabah in Makkah. When Rasulullaah ﷺ arrived in Madinah, the Qibla of the Muslims was Baytul Maqdas for a short while. Thereafter, the direction of the Qibla was permanently changed to the Kabah.

Qiraa'ah: While the term generally refers to the recitation of the Qur'aan, it also refers to the various modes of Qur'aanic recitation.

Qisaas: Literally translated as retaliation, Qisaas refers to the punishment meted out to persons who inflict such wounds to others that can be inflicted to them in exactly the same manner. The execution of a murderer is also referred to as Qisaas because it entails taking the murderer's life as retaliation for the life he took.

Qiyaamah: see Day of Qiyaamah

Qiyaamul Layl: Literally translated as "standing during the night". The term refers to standing in salaah and also engaging in other acts of worship during the night, especially performing the Tahajjud salaah.

Qur'aan: The final divine scripture which Allaah revealed to Rasulullaah ﷺ in

the Arabic language. It is also commonly referred to as Kitaabullaah ("The Book of Allaah").

Quraysh: The Arab tribe that dominated Makkah during the time of Rasulullaah ﷺ. Other Arab tribes held them in high regard. Rasulullaah ﷺ belonged to this tribe.

Qurraa: see Qaari

R

Rabb: Although normally translated as "Lord", this translation falls far short of explaining the meaning of the word Rabb. The word Rabb refers to the Being Who creates, nurtures, sustains, controls and owns the entire creation. There is therefore no English word that can adequately translate it.

Rajab: The 7th month of the Islaamic calendar.

Rakaah: A unit of salaah. The salaah of a Muslim usually comprises of a few Rakaahs.

Ramadhaan: The ninth month of the Islaamic calendar during which Muslims have to fast.

Rasool (plural - Rusul): Literally translated as messenger, the term almost always refers to a Nabi (prophet) of Allaah. The term can also refer to others who are sent by another to fulfil a particular task e.g. the angels of death are also referred to as Rusul because they are sent to take the souls of people. While the term Rasool is generally used synonymously with the term Nabi, Ulema generally regard a Rasool to be a Nabi who receives his own Shari'ah. See Nabi

Rasulullaah ﷺ: The term literally means "The messenger of Allaah" and is popularly used throughout the Muslim world to refer to Allaah's final Rasul (prophet) Muhammad ﷺ.

Risaalah: This term refers to a person's position as Allaah's prophet and is usually translated as Risalaat "prophethood". For a person's Imaan to be valid, s/he has to believe in the Risaalah of Rasulullaah ﷺ i.e. s/he has to believe that Rasulullaah ﷺ is Allaah's final messenger. For the people before Rasulullaah ﷺ, it was necessary for them to believe in the Risaalah of the Nabi (prophet) عليه السلام whom Allaah sent during their time.

Ruku: The bowing posture in salaah which precedes the prostration.

Rusul: see Rasool

S

Saa: One Saa is equal to approximately 3.2kg.

Sacred Months: These are the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab. The Arabs always regarded these four months as months in which no warfare should take place. However, this does not apply any longer and fighting a war during these months is not prohibited in Islaam.

Sadaqah: Charity given for the pleasure of Allaah other than zakaah.

Sa'ee: One of the rituals of Hajj and Umrah in which a person has to proceed

back and forth seven times between the hills of Safa and Marwa.

Safa and Marwa: Two hills in Makkah, close to the Kabah. Muslims performing Hajj and Umrah are required to walk between these hills seven times.

Safar: The 2nd month of the Islaamic calendar.

Sahabah رضي الله تعالى عنهم: The companions of Rasulullaah ﷺ. The term refers to any person who saw Rasulullaah ﷺ and who lived and died as a Muslim.

Sahabi: Singular of Sahabah. **see Sahabah**

Sajdah: Technically, Sajdah refers to prostrating before Allaah in salaah and is a form of worship. The act denotes placing the forehead on the ground as a sign of total submission and humility in front of Allaah. However, the term is sometimes used to mean submission and bowing down.

Sehri: A meal that a person intending to fast for the day eats just before dawn.

Shaam: Although this word is commonly translated as Syria, it refers to a large area of the Middle East including parts of modern-day Syria, Palestine, Israel, Jordan and Lebanon.

Shahaadah: A testimony of belief similar to the Kalimah but stated with different words. The words of the Shahaadah are: "Ash Hadu Allaa Ilaaha Illallaahu wa Ash Hadu Anna Muhammadan Abduhu wa Rasooluh" ("I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is His servant and Rasul (messenger)"). **see Kalimah**

Shaytaan (plural - Shayaateen): This term refers specifically to the devil Satan, who is a Jinn. However, it is also used generally for all other individuals from Jinn and mankind who create mischief among people. He is also referred to as Iblees.

Shari'ah: The code of law that governs the lives of Muslims. The term may also be used for the code of religious laws that governed the lives of nations of the past who followed other prophets.

Shirk: Usually translated as "polytheism", "Shirk" is the opposite of Towheed. "Shirk" refers to worshipping several deities, whether Allaah is included among these or not. "Shirk" also includes attributing such qualities to others, which belong to Allaah alone. For example, it will be said that a person is committing "Shirk" if s/he believes that a being besides Allaah can see and hear everything. A person who commits "Shirk" is called a Mushrik.

Siddeeq (plural - Siddeeqeen): Literally translated as "one who is extremely truthful". This title is reserved for people who are extremely true in their beliefs. It is therefore used for people who were closest to the Ambiyaa and who accepted the message of the Ambiyaa without hesitation. This title is sometimes also used for the Ambiyaa themselves.

Siddeeqeen: see Siddeeq

Siraat: see Bridge of Siraat

Subhaanallaah: A common Arabic term translated as "Glory be to Allaah" which is said to express that Allaah is totally without any partners. The expression is generally referred to as "Tasbeeh" and may also be used to express astonishment.

Suffa: A raised platform in the Masjid of Rasulullaah ﷺ where the "men of Suffa" lived. These were poor Muslims who had neither family nor homes nor occupations in Madinah. Their number varied as many more joined and others became independent and left.

Sunan: see Sunnah

Sunnah (plural - Sunan): The word literally means "a practice" and refers to a practice of Rasulullaah ﷺ. The term "Sunnah" may also be used as a collective noun to refer to all the practices and teachings of Rasulullaah ﷺ. The term may also be used for the practices of other people such as the Sahabah رضي الله تعالى عنهم. However, in such cases it will not be used by itself e.g. it will be said "the Sunnah of the Sahabah رضي الله تعالى عنهم" or "the Sunnah of our predecessors".

Surah: A chapter of the Qur'aan. There are 114 Surahs in the Qur'aan. (Although the proper plural of the word Surah is "Suwar", we have used the word Surahs to indicate the plural to make understanding easy since the proper plural is not commonly used among English speakers.)

T

Taabi'een: Muslims who saw the Sahabah رضي الله تعالى عنهم.

Tableegh: This term refers to propagating Islaam.

Tabook: A place approximately 700km from Madinah where the Muslims camped to meet a large Roman army. However, the Roman army failed to appear and the Muslims consolidated their control over the region. Although no battle took place, the expedition is known as the Battle of Tabook. This took place in the 9th year after the Hijrah. It was the final expedition which Rasulullaah ﷺ personally led and the journey proved to be very tedious and trying for the Muslims because of the extremely long journey and scorching heat.

Tahajjud: A non-obligatory salaah performed between the Isha and Fajr salaahs, preferably just before dawn. The merits of this salaah are tremendous.

Takbeer: see "Allaahu Akbar"

Talbiya: A short Arabic sentence that people continuously recite while performing Hajj and Umrah.

Taqdeer: The term refers to predestination. It is one of the core beliefs of a Muslim that everything good and bad has been predestined by Allaah. While Allaah has given man a choice to do good or bad, the outcome is determined by Allaah.

Taqwa: Although commonly translated as "fear for Allaah" or "piety", the word Taqwa refers to such consciousness of Allaah or such piety that drives a person to carry out all Allaah's commands and to stay away from everything that Allaah has prohibited.

Tasbeeh (plural - Tasbeehaat): The term refers to glorifying Allaah using words like "Subhaan Allaah" ("Glory be to Allaah"), "Subhaana Rabbiyal A'laa" ("Glory be to my Rabb, the Most High") and other similar words.

Tasbeehaat: see Tasbeeh

Tashahhud: A specific du'aa recited while sitting after every two Rakaahs of salaah.

Taubah: Repentance.

Tawaaf: The act of walking around the Kabah seven times in an anti-clockwise direction.

Tawakkul: The term refers to placing one's trust in Allaah and to rely only on Allaah under all circumstances.

Tayammum: A form of ablution that takes the place of Wudhu and Ghusl. One may perform Tayammum only when water for Wudhu or Ghusl is completely unavailable, inaccessible or when its use will cause one severe harm. Tayammum simply comprises of striking one's hands on sand and passing the hands over the entire face and arms. There are many laws attached to its performance and reasons for performance. These laws are mentioned in the detailed books of Islaamic jurisprudence.

Thareed: A dish prepared when bread is broken into curried meat.

Towheed: Usually translated as "Oneness of Allaah" or "Islaamic monotheism". Towheed refers to worshipping Allaah Only and firmly believing that the qualities of a deity belong only to Him.

Treaty of Hudaybiyyah: see Hudaybiyyah

U

Uhud: The name of a mountain on the outskirts of Madinah which was the site for the Battle of Uhud. This battle took place three years after Rasulullaah ﷺ migrated to Madinah. During this battle, the Muslims numbered about a thousand while the Kuffaar numbered over three thousand. Rasulullaah ﷺ suffered some injuries during this battle.

Ulema: see Aalim

Umar رضي الله تعالى عنه (Hadhrat Umar bin Khattaab رضي الله تعالى عنه): He was one of the most eminent Sahabah رضي الله تعالى عنهم, the father-in-law of Rasulullaah ﷺ and the second Khalifah of Islaam.

Ummah: The word literally means "nation". The Ummah of Rasulullaah ﷺ refers to the followers of Rasulullaah ﷺ.

Ummahaatul Mu'mineen: see Ummul Mu'mineen

Ummu-: A prefix meaning "mother of". Therefore, Ummu Abdillaah would mean "The mother of Abdullaah".

Ummul Mu'mineen (plural: Ummahaatul Mu'mineen): A title used for the wives of Rasulullaah ﷺ. It is translated as "Mother of the Mu'mineen".

Uthmaan رضي الله تعالى عنه (Hadhrat Uthmaan bin Affaan رضي الله تعالى عنه): He was one of the most eminent Sahabah رضي الله تعالى عنهم, the son-in-law of Rasulullaah ﷺ and the third Khalifah of Islaam.

Uzza: An idol that the Arab Mushrikeen worshipped during the Period of Ignorance.

W

Wahi: This refers to the revelation that Allaah sent to His Ambiyaa (prophets.)
Waleemah: A meal hosted by the groom to celebrate his marriage.
Wasaq: A unit of weight with one Wasaq being equal to approximately 192kg.
Wudhu: Generally translated as ablution. It is a form of purifying oneself before performing salaah and before doing certain other acts of worship. There are many details pertaining to wudhu, which are mentioned in the detailed books of Islaamic jurisprudence.

Y

Ya'jooj and Ma'jooj: Commonly translated as Gog and Magog. Authentic Ahadeeth make it clear that the Ya'jooj and Ma'jooj are powerful human tribes whose numbers are so large that they cannot be counted. They are trapped behind a wall that the king Dhul Qarnayn erected [see verses 92-99 of Surah 18] and they will appear only before Qiyaamah.
Yathrib: The old name of Madinah which was used before Rasulullaah ﷺ arrived there.

Z

Zakaah: Normally referred to as a "poor due". Although the word is sometimes used for charity in general, it refers specifically to the charity which Muslims annually give to the poor. Muslims who possess a specific minimum amount of wealth for an entire year need to pay zakaah, which is calculated at 2.5% of their surplus wealth.
Zuhr: One of the five Fardh salaahs. It is performed between midday and late afternoon.

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Glossary of Symbols

عليه السلام: Read as "Alayhis Salaam", this Arabic term means "Peace be upon him" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.

عليهم السلام: Read as "Alayhimus Salaam", this Arabic term means "Peace be upon them" and is used as a term of respect and a prayer after the names of Allaah's Ambiyaa (prophets) and angels.

رضي الله تعالى عنه: Read as "Radhi Yallaahu Ta'aalaa Anhu", this Arabic term means "May Allaah be pleased with him". It is used as a term of respect and as a prayer after the name of any one of the male Sahabah رضي الله تعالى عنهم.

رضي الله تعالى عنها: Read as "Radhi Yallaahu Ta'aalaa Anhaa", this Arabic term means "May Allaah be pleased with her". It is used as a term of respect and as a prayer after the name of any one of the female Sahabah رضي الله تعالى عنهن.

رضي الله تعالى عنهما: Read as "Radhi Yallaahu Ta'aalaa Anhumaa", this Arabic term means "May Allaah be pleased with the two of them". It is used as a term of respect and as a prayer after the name of any two male or female Sahabah رضي الله تعالى عنهم.

رضي الله تعالى عنهم: Read as "Radhi Yallaahu Anhum", this Arabic term means "May Allaah be pleased with them". It is used as a term of respect and as a prayer after the word "Sahabah" or after the names of a few Sahabah.

صلى الله عليه وسلم: read as "Sallallaahu Alayhi wa Sallam" and is used after the name and titles of Rasulullaah صلى الله عليه وسلم. The term means "May Allaah shower mercy and peace on him" i.e. on Rasulullaah صلى الله عليه وسلم.

رحمه الله تعالى: Read as "Rahima Hullaah Ta'aalaa", this Arabic term means "May Allaah have mercy on him". It is used as a term of respect and as a prayer after the name of any pious person.

تبارك وتعالى: Read as "Tabarak wa Ta'aalaa", this Arabic term means "The most honoured and mighty". It is used only after the name of Allaah.

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